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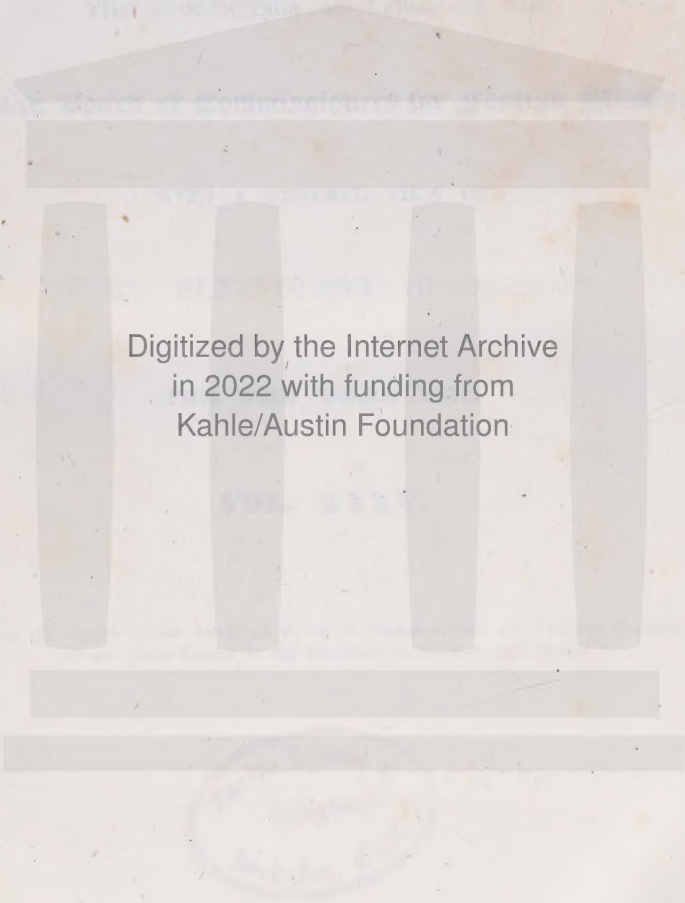

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THE

MISSIONARY HERALD:

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American Board of Commissioners for Foreign Missions:

WITH A GENERAL VIEW OF

OTHER BENEVOLENT OPERATIONS.

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Nevius, Elbert, 11,269.
Niles, Nathaniel, 9.
North, Alfred, 11.
Newton, Samuel, 13.

Ogden, M. C., 12.
Olmstead, Jared, 13.
Orr, James, 13.
Osunkherhine, P. P., 15,44,214.

Palmer, Marcus, 13.
Parker, Peter, 10,212,446.
Parker, B. W., 12,258.
Pease, L. W., 6,56,91,290,292,458.
Peet, L. B., 221,318.
Perkins, Justin, 7,25,246,276,279,452.
Poage, Sarah.
Poor, Daniel, 8,19,100,346,466.
Pohlman, W. J., 11,260,415.
Potter, William, 12.
Pierce, M. E., 318.
Powers, P. O., 4,157,407.
Pond, G. H., 14.
Pond, S. W., 14.

Richards, William, 11,152.
Ridge, Major, and John, 365.
Riggs Elias, 4,76,157.
Riggs, S. R., 14,59,311,392.
Robbins, S. P., 10,134,298.
Robinson, Edward, 81,298.
Robinson, Charles, 10.
Rockwood, Gilbert, 15,269.
Rogers, E. H., 11,145.
Rogers, Cornelius, 484.

Sawyer, Sophia, 13.
Schauffler, W. G., 4,99,238.
Schneider, B., 4,157,175,405.
Scudder, John, 8,24,273,484.
Seymour, J. L., 14,262.
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Smith, Asa B., 14,44,269,485.
Smith, Eli, 6,81,365.
Sherman, Charles S., 361,365.
Smith, Esther, 13.
Smith, Lowell, 12,151.
Smith, Lucia G., 11.
Smith, Marcia M., 12.
Spalding, H. H., 14,44,446,473.
Spaulding, E., 12,270.
Spaulding, Levi, 9,342.
Sproat, G. T., 14.
Steele, John, 8,76.
Stetson, Ellen, 13.
Stevens, J. D., 14.
Stevens, Sabrina, 14.
Stocking, W. R., 7,383.
Stone, Cyrus, 8.

Taylor, J. M., 318.
Temple, Daniel, 4.
Thomson, J. L., 6,91,168,290,292,458.
Thomson, F. B., 11.
Thomson, W. M., 6,369,401.
Thurston, Asa, 11,148,196.
Tilden, Betsey, 6.
Tinker, Reuben, 12.
Tissera, Gabriel, 9.
Todd, William, 8,21,187,318.
Tracy, Ira, 11.
Tracy, Stephen, 10,301.
Tracy, William, 8,19,22,188,471.
Travelli, J. S., 11.

Vail, John, 12.
Van Duzee, W. S., 11.
Venable, H. I., 3,49,52,124,157.

Walker, Elkanah, 14,44,269,446,472.
Ward, F. D. W., 8,19.
Ward, Nathan, 9,104,334.
Washburn, C., 13,76.
Webster, E. A., 8.
Wheeler, J. V., 13.
Whiting, G. B., 6,44,270.
Whitman, Marcus, 14,44,269,446,485.
Whitney, Samuel, 12,151.
Wilcox, Abner, 11.
Williams, S. W., 10,52,212,463.
Williamson, T. S., 14,475.
Wilson, A. E., 3,365.
Wilson, J. L,, 3,124,125,850,352,465.
Winslow, M., 8,76,208,273,484.
Wood, G. W., 11.
Wood, Mrs. G. W., 398.
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Worcester, S. A., 13,76.
Wright, Alfred, 13.
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THE

MISSIONARY HERALD.

VOL. XXXV. JANUARY, 1839. No. 1.

American Board of Commissioners for Foreign Missions.

As an appropriate introduction to a new volume of the Missionary Herald there will be inserted here, as in preceding years, a brief view of the organization of the Board, its officers and agents, and of the several missions under its patronage, and its operations generally at home and abroad. Except where important changes or events have occurred since the last annual meeting, the survey here given will be taken from the last annual Report.

ORGANIZATION AND OFFICERS OF THE BOARD.

The Board is composed of corporate members, who are elected under the act of incorporation, corresponding members, also elected, and honorary members, constituted such by the contribution at one time, of one hundred dollars, if laymen, and fifty dollars, if ministers.

Corporate Members;—		
In Maine,	6	
In New Hampshire,	4	
In Vermont,	4	
In Massachusetts,	20	
In Rhode Island,	1	
In Connecticut,	9	
In New York,	26	
In New Jersey,	7	
In Pennsylvania,	12	
In Maryland,	1	
In District of Columbia,	1	
In Virginia,	5	
In North Carolina,	1	
In South Carolina,	2	
In Georgia,	2	
In Tennessee,	2	
In Ohio,	5	
In Indiana,	1	
In Michigan,	1	110
Corresponding Members;—		
In the United States,	6	
In Foreign Parts,	12	18
Honorary Members;—		2,531
Total,		2,659

OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President;*
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CALVIN CHAPIN, D. D., *Recording Secretary;*
CHARLES STODDARD, Esq., *Assistant Recording Secretary.*

SAMUEL HUBBARD, LL. D.,
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CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
Rev. NEHEMIAH ADAMS,
Prudential Committee;

Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
Rev. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence;

HENRY HILL, Esq., *Treasurer;*

WILLIAM J. HUBBARD, Esq.,
CHARLES SCUDDER, Esq. } *Auditors.*

GENERAL AGENTS.

Rev. RICHARD C. HAND, at Concord, N. H., for *Maine, New Hampshire, and Vermont.*

Rev. HORATIO BARDWELL, at Oxford, Ms., for *Massachusetts, Rhode-Island, and Connecticut.*

Rev. CHAUNCEY EDDY, at Saratoga Springs, and Rev. FREDERIC E. CANNON, at Geneva, N. Y., for the *State of New York.*

Rev. WILLIAM M. HALL, at Philadelphia, for *New Jersey, Pennsylvania, Delaware, and Maryland.*

Rev. HARVEY COE, at Hudson, Ohio, for the *Western Reserve.*

———————at Cincinnati, Ohio, for the *Western States.*

Rev. ERASTUS N. NICHOLS, at Clinton, Lenawe co., for *Michigan.*

DOMESTIC DEPARTMENT.

The Rev. E. D. Griffin, D. D., and John Nitchie, Esq., members of the Board who were present at the last annual meeting, also Hon. George Sullivan, have died during the year. From the missions of the Board one missionary and seven female assistant missionaries have been removed by death. One missionary and three male and five female assistant missionaries have been at their own request dismissed, in consequence of failure of health or changes in the missions.

Thirteen missionaries and two male and thirteen female assistant missionaries have been appointed during the year, and ten missionaries and one physician previously appointed have resigned their appointments, most of them having deemed it their duty, in consequence of the delay in sending them out, to engage in permanent labors at home.

Eighteen missionaries and assistant missionaries have been sent out, viz. To missions among the Indians, ten—to Singapore and Borneo, eight. Twenty-nine missionaries and ten assistant missionaries are now under appointment.

One of the secretaries of the Board has resided at New York since the first of April. A lot has been purchased, and contracts have been made, for the erection of a house for the permanent accommodation of the Board in Boston. The building is in a state of forwardness and will be completed in a few months.

AGENCIES.

Rev. Mr. Bardwell, and Rev. Mr. Hand in New England, and Rev. Mr. Eddy and Mr. Cannon in New York, have acted as general agents of the Board as heretofore. Rev. Mr. Hall has been appointed general agent for Pennsylvania, New Jersey, Delaware, and Maryland. Rev. Mr. Foote succeeded Rev. Mr. Mitchell, in Virginia and North Carolina; but since the discontinuance of the connection of the Central Board with this Board, no agent has yet been employed in these States. The Board have had no general agent in South Carolina and Georgia. Rev. Mr. Bullard general agent for the Valley of the Mississippi, has resigned, and no successor is yet appointed. Rev. Mr. Coe has continued to labor in the Western Reserve, and the Rev. Mr. Nichols has been appointed general agent for Michigan.

PUBLICATIONS.

The circulation of the Missionary Herald has increased during the year. Four thousand five hundred copies of the last annual report have been published, and eighty-five thousand copies of missionary and quarterly papers.

FINANCES.

As was anticipated, the year which has just closed has been one of severe trial in this department, yet the state of the treasury is better than it was at the date of the last report. Almost up to this time, the drafts upon the treasury from the more distant and expensive missions have been upon the same scale as in 1836.

The whole amount of receipts for the year ending July 31st, was $236,170,98. The liabilities of the treasury, including the debt of $41,377,53, were $272,022,33, exceeding the receipts $35,851,35 and leaving the treasury in debt to that amount on the 31st of July.

The diminution of receipts, as compared with last year, has been principally in the large cities. In the country generally, and especially in New England and in the western States, there has been an increase. The donations to the Board from auxiliaries, churches, etc. have fallen short of last year, only $6,105,28. The remaining deficiency has been in the amount of legacies received this year, compared with the last.

If the remittances to the missions are kept upon the present reduced scale, and if the waiting missionaries are still detained, the present rate of receipts will gradually extinguish the debt. But it is very important that the suffering missions should be relieved, and the waiting missionaries sent out, with as little delay as possible. To do this there must be a considerable increase of receipts; and it is thought the friends of the cause are prepared to enlarge their contributions, rather than allow the work of the Lord to be longer embarrassed. The number of contributors is much greater now than ever before, and the interest felt in the work, and the self-denial practised to support it have increased, it is believed, in an equal ratio. With these views of the state of the churches, and with the prospects of returning prosper-

ity to the business of our country, the Committee look to the future with lively hope.

Aid has been received during the year from the American Bible Society to the amount of $12,000, and from the American Tract Society to the amount of $5,000.

FOREIGN DEPARTMENT.

MISSION IN WEST AFRICA.

On the western coast of Africa, north lat. 4° and S. west long. 8°; and about 250 miles southwest of Monrovia. The mission is designed to act upon the numerous small tribes on that part of the coast, and as soon as practicable to be extended into the more elevated districts of the interior.

Cape Palmas.—John Leighton Wilson, *Missionary;* Benjamin Van Rensselaer James, *Printer;* Mrs. Wilson.—Three native helpers.

(1 station; 1 missionary, 1 printer, 1 female assistant missionary, and three native helpers;—total, 6.)

Notwithstanding the interest felt in the colored race, not an offer has been received by the Board from any one to take the place of Mr. White, nor to attempt a mission among the Ashantees, nor up the Niger. A serious loss of money, labor, and preparations for usefulness must result, in case Mr. Wilson were removed before having a clerical associate. Mr. Wilson commenced preaching in the spring of last year. The usual attendance was from 50 to 100. A leading man among the natives is reported to have said, that "if God's palaver went up at Cape Palmas, the devil's must go down." About that time the schools were graciously visited. In April of the present year, five candidates were looking for admission to the church, three of them members of the boarding-school, or seminary. A year ago, this institution contained fifty scholars, and there were four day schools. The reception of the circular of June 1837, requiring a reduction of the expenses, made it necessary to dismiss two of the day schools and one third of the boarding scholars. The consequence was a sad loss of confidence, as well as some alienation of feeling, on the part of the people. The Greybo language has been partially reduced to a written form, and five or six small books prepared and printed. In December the press was stopped for want of funds.

War among the native tribes on the Cavally river, prevented Mr. Wilson's renewing his attempt to penetrate to the Kong mountains. The attention of the Committee is mainly directed to the countries farther east, especially, just now, to the Ashantees. They are also encouraged by the fact, that a steamboat is now plying up and down the Niger between Rabba and the coast, to hope soon to gain access to the more healthful countries of the interior.

MISSION IN SOUTH AFRICA.

The mission was designed for two tribes occupying a country 1,000 or 1,200 miles northeast of the Cape of Good Hope, one near the southeastern coast, and the other 300 or 400 miles in the interior, east long. 28° or 30°; and S. lat. 27° or 28°.

Illovo—15 miles S. W. of Port Natal.—Daniel Lindley, *Missionary*, and wife.

Umlazi—6 miles S. W. of Port Natal.—Newton Adams, M. D., *Physician*, and wife.

Ginani—60 or 70 miles N. E. of Port Natal.—George Champion, *Missionary*, and wife.

Hlangezoa—30 miles still farther from Port Natal, and 50 from Umgungluvu, Dingaan's capital.—Henry J. Venable and Alexander E. Wilson, M. D., *Missionaries;* Mrs. Venable.

On a visit to this country.—Aldin Grout, *Missionary.*

[4 stations; 5 missionaries—one of them a physician, and 4 female assistant missionaries;—total, 9.]

The last Report left Doct. Adams at Port Natal; Mr. Champion at Ginani; Mr. Grout dividing his time between the two places; and the other brethren at Graham's Town, on their toilsome journey from the country of Moselekatsi, where war had broken up their mission. The brethren Grout, Champion, and Adams arrived at Port Natal in May 1836; the others in July 1837. These estimate their route between Mosika and Port Natal at 1,300 miles—an immense distance to be traveled by families in wagons drawn by oxen over a rough and generally barren country; and that too, after having traveled in the same manner nearly a thousand miles from Cape Town to Mosika.

Two of the stations occupied among the Zulus are within the territory governed by Dingaan, and two without—the Umtogola river being his western boundary. The brethren had made a good beginning of their work. The printing-press was set up at Umlazi, and two or three small elementary school-tracts printed in the Zulu language. At the stations longest established regular congregations began to be secured for the preaching of the word—at Ginani, of one or two hundred, and about four hundred at Umlazi. There was also a beginning made in the department of education.

But the same storm of war, which had swept over the Zulus of the interior, burst also upon those of the maritime na-

tion. It seems, the design of the Dutch farmers, in emigrating from the colony, was to make their principal residence near Port Natal. Accordingly, after destroying the power of Moselekatsi, a part of their number moved in that direction. They deemed it prudent to gain the consent of Dingaan. When within 300 miles of Port Natal, they halted, and Mr. Retief, their governor, a respectable man, with a number of attendants, sought an interview with the Zulu chief. Some proofs of pacific intentions were required as a preliminary; and the governor, with sixty attendants, made a subsequent visit to Dingaan for this purpose. He was received with apparent cordiality, but in an unguarded moment, on the morning of February 6th, they were all slain. This act of cruel treachery, together with an attack upon the main encampment of the Boers immediately afterwards, roused the spirit of revenge and conquest in the whole Dutch brotherhood. It became necessary for the missionaries to retire for a season beyond the conflicting parties, and they accordingly did so; leaving Mr. Lindley, however, at Port Natal to observe and report the course of events. The others, with their families, and also Mr. Lindley's family, proceeded by sea to Port Elizabeth. The number of Dingaan's forces, in connection with the mountainous nature of his country, if not destructive to the invaders, must necessarily protract the war. The effect all this is designed by a wise Providence to have on our missionary plans and operations, it is not yet given us to know; but it will require powerful reasons to make it proper for the Board to relinquish its hold on south Africa. Our severe trials may be intended to render the missionaries, the Board, and the patrons of the missions more humbly dependent, more patiently laborious, more eminently successful.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., and Nathan Benjamin, *Missionaries*, and their wives.

ARGOS.—Elias Riggs, *Missionary*, and wife.

ARIOPOLIS.—Samuel R. Houston and George W. Leyburn, *Missionaries*, and their wives.—One native helper.

[3 stations; 5 missionaries, 5 female assistant missionaries, and 1 native helper;—total, 11.]

The government of Greece having a gymnasium and university at Athens, Dr. King thought it expedient to discontinue his gymnasium, especially as the funds at his command were insufficient to sustain it vigorously. He now devotes himself almost exclusively to preaching and distributing books, in which there is useful labor enough to employ his whole time. One Greek young man is studying theology with him, and receiving lessons in Hebrew—probably the first and only man in Greece, for a very long period, who has attempted the acquisition of that language. Of the twenty students in the national university in January last, six were from Dr. King's seminary. Two thousand volumes and 15,000 tracts, making 616,427 pages in all, were printed by the mission last year at Greek presses in Athens. More than 48,000 copies of books and tracts, printed at Athens and at Smyrna, were distributed during the last year.

Argos has been declining in population, intelligence, and importance since the government removed the seat of its operations from Napoli to Athens, and it will probably be found best to relinquish it altogether as a missionary station. Mr. Benjamin has removed to Athens, and Mr. Riggs is expected to proceed to Smyrna. The scholars in the female school at Argos have varied from 60 to 100.

Among the rocky cliffs of Mane, one of the southern promontories of the Peloponessus, an interesting station has been commenced the last year. It is at Ariopolis; which place, beheld from the sea, is seen high upon a plain, surrounded by olive groves—a green spot amid a wide scene of barrenness and desolation, with the snow-clad peaks of Taygetus towering behind. Messrs. Houston and Leyburn arrived at Ariopolis, with their families, in May of last year, and received a respectful and cordial welcome from the people. A Lancasterian school-house sufficient to accommodate 200 pupils has been erected, and a higher school for boys is demanded, and also a school exclusively for girls.

MISSION IN TURKEY.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries;* Homan Hallock, *Printer;* and their wives.—Three native helpers.

BROOSA.—Benjamin Schneider and Philander Powers, *Missionaries*, and their wives.

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schauffler, and Henry A. Homes, *Missionaries;* Mrs. Goodell, Mrs. Schauffler. Four native helpers.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries*, and their wives.

[4 stations; 10 missionaries, 1 printer, 9 female assistant missionaries, and 7 native helpers;—total, 27.]

Syria being now subject to Mohammed Ali, it is proper to class the above named

stations under the head of Turkey. With a view to a more convenient management of their affairs, they have, by vote of the Committee, been constituted one mission.

Smyrna.—The printing establishment has two good presses, four Greek founts of type, four Armenian, two Hebrew, four English founts, and about four hundred cuts. The establishment is valued at $5,000. There is also a type foundery, worth $1,500. The mission library contains 732 volumes. The amount of printing during the year 1836, was 1,926,112 pages. That of the year 1837, was 35,550 copies, and 3,294,500 pages. About 30,000,000 of pages have been printed at this establishment since its commencement at Malta.

The Armenian New Testament printed during the year, is a beautiful pocket edition in the ancient language. A monthly magazine in modern Greek is doing much good, and one will probably be soon commenced in the modern Armenian. A year ago there were 400 subscribers to the Greek magazine. The British and Foreign Bible Society have authorized the printing of Mr. Adger's revision and improvement of Zohrab's New Testament in the modern Armenian. A fount of type, made at Vienna, has been forwarded from London to Smyrna for the purpose.

Mr. Hallock has been laboriously and perseveringly employed in cutting punches for the improved Arabic fount mentioned in the last Report. His efforts are apparently successful. Mr. Temple has an English service every Sabbath in the chapel of the Dutch consulate, at which from thirty to fifty attend. Mr. Adger devotes himself wholly to labors in the Armenian language. Mr. Temple's labors are chiefly in the Greek language, in connection with the press. Mr. Riggs, from the Greek mission, is expected to be associated with him in these labors, and to remove to Smyrna.

Broosa.—Three Greek schools contain 200 scholars. There is a gradually increasing demand for books, and evidence of returning confidence on the part of the people. Two promising Armenian young men are pursuing their studies under Mr. Powers's direction, and give hopeful evidence of piety.

Constantinople.—Mr. Homes has gone to spend a year in Syria in the study of the Arabic language. Through a most merciful interposition of Providence, there have been no more victims to the plague, though the exposure, growing out of the death of Mrs. Dwight and one of her children by that disease, as mentioned in the last Report, was very great. The Greek high-school supported by the mission, has been discontinued. The girls' school for Greeks was broken up by the plague, and has not been resumed. Two schools were given up, and two greatly reduced, in consequence of the embarrassed state of the treasury. The Armenian school, or seminary, at Has Koy, is in the highest degree flourishing under the care and instruction of its pious director and teachers. The apparatus belonging to the mission has been sold to it. The school promises to become a rich blessing to the Armenian nation.

There is a Greek college at Halki, one of the Princes' Islands near Constantinople. It is in an old Greek convent. The sciences and various languages are taught in it. It has a valuable apparatus. Its principal is intelligent and well educated, and has several professors associated with him. The institution is supported by some of the principal merchants in the city, and is not subject to ecclesiastical control. A recent attempt by the priesthood to destroy its popularity with the people, had not much success. The grand charge brought against it was, that its influence tended to protestantism. This may have been true so far as this, that its course of instruction was such as might lead some of the pupils in after life to demand a reformation in the Greek church.

Two deaths worthy of notice have occurred among the Armenians. One was that of a bishop; eccentric, but apparently much enlightened, and probably a member of Christ's own flock. The other was of Peshtimaljan, mentioned in former Reports, as the fore-runner of the present interesting state of things among his people. He did much in preparing the way for better days, and saw more than he had anticipated.

A Turkish version of the Old Testament in the Armenian character, made under the superintendence of Mr. Goodell, is about being printed at the expense of the American Bible Society. A large fount of type has been ordered for the purpose by the Bible Society from Vienna. The Armeno-Turkish New Testament, prepared under the same superintendence, was printed at Malta several years ago, at the expense of the British and Foreign Bible Society. Mr. Schauffler expects to complete his translation

of the Old Testament into Hebrew-Spanish (or Spanish language in Hebrew characters) next spring. It will be printed at the expense of the American Bible Society, and perhaps at Vienna. The prospect of doing good among the numerous Jews at Constantinople, has considerably improved the last year.

TREBIZOND.—The Armenians are less numerous here, than the Greeks, but are less prejudiced, and more accessible. At the same time, they place less value upon education. The people are divided in their opinions as to the characters and motives of the missionaries. What is needed here, as in other missions, is an outpouring of the Spirit. The brethren are making progress in the languages, and in preparation for usefulness. The Committee has authorized one of them to remove and form a new station at Erzeroom, with reference to the Armenians. It is said the Russians have suppressed the convent at Etchmiadzen, which has been the strong hold of corruption and error in the Armenian church.

Fifteen thousand piastres, or about seven hundred dollars, were subscribed not long since at *Caesarea*, an important place in another part of Asia Minor, and paid in advance, for a certain number of copies of the Greco-Turkish version of the Scriptures now in progress at Greece. A strong ecclesiastical influence was exerted at Constantinople to prevent the books from being sent.

MISSION TO SYRIA AND THE HOLY LAND.

BEYROOT.—Eli Smith, William M. Thomson, and Story Hebard, *Missionaries;* Mrs. Thomson and Mrs. Hebard.—Two native helpers.

JERUSALEM.—George B. Whiting and John F. Lanneau, *Missionaries;* Mrs. Whiting; Miss Tilden, *Teacher.*—One native helper.

LARNICA, on the Island of Cyprus, connected with this mission.—Lorenzo W. Pease, James L. Thompson, and Daniel Ladd, *Missionaries;* Mrs. Pease and Mrs. Ladd.

On a visit to the United States.—Isaac Bird, *Missionary*, and wife.

[3 stations; 9 missionaries, 8 female assistant missionaries, and 3 native helpers;—total, 20.]

BEYROOT.—Mrs. Dodge has been married to the Rev. J. D. Paxton, a respectable clergyman from one of the Western States, who has spent some time in Syria, and has recently returned to the United States. Mr. Smith found it necessary to spend much of the year in Smyrna, with a view to the new and improved Arabic type in progress there. He has since performed a missionary tour in Syria, accompanied by Professor Robinson. The seminary under the care of Mr. Hebard, is in a prosperous condition. The number of pupils is still small, but in general they are not such as are subject to the ecclesiastical authorities of the country. No account has been received of the operations of the press.

JERUSALEM.—The acquaintance, intercourse, and influence of the brethren with the people, has considerably increased. The demand for books has increased in Jerusalem and the neighboring villages. In June of last year, the cholera swept off about four hundred of the inhabitants. While the native priests affrighted shut themselves up in their convents, our brethren laid aside their ordinary studies and labors, and gave unwearied attendance on the sick. The impression made on the people was of course good. On the Sabbath a little congregation of from ten to twenty-five regularly meets to unite with the members of the mission in divine worship. At first it was customary to read and expound the Scriptures; more recently, the regular preaching of the gospel has been introduced, and the hearers seem pleased with the change. The native assistant, though in his ecclesiastical relations a papist, is active, useful, and perhaps pious. He came from Nazareth. There is a school for boys, and Miss Tilden has a small school for girls.

LARNICA.—No place has been found on the island, that is salubrious the year round, and at the same time convenient of access to considerable numbers of the people. Four months in the year, it would not be prudent to remain in Larnica. Moreover the Greek population of the island, about 60,000 in number, is scattered in between eight and nine hundred villages. The brethren have come to the conclusion that it is best to discontinue the station, and in this opinion the Committee concur. Experience has shown the importance of aiming more at concentration, and somewhat less for the present at diffusion, in our efforts as a missionary society. The brethren will probably go upon the neighboring continent, either north or east.

In view of the violent opposition from Constantinople, it was deemed advisable by all concerned, in the early part of last year, that the schools should cease

their immediate connection with the mission. Two of these were Lancasterian, containing 200 scholars, and one a flourishing school of higher character. All this took place without any interruption of the friendly intercourse between the missionaries and the bishops, priests, and people, which had existed from the beginning; yet it showed the powerful ascendancy of a hostile ecclesiastical influence, that would probably have subjected them to many trials. Upwards of 5,000 books were put in circulation in the space of fourteen months. Sixty-seven copies of the Greek monthly magazine published at Smyrna, were taken in Cyprus.

MISSION TO THE NESTORIANS.

OOROOMIAH.—Justin Perkins and Albert L. Holladay, *Missionaries;* Asahel Grant, M. D., *Physician;* William R. Stocking, *Teacher;* and their wives.—Four native helpers.

[1 station; 2 missionaries, 1 physician, 1 teacher, 4 female assistant missionaries, and 4 native helpers; total, 12.]

Messrs. Holladay and Stocking and their wives arrived at Ooroomiah on the 7th of June. Their expectations, though raised, were not disappointed. The seminary contains forty scholars. A bishop, two priests, and a deacon, besides a number of coypists, are employed in preparing and distributing scriptures and tracts. The printing establishment has arrived, and the manifold copying-powers of the press would have superseded these labors of the pen, on which the mission hitherto has been chiefly dependent for school-books and tracts, were there a printer to put it in operation. The Committee hope to be enabled to send one soon. Mr. Perkins is making progress in his translation of the Scriptures into the modern Syriac. There is the most urgent necessity for doing what, with the divine blessing, shall raise the tone of education among the Nestorians, and an enlightened and pious clergy among them. There is no knowing what disastrous influences, arising from political changes now threatening that land, may soon obstruct our labors. Moreover, a Russian influence is said to be exerted to induce the Nestorians to remove into Georgia, where they would be beyond our reach. There is, however, no immediate prospect of such a removal. The motive would be to escape from the oppressions of their present rulers. The Nestorians appear generally, as well they may, to repose confidence in their missionary friends. In the early part of last year a Roman Catholic bishop came from Salmas into Ooroomiah to make proselytes. He is said to have given out that he had a large sum of money intrusted to him to expend in aiding and instructing the Nestorians, on condition of their becoming papists. The Nestorians came to Mr. Perkins for proof-texts from the Scriptures against image-worship and other corrupt practices of the Romish church; and after these were obtained, they spent most of the night in searching the Scriptures for more, which, much to their delight and satisfaction, they had no difficulty in finding. The result of the discussion with the papal bishop which followed, was highly gratifying to the Nestorians, and increased their attachment to the inspired word.

The exposure of life from the Kurds, is still too great to allow of a journey to the independent Nestorians of the mountains and to the patriarch of the whole sect. The Committee expect soon to form a station, with the leave of Providence, on the western side of the mountains; by which means, it is presumed, a more regular and certain intercourse may be secured with the patriarch and his upland and independent districts. The number of Nestorians on the plain of Ooroomiah, is thought not much to exceed 20,000 souls. Of these, scarcely more than a hundred are able to read or write.

MISSION TO THE MOHAMMEDANS OF PERSIA.

James L. Merrick, *Missionary.*

Mr. Merrick remained at Shiraz about seven months. His impressions on the whole were not favorable. A public renunciation of Mohammedanism at Shiraz, he thinks, would be followed by a violent death. Meerza Seyed Aly, the assistant of Henry Martyn, is now venerable in years, and retains his admiration of that man of God.

Mr. Merrick's second visit to Isfahan, which was on his return, was more peaceful than his first. There was a new archbishop of the Armenians, who requested his assistance in founding and supporting a school; but they could not agree upon terms. Mr. Merrick's time, subsequently to leaving Shiraz, was spent chiefly at Ooroomiah. In November, by invitation from Malek Kassim Meerza, he accompanied that prince to Sheshawan, his place of residence. The prince is a son of the former king of

Persia, and of course uncle to the present. He hoped to derive aid from Mr. Merrick in the acquisition of the English language, and made considerable progress during the three months Mr. M. was with him. But his young men could not be persuaded to give regular attention to books, nor did Mr. M. see good reason for remaining longer at Sheshawan. He was at Tabreez in March, and requests an associate in his mission.

MISSION TO THE MAHRATTAS.

BOMBAY.—D. O. Allen, *Missionary;* Elijah A. Webster, *Printer;* and their wives.—One native helper.

AHMEDNUGGUR.—George W. Boggs and Henry Ballantine, *Missionaries;* Amos Abbott, *Teacher;* and their wives.—One native helper.

MAHABULESHWUR.—Allen Graves, *Missionary,* and wife.

JALNA.—Cyrus Stone and Sendol B. Munger, *Missionaries;* George W. Hubbard, *Teacher;* and their wives.

On a visit to this country.—Miss Cynthia Farrar, *Teacher.*

[4 stations; 6 missionaries, 2 teachers, 1 printer, 10 female assistant missionaries, and 2 native helpers;—total, 21.]

Mr. Allen and Miss Graves have been united in marriage. Mr. Stone removed to Jalna near the close of last year. Mr. Graves is almost wholly devoted to the business of translating the Scriptures. Mr. Allen also translates, but does more, as a member of the committee of the Bombay Auxiliary Bible Society, in revising the translations of others. He is also editorial superintendent, for the mission, of the Bombay press. Mr. Webster has a second fount of Mahratta type, of reduced size, in a state of forwardness. The Mahratta printing for the year ending September 30th, 1837, was 51,450 copies, 1,515 pages in a consecutive series, and 3,127,850 pages in the whole. The printing from the beginning has been 24,937,700 pages.

The schools would have been suspended, and the seminary reduced, in consequence of the circular of June 1837, had not the English residents in the presidency generously contributed about 2,500 dollars. The seminary at Ahmednuggur contains fifty boarding scholars, all from the respectable castes. A substantial house has been erected for its use, to which several English gentlemen subscribed liberally. At this station there are also a female boarding-school, containing twenty scholars, and eleven free schools. The boarding-school is sustained, in this emergency, by ladies at Ahmednuggur. In the mission school at Mahabuleshwur, are seventeen boarding and thirty day scholars. The state of the schools at the other stations has not been reported.

Mr. Graves has admitted four Chinese convicts, a Mahratta man, and two Mohammedan women to the church. One of the women has apostatized. Two natives have been admitted at Bombay. At each station the word is preached as usual.

MADRAS MISSION.

ROYAPOORUM.—Miron Winslow, *Missionary.*

CHINTADREPETTAH.—John Scudder, M. D., *Missionary,* and wife.

[2 stations; 2 missionaries—one of them a physician, and one female assistant missionary;—total, 3.]

Mr. Winslow was bereaved of his wife on the 23d of September, and his own health is not good. The mission has also suffered for want of funds. At one time its twenty-five schools, containing more than 700 scholars, were nearly all suspended. A part of them were resumed through the liberality of an English friend, who gave 600 dollars for the purpose. A large printing establishment, formerly belonging to the Church Missionary Society, has recently been purchased, and will greatly extend the influence of the mission. One native has been admitted to the church. Doct. Scudder in three towns distributed more than 10,000 portions of the Tamul Scriptures, and more than 15,000 religious tracts. Mr. Winslow devotes much time to preparing matter for the press. Mr. Rhenius's translation of the New Testament is ready to be printed, and some progress has been made with the Old Testament. About one third of all the printing in the dialects of India is in Tamul. The number of distinct publications is about 200.

MADURA MISSION.

MADURA.—Daniel Poor, F. D. W. Ward, and Edward Cope, *Missionaries;* and their wives.—Thirteen native helpers.

DINDEGAL.—J. J. Lawrence, and Robert O. Dwight, *Missionaries;* and their wives.—Three native helpers.

SHEVAGUNGA.—William Todd, *Missionary.*

TEROOMUNGALUM.—William Tracy and Clarendon F. Muzzy, *Missionaries;* and their wives.

TERUSSAVARUM.—Nathaniel M. Crane, *Missionary,* and wife.

Stations not known.—Henry Cherry, *Missionary;* John Steele, M. D., *Physician;* Mrs. Steele.

[5 stations; 10 missionaries, 1 physician, 10 female assistant missionaries, and 16 native helpers;—total, 37.]

Mrs. Cherry died of consumption in Jaffna, Ceylon, Nov. 4th. She was sister to the first Mrs. Winslow. Mrs. Todd died on the first day of the previous June.

In the summer of last year there were sixty schools in this mission, containing 2,284 scholars. To enable the mission to sustain these schools in the absence of sufficient funds for the purpose from the Board, the Madras government made a liberal donation to it of £300 sterling, or about 1,500 dollars. A boarding-school on a small scale exists at Dindigal. Two natives have been received into the church at Madura. It is now a long time since christian missions were first introduced into South India, and some parts of the country are, perhaps, better prepared for successful missionary labors, than any other portion of pagan Asia.

MISSION TO CEYLON.

Tillipally.—Benjamin C. Meigs, *Missionary*, and wife.—Eleven native helpers.

Batticotta.—Henry R. Hoisington, *Missionary;* Nathan Ward, M. D., *Physician;* and their wives.—Henry Martyn, *Native Preacher*, and eighteen native helpers.

Oodooville.—Levi Spaulding, *Missionary*, and wife.—Nathaniel Niles, *Native Preacher*, and nine native helpers.

Panditeripo.—James Read Eckard, *Missionary*, and wife.—Five native helpers.

Manepy.—E. S. Minor, *Printer*.—Four native helpers.

Chavagacherry.—Samuel Hutchings, *Missionary*, and wife.—Charles A. Goodrich, *Native Preacher*, and ten native helpers.

Varany.—George H. Apthorp, *Missionary*, and wife.—Five native helpers.

Gabriel Tissera, *Native Preacher*, supported by the mission, though not connected with either of the stations.

Out-stations.—*Odopitty, Achoovaly, Moolai, Curadive, Valnary, and Ponkodotive.*—Nine native helpers.

[7 stations and 6 out-stations; 6 missionaries, 1 physician, 1 printer, 8 female assistant missionaries, 4 native preachers, and 71 native helpers;—total, 91.]

The trials of this mission the past year have been severe, but, excepting the cases of bereavement, they have all arisen from the failure of wonted supplies from home, and not from any renewal of strength or opposition on the part of the surrounding idolaters. The mission was never making more rapid progress in its work, never exerting a happier or greater influence, never blessed with more cheering prospects, than when, as by a blast from the desert, the numerous children in its schools were driven away and dispersed among the heathen.

Before this event the average Sabbath congregations at the different stations was from 350 to 400. The Tamul printing, during the year 1837, amounted to 65,500 volumes, 311,000 tracts, and 12,436,000 pages. Most of this was at the expense of Bible and Tract Societies. The whole amount of Tamul printing from the beginning, has been 27,221,400 pages. About fifty natives are employed in the printing establishment. The number of members in the seven churches at the end of the year, was 330. There were forty-nine admissions during the year, and what is remarkable, twenty-four excommunications. Many of these excommunications, it is presumed, were for marrying heathen wives—now the grand temptation to which the young men are exposed, their education enabling them to marry into higher families than they otherwise could do, where large dowries are given with the wife. The seminary experienced another precious visitation last year. The female boarding-school at Oodooville contained ninety pupils, and in every point of view is a seminary of very great interest. One of its pious members has gone as the wife of a native missionary to Penang, an island opposite Malacca. The seminary at Batticotta contained 151 scholars, and is already a fountain of blessings, not only to the district of Jaffna, but to the island, and the neighboring continent. Fifty-eight of its members belonged to the church, exclusive of the teachers. The free schools were 187 in number, containing 6,996 pupils; and thirty-four of the schoolmasters were professedly the followers of the Lord Jesus.

The number of native youth who have enjoyed the benefit of the boarding schools from their commencement, is 440 males and 165 females, or 605 in all. Of these, forty females and 136 males are known to have been members of the christian church; but our lists are incomplete.

It is as painful to relate the reverse which has come over this mission, as it is to think of the cause, and that it is not yet removed. For want of funds a new class of forty in the seminary was refused in October, and in consequence of the reductions made known to them by the circular of June, 1837, forty-five were turned away in the January following, making eighty-five less students in the seminary at this moment than there would otherwise have been; and it was thought another class must be refused

about this time. Eight were removed from the female seminary. Some of the native helpers were turned away. Itinerant preaching was suspended for want of funds to defray the traveling expenses of the preachers. The appropriations to the printing establishment were insufficient to keep it in operation. Nothing was left, even for the ordinary repairs of the buildings, except what was absolutely necessary to keep them from going to ruin; and only a very small provision was made for traveling for health. Finally, 171 of the free schools, containing more than 5,000 children, were disbanded and dispersed, and at least eighteen of the christian schoolmasters left without employment. The consequences of this retrograde movement are well described in an affecting letter from the mission, which is already before the public. The consequences to the two seminaries must have been much more serious, had it not been for a generous donation of £200 sterling, or about 1,000 dollars, from the government of the island. The Committee, on receiving the letter just referred to, could do violence to their own feelings and those of the beloved missionaries no longer, but, by a letter forwarded on the shortest and most expeditious route, have sent to relieve the mission from the restriction imposed on their expenditures by the circular.

Mr. Perry, the writer of the letter, rested from his labors on the 10th of March, only ten days after the date of that communication. His disease was the cholera. Three days afterwards his wife followed him. She was sister to the first Mrs. Winslow, and to Mrs. Hutchings and Mrs. Cherry. Three of the sisters now rest in hope among the native christian churches of Jaffna. On the 29th of June of last year, Mrs. Minor died of consumption. Her end also was peace, and she too rests in hope.

MISSION TO SIAM.

BANKOK.—Stephen Johnson, Charles Robinson, and Samuel P. Robbins, *Missionaries:* Dan B. Bradley, M. D., and Stephen Tracy, M. D., *Physicians;* and their wives.

[1 station; 3 missionaries, 2 physicians, and 5 female assistant missionaries;—total, 10.]

Messrs. Robbins and Tracy proceeded to Siam early in the present year. Doct. Tracy expected to reside at Chantaboon. Mr. Johnson's labors are among the Chinese; Messrs. Robinson and Bradley's more especially among the Siamese. The Chinese school contained twenty scholars; the Sabbath congregation from thirty to 150, including the scholars of the school. In thirteen months Mr. Johnson distributed nearly 6,000 Chinese tracts. Mr. Robinson's Siamese congregation, in the early part of last year, was about seventy. He has translated the gospel of Mark and the three epistles of John into Siamese, and prepared two or three school-books. The Siamese printing amounted to 245 consecutive pages of matter, 13,300 copies, and 817,000 pages in the whole. Doct. Bradley speaks very favorably of the climate, but the mission had experienced some sickness.

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Peter Parker, M. D., *Missionaries.*

MACAO.—S. Wells Williams, *Printer.*

Rev. David Abeel has recently embarked to join this mission.

[2 stations; 3 missionaries—one of them a physician, and 1 printer;—total, 4.]

Mr. Williams has completed the printing of Mr. Medhurst's dictionary of the Fokheen dialect. He is dividing a portion of his time between the Chinese and Japanese languages, and hopes some day to succeed in cutting a fount of Japanese types. Doct. Parker divides his time between the study of the language and the Chinese hospital supported by foreign residents. The number of patients registered in the books of the institution, is nearly 5,000. Medical instruction is given to three Chinese pupils. Mr. Bridgman has devoted considerable time to revising the new translation of the Scriptures. He is also preparing a number of useful books in Chinese.

The voyage of the ship "Morrison" to Japan is the most remarkable event in the past year. She is owned by Messrs. Olyphant & Co., and sailed from Macao on the 3d of July, 1837, bound to Yedo, the residence of the emperor of Japan. One object of the voyage was to return seven shipwrecked Japanese to their country, but the main design was to determine the possibility of christian intercourse with Japan. Doct. Parker and Mr. Williams of the mission, Mr. Gutzlaff, and Mr. King one of the owners, with his wife, were on board. Two attempts were made to open a communication with the government at two posts remote from each other, and in both cases they were forcibly repelled without accomplishing their object, and were obliged to bring the Japanese back with

them to Macao, where they arrived Aug. 29th. It may be that great good, even for Japan, is yet to come out of these seemingly untoward events.

MISSION TO SINGAPORE.

Ira Tracy, James T. Dickinson, Joseph S. Travelli, Dyer Ball, and George W. Wood, *Missionaries;* Alfred North, *Printer;* Mrs. Tracy, Mrs. Travelli, Mrs. Ball, Mrs. Wood, and Mrs. North.

On a visit to this country.—Matthew B. Hope, M. D., *Missionary.*

[1 station; 6 missionaries—one of them a physician, 1 printer, and 5 female assistant missionaries;—total, 12.]

Messrs. Ball and Wood embarked at New York, May 25th, in the "Albion," which was to leave them at Singapore. Mr. Hope's visit to this country was occasioned by ill health. The reductions required by the circular of June, 1837, have been a serious drawback upon the operations and results of this mission. The printing during the year 1836 was 4,602,270 pages. No report has been received of the printing last year. A complete copy of the revised Chinese New Testament has been printed, and another in the style of the Chinese classics—a "diamond pocket edition," as they phrase it. The Chinese school, which is regarded with much interest by the mission, as the probable commencement of the future seminary, contains nineteen boarding scholars.

The voyage of the "Himmaleh," among the islands of the Archipelago, is an interesting event. This vessel was owned also by Messrs. Olyphant & Co. Mr. Dickinson took the place of Mr. Stevens. The Himmaleh sailed from Singapore on the 30th of January, and returned on the 22d of June. She visited Makassar and Bontain, on the island of Celebes: Ternati; Samboangan, on the island of Mindanao; and Borneo Proper. The more important results have been published in Mr. Dickinson's journal.

MISSION TO BORNEO.

Elihu Doty, Jacob Ennis, Elbert Nevius, William Youngblood, Frederick B. Thomson, and William J. Pohlman, *Missionaries;* and their wives; Miss Azuba C. Condit, *Teacher.*

[6 missionaries, and 7 female assistant missionaries;—total, 13.]

Mr. Arms having returned to this country, and, in consequence of ill health, having asked and received a dismission from the service of the Board, the field on the western shore of Borneo has been given to these brethren. Mr. Robbins has proceeded to Siam. Messrs. Thomson and Pohlman embarked with their wives at New York, May 25th, in the "Albion." The government of Netherlands India have refused all missionaries, except Dutch, permission to settle any where, except in Borneo. The conferences which the Committee has had with Mr. Arms since his return, have given them a much more favorable opinion of the field between Sambas and Pontiana and back to Landak, than they had previously. At the latest dates, the brethren were taking measures to occupy this ground.

Mr. Ennis availed himself of what is called a *sea-pass* to visit and explore a part of the island of Sumatra. An interesting journal of his tour has lately been received. From Padang he penetrated the interior on horseback, but all the while under Dutch protection, as far as Bondjah, near the country of the Battas. War prevented his going farther in this direction; but from Natal he succeeded in penetrating the Batta country on foot, seven days' journey, into the district of Ankola. Becoming sick of fever, he found it necessary to be carried on a litter by natives down to Tapanooly. It was an important tour, and valuable in its results. He received throughout, the kindest treatment from the Dutch officers, and from the natives, and returned to Batavia in December, having been absent six months. Mrs. Ennis had been seriously threatened with consumption during his absence.

MISSION TO THE SANDWICH ISLANDS.

ON HAWAII.

Kailua.—Asa Thurston, *Missionary;* Seth L. Andrews, M. D., *Physician;* and their wives.

Kaawaloa.—Cochran Forbes, *Missionary;* William S. Van Duzee, *Teacher;* and their wives.

Waimea.—Lorenzo Lyons, *Missionary;* Horton O. Knapp, *Teacher;* Mrs. Knapp.

Hilo.—David B. Lyman and Titus Coan, *Missionaries;* Abner Wilcox, *Teacher;* annd their wives.

Kohala.—Isaac Bliss, *Missionary;* Edward Bailey, *Teacher;* and their wives.

ON MAUI.

Lahaina.—William Richards and Dwight Baldwin, M. D., *Missionaries;* Charles McDonald, *Teacher;* and their wives.

Lahainaluna.—Lorrin Andrews and Ephraim W. Clark, *Missionaries;* Edward H. Rogers, *Printer;* and their wives. Miss Lucia G. Smith, *Teacher.*

Wailuku.—Jonathan S. Green and Richard Armstrong, *Missionaries;* and their wives. Miss Lydia Brown, *Teacher.*

Hana.—Daniel T. Conde and Mark Ives, *Missionaries;* and their wives.

ON MOLOKAI.

KALUAAHA.—Harvey R. Hitchcock, *Missionary;* Bethuel Munn, *Teacher;* and their wives.

ON OAHU.

HONOLULU.—Hiram Bingham, Reuben Tinker, and Lowell Smith, *Missionaries;* Gerrit P. Judd, M. D., *Physician;* Levi Chamberlain, *Secular Superintendent;* Samuel N. Castle, *Assistant Secular Superintendent;* Amos S. Cooke, *Teacher;* Henry Dimond, *Book-binder;* Edwin O. Hall, *Printer;* and their wives.

EWA.—Artemas Bishop, *Missionary* and wife.

WAIALUA.—John S. Emerson, *Missionary;* Edwin Locke, *Teacher;* and their wives.

KANEOHE.—Benjamin W. Parker, *Missionary,* and wife. Miss Marcia M. Smith, *Teacher.*

ON KAUAI.

WAIMEA.—Samuel Whitney, *Missionary,* and wife.

KOLOA.—Peter J. Gulick and Thomas Lafon, M. D., *Missionaries;* and their wives.

WAIOLI.—William P. Alexander, *Missionary;* Edward Johnson, *Teacher;* and their wives.

On a visit to this country.—Ephraim Spaulding and Sheldon Dibble, *Missionaries;* and Mrs. Spaulding.

[17 stations; 27 missionaries—two of them physicians,—2 physicians, 2 secular superintendents, 9 male teachers, 1 book-binder, 2 printers 4 unmarried female teachers, and 41 female assistant missionaries;—total, 88.]

Mr. and Mrs. Richards returned to the islands last autumn. Mr. Dibble, in consequence of the failure of health, is now on a visit to his native land. He was bereaved of his wife on the 20th of February, 1837. Mrs. Lyons died on the 14th of May of the same year.

The number of native churches is fifteen, containing 4,549 members. The admissions during the year have been 3,659. The whole number received from the beginning, is 4,759. The christian marriages last year were 1,082. Six meeting-houses were erected by the natives the past year, and in a very becoming style. Some of them are large. In many a valley of these islands the sound of the church-going bell is now heard. Protracted meetings were held at ten stations, and were apparently attended with the divine blessing. The edifice for the seminary at Lahainaluna is nearly or quite completed. It is composed of a central building forty-two feet square, and three stories high, having two wings, fifty feet by twenty-six, and each two stories high. The number of pupils was seventy-two, the younger class of thirty-one being boys, and boarded by the mission. The others are generally married and support themselves. A building has been erected for a female boarding-school at Wailuku, and there were thirty-six pupils. A boarding-school for boys at Hilo contained thirty-one pupils. The common schools are gradually improving.

The printing for the year ending May 1st, 1837, amounted to 1,623 consecutive pages, 167,462 copies, and 9,350,432 pages; with ten maps, engraved and printed by the scholars in the seminary. The printing from the beginning amounts to 1,303,919 copies, and 63,488,917 pages.

The effects of the circular of June, 1837, are not yet known. It is known, however, that the restrictions it was found necessary to impose on that mission, with others, by a circular letter forwarded six months previously to the date of the one just mentioned, had the effect to arrest, in some measure, the progress of the seminary, the boarding-schools, and the operations of the press; and the further reduction of 5,600 dollars cannot but have a very disastrous influence. To be compelled to recede, and recede so far, when there is so much need of going forward rapidly, and with a strong hand, is extremely painful.

DEPARTMENT OF INDIAN MISSIONS.

MISSION TO THE CHEROKEES.

BRAINERD.—D. S. Butrick, *Missionary;* John Vail, *Farmer;* and their wives.

WILLSTOWN.—William Chamberlin, *Missionary,* and wife.

CANDY'S CREEK.—A. E. Blunt, *Teacher and Mechanic,* and wife; Stephen Foreman, *Native Preacher.*

RED CLAY.—Elizur Butler, *Missionary and Physician,* and wife.

William Potter, *Missionary,* and wife, and Ermina Nash, absent from the mission.

[4 stations; 4 missionaries—one of them a physician, 2 farmers and mechanics; 1 native preacher; 7 female assistants;—total, 14.]

The meetings, especially at Brainerd, Candy's Creek, and Red Clay, have been well attended, and as serious attention has been given, and as much interest felt in religious instruction, as could have been expected, when the distraction of mind, the anxiety, and the deep sense of injury which the Cherokees believe themselves to be enduring from the white man, are taken into view. Some have inquired after the way of life, and a few have given evidence of having been born of the Spirit. The church members, though beset by temptation, scattered, and with little pastoral care, have generally remained steadfast.

Doct. Butler was ordained as an evangelist in April last.

There have been three schools taught, embracing about sixty pupils, of which twenty have been boarded by the mission.

No preparations were made by the Cherokees to remove, till the time specified in the treaty of December, 1835, for this purpose had expired; the hope being still entertained by them, that an event so much dreaded by them would be in some manner averted. On the 23d of May, however, the appointed day, the military forces, which had been concentrated in their country, began the work of collecting the individuals and families, and marching them to the posts designated as the points of departure for their country in the West; and about the close of June all were brought in, and many commenced their journey. The emigration was soon suspended, owing to the inclemency of the weather, till the first of September. In the mean time arrangements were made, according to which the Cherokees were allowed to take charge of their own removal, under the conduct of men of their own appointing. In this manner it has gone forward, and will probably be completed in a few weeks.

MISSION TO THE ARKANSAS CHEROKEES.

Dwight.—Cephas Washburn, *Missionary;* James Orr, *Farmer;* Jacob Hitchcock, *Steward;* Asa Hitchcock, *Teacher;* R. L. Dodge, *Physician;* —— Copeland, *Mechanic;* and their wives; Ellen Stetson and Esther Smith, *Teachers.*

Fairfield.—Marcus Palmer, *Physician and Missionary,* and wife.

Park Hill.—Samuel A. Worcester, *Missionary;* Samuel Newton, *Teacher and Catechist;* and their wives; Elias Boudinot, *Native Assistant;* John F. Wheeler, *Printer.*

John Huss, *Native Preacher;* Sophia Sawyer, *Teacher.*

[3 stations; 3 missionaries—one a physician,—1 physician, 2 teachers, 4 farmers and mechanics, 1 native preacher, 1 other native assistant, 12 female teachers and assistants;—total, 24.]

The boarding-school at Dwight has been large, prosperous, and highly esteemed by the people; embracing eighty-three pupils, most of whom are boarded in the mission family. The schools at Fairfield and Park Hill have been attended by about seventy pupils.

No additions to the churches have been reported, and few cases of religious inquiry or conversion. This portion of the Cherokees have partaken, to a great extent, of the unhappy excitement relative to the political affairs of the nation, which has prevailed among their brethren who remained in their old country.

The printing at the mission press at Park Hill has consisted of an almanac, a small catechism, a tract on temperance, and an elementary book in the Wea language; in all about 3,000 copies and 40,000 pages.

MISSION TO THE CHOCTAWS.

Wheelock.—Alfred Wright, *Missionary,* and wife; Jared Olmstead, *Teacher.*

Stockbridge.—Cyrus Byington, *Missionary,* and wife; Mrs. Barnes, *Teacher.*

Mountain Fork.—Abner D. Jones, *Teacher,* and wife.

Greenfield.—Joel Wood, *Missionary;* Mrs. Wood and Eunice Clough, *Teachers.*

Pine Ridge.—Cyrus Kingsbury, *Missionary,* and wife; Anna Burnham, *Teacher.*

Good Water.—Ebenezer Hotchkin, *Catechist and Teacher,* and wife.

[7 stations; 4 missionaries, 1 catechist, 2 male teachers, 9 female teachers and assistants;—total, 16.]

Six schools have been taught by the mission, exclusive of the government school, which Mr. Hotchkin has been employed to teach; in which there have been about one hundred pupils. The interest felt in education does not seem to be increasing among the people generally.

The additions to the church which have been reported amount to ten; leaving the whole number of members of the five churches connected with the mission about 230.

In regard to the means of living comfortably and the accumulation of property, the Choctaws generally seem to be advancing.

In the western portion of their country the small-pox has prevailed during the year, and is estimated to have cut off from 500 to 1,000 of their number.

MISSION TO THE PAWNEES.

John Dunbar, *Missionary,* and wife.

[1 station; 1 missionary, and one female assistant; total, 2.]

Mr. Allis, formerly associated with Mr. Dunbar, has been appointed government farmer for this tribe.

Mr. Dunbar has been prevented by his circumstances from travelling as much as formerly among the Indians; and as it seemed necessary, being without fellow laborers, that he should remain most of the time with his family near the agency at Bellevue, he has been able to do little more for the Indians than to keep up his acquaintance among them, increase his knowledge of their language, and instruct such as resort to the agency.

The mission, to be efficient, must be strengthened by the addition of two or three families.

A human victim was last spring offered in sacrifice by the Pawnee Loups, to propitiate their gods and secure a plentiful harvest and a successful hunt.

It is now pretty well ascertained that Doct. Satterlee, over whose death so much uncertainty hung at the time of the last report, was murdered by a lawless and cruel white man, who made his home in those wilds, and who has since been himself called into the eternal world.

MISSION TO INDIANS IN THE OREGON COUNTRY.

NEZ PERCES.—H. H. Spalding, *Missionary*, and wife.

KAYUSES.—Marcus Whitman, *Physician and Catechist*, and wife.

Cushing Eells, Asa B. Smith, and Elkanah Walker, *Missionaries;* W. H. Gray, *Physician and Mechanic;* and their wives.

[2 stations; 4 missionaries, 2 physicians, and 6 female assistants;—total, 12.]

Mr. Spaulding and Doct. Whitman commenced their labors, the former among the Nez Perces, and the latter among the Kayuses, near the close of the year 1836, the Indians manifesting the most lively interest in their religious instructions,in the schools which they opened, and in all their endeavors to improve their moral and social condition; engaging with much diligence and perseverance in the various kinds of manual labor proposed, and acquiring knowledge on moral and intellectual subjects, and skill in labor, with uncommon rapidity. The desire expressed by them and other bands to have additional teachers sent to their country, induced the brethren of the mission to send Mr. Gray, one of their number, to the United States to obtain such help, if practicable. Four of the Nez Perces accompanied him, taking with them horses and other property, by the sale of which, it was expected that some necessary expenses would be borne. These Indians were, however, murdered by a hostile band, and their property seized. Mr. Gray providentially escaped. In consequence of these statements received from the mission, three ordained missionaries and their wives were appointed by the Committee to this field, and accompanied Mr. and Mrs. Gray on his return in March last.

By communications received from the mission, dated about the time of the departure of this reinforcement, information is received that the Indians manifest the same kindness and docility still, and that the hope and confidence of the missionaries, that the work of the Lord in reclaiming and saving these tribes is going forward, are strengthening.

MISSION TO THE SIOUX.

LAKE HARRIET.—J. D. Stevens and Samuel W. Pond, *Missionaries;* Mrs. Stevens; Lucy C. Stevens.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician;* Stephen R. Riggs, *Missionary;* Gideon H. Pond, *Teacher and Farmer;* Alexander G. Huggins, *Farmer;* and their wives.

[2 stations; 4 missionaries—one of whom is a physician,—2 male and 6 female assistant missionaries;—total, 12.]

This tribe has suffered much during the year from pestilence, famine, and the predatory incursions of their hostile neighbors, the Ojibwas; by which, especially the first, their numbers have been greatly diminished. The mission, especially at Lac qui Parle, has still obviously been on the advance. The difficulties of the Dakota language have been in a good measure surmounted by a number of the brethren, and far more religious instruction, than during any former year, has been imparted. The divine blessing has rested upon it, and nine Dakotas have been admitted to the church, making the whole number sixteen. Three schools have been taught, embracing forty-five pupils.

MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary;* G. T. Sproat, *Teacher and Catechist;* and their wives.

FON DU LAC.—Frederic Ayer, *Catechist;* Edmund F. Ely, *Teacher and Catechist;* and their wives.

POKEGUMA.—William T. Boutwell, *Missionary;* John L. Seymour, *Mechanic and Teacher;* and their wives; Sabrina Stevens, *Assistant.*

[3 stations; 2 missionaries, 4 teachers and catechists, 7 female assistants;—total, 13.]

It has been thought advisable that the labors of Mr Boutwell at Leech Lake should be suspended for the present, and he has removed to Pokeguma. Mr. Ayer has removed from the latter station to Fon du Lac.

The Ojibwas generally are too much under the influence of heathen or papal superstitions, or too indifferent to all religious considerations, to make much effort to attend public worship. They generally, however, receive instruction kindly, and manifest some interest in it when visited by the missionaries. At Pokeguma those denominated "praying Indians" amount to seventeen adults,

and about as many more youth and children; and of these six are members of the church. Others appear to be truly pious; and are improving in their character, habits, and manner of life. Seven families appear to have been in a good manner reclaimed from the hunting and wandering to a settled and agricultural life. The number of members in the two churches is ten or fifteen.

In the three schools seventy-five or eighty pupils have been taught.

A thousand copies of the gospel of John and the Acts of the Apostles have been printed for this mission, amounting to 191,000 pages. Matthew is ready for the press.

The Ojibwas have by treaty sold a large tract from the southern portion of their country, including the station at Pokeguma, and are to be removed from it, whenever the President of the United States shall direct.

MISSION TO THE STOCKBRIDGE INDIANS.

STOCKBRIDGE.—Cutting Marsh, *Missionary;* Mrs. Marsh, and a female teacher.

[1 station; 1 missionary, 2 female assistant missionaries;—total, 3.]

The school embraces twenty or thirty pupils; and on the Sabbath school most of the congregation, adults and children, attend.

Nineteen persons were admitted to the church during the year ending with May last; making the present number now in good standing, fifty-seven.

The new code of laws adopted last year has been carried into effect, and its influence appears to be highly salutary.

This band have been again solicited to sell their lands and remove to a country west of the Mississippi river; but having examined it by a delegation, and not being satisfied with it, they rejected the proposal.

Mr. and Mrs. Hall were last fall permitted, at their own request, to retire from their labors in this mission, and from their connection with the Board.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Teacher and Licensed Preacher;* Mrs. Rockwood, and a female teacher.

SENECA.—Asher Wright, *Missionary*, and wife; Asenath Bishop, *Teacher.*

CATTARAUGUS.—Asher Bliss, *Missionary*, and wife; Fidelia Adams, *Teacher.*

ALLEGHANY.—William Hall, *Licensed Preacher and Teacher*, and wife.

[4 stations; 2 missionaries, 3 teachers, who are also licensed preachers, 7 female teachers and assistants;—total, 12.]

During the first half of the past pear, the religious aspect of this mission was favorable, and a number at Seneca, Cattaraugus, and Alleghany were hopefully converted to God. Fifteen have been received to church fellowship, while others give evidence of piety. The four churches embrace about 190 members. The heathen Indians have manifested more candor and disposition to inquire respecting Christianity than heretofore; and have even solicited instruction.

Eight schools have been taught for a greater or less portion of the year, embracing about 140 pupils.

Messrs. Rockwood of Tuscarora, and Hall of Alleghany, were licensed to preach the gospel in June last.

During the last half of the year strong party excitement has sprung up on the subject of selling their reservations and removing to a country west of the Mississippi river, attended with mutual jealousy and animosity. So absorbing has the interest in this subject been, that but little attention could be obtained from them to any thing else. The schools, meetings, and other means for moral and social improvement have been comparatively neglected; and the missionaries have been impeded and disheartened in their labors. A treaty was ultimately negotiated with a portion of the Indians, but whether it will be ratified and carried into effect, is yet uncertain.

MISSION TO THE ABERNAQUIS.

P. P. Osunkherhine, *Native Preacher.*

The number of those who, under the influence of Mr. Osunkherhine's labors have renounced the papal faith, is about fifty, all of whom, when not abroad on their hunts, attend meeting and desire to have their children educated. The usual audience on the Sabbath, including a few whites, is about sixty.

His school is small and unsteady. A meeting-house has been completed, principally at the expense of christian friends in Canada; and a church has been organized, consisting of eight native and four white members; and some promising candidates have not yet been admitted.

GENERAL REMARKS ON INDIAN MISSIONS.

Before leaving the Indian missions, it seems important to notice some of the unfavorable circumstances under which these missions have been prosecuted during the past year.

1. The curtailment of the annual allowances, causing the discontinuance of the district schools; arresting the progress of measures previously adopted for inducing the Indians to lead a settled and agricultural life; and embarrassing the mission families, and diverting an undue portion of their care and labor from their more appropriate work, to providing the means of their own support.

2. The measures adopted for removing the eastern tribes to lands west of the Mississippi river.—Without deciding whether this change of location will ultimately prove conducive to the intellectual and moral welfare of the Indians or not, it is easy to see that the present influence is unfavorable in the following respects; It divides the several tribes into parties; awakens animosity and strife; and consequently distracts and unfits them for efforts for their own improvement.

By introducing temptations and bad examples, and counteracting good influences, it demoralizes the people.

By engrossing their thoughts and feelings in other affairs, it indisposes them to give quiet attention to their spiritual interests, or to measures used for their social and intellectual improvement.

It disheartens the Indians by interrupting all their plans and measures for promoting their own comfort and welfare.

It disaffects them towards those who are endeavoring to effect their removal; and to a great extent towards all white men, missionaries as well as others, and thus detracts from the benefits which they might otherwise receive from their instructions.

The missionaries are by this system exposed to a loss of influence, and in the estimation of the Indians, to a loss of character also, with one or both of the parties into which the tribes become divided; as it is nearly impossible for them to avoid the charge of being partizans.

The missionaries are discouraged from forming plans or adopting any course of action, which looks forward to future results, while they know not how soon they will all be broken up and frustrated.

The unhappy influence of this system of removal has been long and very extensively felt. It has occasioned the abandonment of three or four of the missions of the Board, and not less than six of the ten remaining missions have been injuriously affected by it during the past year, and most of them for a period of six or eight years.

3. The prevailing despondency relative to the ultimate fate of the Indian tribes is a serious impediment in the way of conducting missions prosperously and efficiently among them. This has originated from various causes. It would seem as if God, in his righteous providence, was permitting many circumstances to conspire together against them, which, if their operation shall not be soon arrested, must, in a generation or two more, end in their extermination.

SUMMARY.

The receipts into the treasury during the year have been $236,170 98; which, while they are less than those of the year closing with July 31st, 1837, by $15,905 37, exceed those of any other year since the organization of the Board by $59,938 83; and exceed the disbursements for the year by $5,528 18; diminishing the debt of the Board by the same amount, and leaving it on the first of August $35,851 35.—The number of missions under the care of the Board, including some in each of the four quarters of the globe, and among the islands of the sea, is 26; embracing 85 stations, at which are laboring 126 ordained missionaries, 9 of whom are physicians, 11 physicians not preachers, 25 teachers, 10 printers and book-binders, 8 other male, and 178 female assistant missionaries; in all 358 missionary laborers sent from this country; who, with 7 native preachers and 108 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board, and depending on its treasury for support, 473. Of these 7 ordained missionaries, 1 male and 10 female assistants;—in all 18, have been sent forth during the year now closed.

Through the instrumentality of the missionaries, 49 churches have been gathered among the heathen, embracing 6,062 members. Seven seminaries have been established by the missionaries, and are sustained at the expense of the Board for the education of native preachers and other assistants, in which are 336 pupils. There are also 8 other boarding schools, embracing 304 pupils; besides 154 free schools, in which 6,140 children and youth are receiving a christian education. Under the care of the missions are 13 printing establishments, with three type founderies, and 24 presses. The amount of printing executed at these presses during the past year, including schoolbooks, portions of Scriptures, religious tracts, etc., amounted to 665,862 copies, and 29,880,404 pages.

COMMUNICATIONS FROM THE MISSIONS.

Mahrattas.

LETTER FROM MR. MUNGER, DATED AT JALNA, JUNE 6, 1838.

JALNA, the station recently taken by Messrs. Stone and Munger, commonly written Jalnapore, on the maps, and usually so called in its vicinity, is a large city, about 120 miles northeast of Ahmednuggur, and nearly 300 miles north of east from Bombay. As it is not within the dominions of the East India Company, but under the government of a native prince, called the Nizam, some apprehensions were entertained that the missionaries would not be permitted to prosecute their labors there. As yet, however, they have suffered no molestation.

Proceedings at the Jalna Station.

At the date of my last note to you, I had left home, in company with Mr. Stone, on a tour for the purpose of preaching the gospel and distributing the Scriptures and tracts among the multitudes in this region, to whose knowledge these glad tidings can be brought in no other way. We were absent from our families at this time about seven weeks, and traveled near five hundred miles. In most of the villages which we visited the gospel had never before been sounded forth. Our business was, of course, altogether novel, and much excited the wonder of thousands. We met but little opposition of any other character, than that which every where assails those who hold up Christ as the way, the truth, and the life, in opposition to the vain imaginations of the heathen minds.

In this tour I frequently preached where the name of our blessed Savior had never been heard. Books were generally received with eagerness by those who could read. But the number of readers in all this region is much smaller, in proportion to the population, than we find in the Company's dominions. The oppressions of government are so monstrous, that the people generally cannot well meet the expense of educating the children, even if they were disposed.

You will be anxious to know what are our prospects in respect to being permitted to remain in the Nizam's dominions. Nothing has yet occurred, at least nothing has come to our knowledge, which gives us any apprehensions on this point. We may not feel that our operations here may be regarded as equally permanent as those in the Company's dominions, but still we do not anticipate any molestation so long as the government may continue in its present posture. The probability is that the Company will continue their subsidiary force here for a long time. A circumstance which confirms us in this opinion is that of their having located a chaplain here, and taken measures to build him a church.

In one of my last communications I spoke to you of our desire to get up a boarding-school for native boys. I am happy now to assure you that the Lord has given us a measure of success in respect to this object which has greatly encouraged us. I think I mentioned to you what our wishes were in regard to the children of this school. We have now fifteen lads—six of them are of the brahmin caste. The rest of them are Mahrattas. They all sleep on the premises and take their food here, with the exception of the brahmins. They are under the particular charge of Mrs. Munger. The school is supported by individuals who have engaged to be responsible for the expense of one, two, and in some instances three or four boys. This expense will continue to be defrayed by them, even after they are removed to other stations. It greatly encourages us to find the dear people of God ready to come forward to our help in this work. It will gratify you much to learn that the reduction which you have been compelled to insist upon being adopted by this mission, in respect to our operations, has not, by the kind providence of God, imposed upon us at this station the painful duty of denying instruction in any instance to those who were willing to receive it. The good people here, on being made acquainted with your distresses, most cheerfully and liberally put their hands to the work. By their instrumentality a subscription was opened in this place, by which means we are now receiving about eighty rupees monthly [nearly forty dollars] for educational purposes. This is exclusive of the expense of the boarding-school. Surely the Lord is very good unto us. We have now only six native free schools. These do not flourish as we desire; still we trust they are doing some

good. We have a Mahratta service at our house on Sabbath morning, which is usually attended by some fifty or sixty of the children of the schools. On Saturday morning I preach to about the same number of the poor, the halt, the blind, etc., who come here to receive alms. I have been in the habit for some time past of preaching in the street, and by the way side. I am usually happy in being able to obtain large audiences, but I am grieved to say that they, for the most part, give attention only for the purpose of cavilling, scoffing, and blaspheming the name of our blessed Lord, the only name whereby they can be saved. I am under the painful necessity of relinquishing these labors in part, as the care of schools now devolves upon me. I say painful necessity—for though the labors are oftentimes the cause of great grief to my soul, and the occasion of my name being cast out as evil, yet they offered the only means of bringing the knowledge of salvation by the blood of Jesus before the minds of these deluded, perishing fellow-mortals; and I fear they will triumph among themselves, in the belief that they have driven me from the work. The preaching of the gospel to such men is indeed a hard work.

Jalna is nearly due east of Aurungabad, at the distance of about forty miles, and 120 miles N. E. of Ahmednuggur. It is usually called Jalnapore on the old maps, and it goes by that name here.

Madura.

REPORT OF THE STATION AT DINDEGAL, FOR THE YEAR 1837.

DINDEGAL is occupied by Messrs. R. O. Dwight and J. J. Lawrence, aided by Francis Asbury, head catechist, and four other native assistants. After a few statements relative to the general affairs of the station, the report proceeds—

The death of an only son of our head catechist has been a most solemn event to us, and we hope not without a happy influence on the large audience who testified their respect of Asbury by attending the funeral. The fond parents endured this afflicting bereavement with unexpected calmness and resignation. But the grief of the mother was so deeply seated as to drink up her spirits and expel reason. She was sent to Jaffna with her husband, where, after three months stay, her mind resumed the accustomed exercise of its faculties.

With the exception of some slight interruptions from illness, the other Jaffna boys have done quite well. Our school superintendent has generally traveled about a hundred miles per month in the appropriate exercise of his duties. Two readers of tracts have explored the country for forty miles, in three or four directions, and repeated their visits to many of the towns. Their reports have given us much information and encouragement. The missionaries themselves, while feeling it their principal business to prosecute the study of the language, have visited all the schools and most of them several times. The intervening and surrounding villages have received some visits, but we do not feel ourselves sufficiently competent to instruct the people, and therefore have not been much from home.

The collection of taxes, as it brought vast numbers of reading, business men to Dindegal, gave us an excellent opportunity of spreading tracts and gospels over an area of eighty or a hundred miles diameter. We have had the pleasing satisfaction of having several of these calls repeated, with very many urgent applications for schools. Some persons have come to us with questions of a very interesting nature, but we have little reason to hope that any of these persons have received the truth in the love of it.

Preaching has been maintained by our catechists and ourselves, either directly or by interpretation, in four different places in town, on the Sabbath, and occasionally in our out-school bungalows in the neighboring hamlets, and in the streets of Dindegal, where we have rarely been insulted. Still the great mass of people are entirely ignorant of the gospel, except as it is corrupted with the glosses and traditions of the papists.

A church was formed in July last, consisting of the resident missionaries with their families, and the helpers from Jaffna. It has been a stream in this desert from which we have felt our strength renewed.

Our boarding-school, under the care of Mr. Dwight, is in a very flourishing condition. The number of lads is twenty-two. The first class have within the past year made such advances as to favor their introduction to English, and Mrs. Dwight now has a daily class in the elementary studies—all the lads have made commendable progress in the elements of scriptural knowledge, and thus

constitute the most intelligent part of our Sabbath day audiences. The number of free schools has amounted to twenty-one during the year, but the average number is fifteen. The cholera, famine, and the prejudices of the people have occasioned many interruptions and fluctuations. The greatest number of scholars has been 618, of whom all but 122 have learned the decalogue in whole or in part.

LETTER FROM MR. POOR, DATED APRIL 1ST, 1838.

New Stations occupied—Labors of the Missionaries.

MESSRS. Crane, Tracy, Cope, Ward, and Muzzy, from the time of their arrival in India till January last, had spent most of their time either at Madura or Madras, in the study of the Tamul language. At the meeting of the mission, held at that time, they were located respectively as follows—

Of the four brethren who were reported as being resident missionaries at Madura, Mr. Crane has been appointed to a station at Tereepoovanum, Mr. Tracy, with Mr. Muzzy, at Terumungalum, and Messrs. Cope and Ward to this station, (Madura.) At the same meeting, and in connection with these arrangements, Mr. Todd was appointed to a new station at Shevagunga.

Soon after the annual meeting the following division of labor was mutually agreed upon by the three brethren at this station, viz. Mr. Cope takes charge of ten schools, most of which are in villages within three or four miles of Madura. In connection with these schools, (two of which are Roman Catholic schools in the Fort,) is his principal field of missionary labors. Mr. Ward has charge of the English school, and of the stated weekly service in Tamul on the Sabbath, held at the mission premises outside the Fort. The congregation is composed in part of the children of two Roman Catholic schools, which are also under Mr. Ward's superintendence; the one is a female school taught upon the premises, and the other a boy's school in the neighborhood.

My own sphere of labor is mainly within the Fort or city. Most of my time is spent in the manner mentioned in the annual report. I have at present twenty schools under my superintendence within the city. These are all heathen schools and taught by heathen schoolmasters, with the exception of one female school of Roman Catholic children. Four of these schools have been established since the year commenced, among the weavers. It is estimated that about one third of the population of the city are weavers. They are an industrious, comparatively wealthy, rather ignorant, and a very bigoted class of the community. They appear now to be opening their eyes to the advantages of education, and are desirous of sending their children to our schools. There is a singularity in connection with the weavers that is worthy of notice, that is, they use a language, a sort of jargon, in their houses, which is not understood by other classes of the community. There arises from this quarter, as there is no printed character in this dialect, a most formidable barrier to the introduction of education among them.

The class of monitors who spend a part of each day at the station in the Fort, are making encouraging progress in their studies. They have a fair prospect of becoming efficient teachers in time to come.

The schoolmasters continue their course of reading the Scriptures and tracts two days in a month. They are becoming more and more acquainted with the claims of Christianity, and so better able to defend themselves against the attacks of the people for obtaining their livelihood by teaching christian books. Most of our schools are taught in open places and near the street, where they are fully exposed to the public eye and ear. Hence they become useful depositories for christian books, and may be regarded as so many lights held out in this benighted city. We should not feel authorized, in the present state of our treasury, in establishing so many schools in a single city, were we not furnished with local funds for the purpose, and did we not believe that this extended school establishment, in its connections, holds out the fairest prospect for bringing the overtures of the gospel before the minds of the people at large. When I converse privately with our schoolmasters, and urge upon them the immediate claims of the gospel, there is a response to the truth, which is not witnessed in the case of the uninstructed. Thus it is, to some extent, with the monitors and children who are brought under instruction in the schools.

The whole number of schools is fifty-nine—average of pupils 2,173.

On the main branch of my mission labors, that of publishing the gospel to the

heathen, I have nothing of special interest to communicate. Christian knowledge is evidently increasing in the community, and many are becoming more accustomed, and more reconciled to being addressed on religious subjects. Many in words, and some, with a greater or less degree of conviction of truth, admit that Christianity is superior to all other systems of religion, and ought to be obeyed. But we do not yet witness what we most desire to see, decisive evidence of the converting influences of the Spirit of God. It is a deeply interesting question, which I am often pondering in my mind, What ought we, in fairness, to expect, in our present circumstances, as the immediate result of our labors? The scriptural reply to this, ought perhaps to be deemed sufficient, "Preach the word in season and out of season." "Say among the heathen, the Lord reigneth," "and give him no rest till he establish, and till he make Jerusalem a praise in the earth." But in this we need the assistance of all who love Zion, and who are waiting for the appearing of our Lord.

LETTER FROM MR. COPE, DATED AT MADURA, APRIL 2, 1838.

Entrance on his Missionary Labors.

WITH reference to the location of the several members of the reinforcement which embarked two years ago, of which Mr. Cope was a member, and the assignment to each of his department of labor, he remarks—

The arrangement was made on the 16th of February last. From that time I have been practically acquainting myself with the nature of the service set before me. I take pleasure in putting on the harness as I find it. And truly there is here no romance in the missionary work. To ride over a field of sand under the blistering rays of a tropical sun; to sit in a little mud-walled bungalow, so low that one may reach the roof with his hand while in a sitting posture; to have for an audience from twenty to forty naked heathen children, and a score of adults, listening whether some word may be dropped against image worship, as a signal to turn away from you; to stammer to these in Tamul, not the half of which, perhaps, is understood; this is an every day reality. But it is a pleasure to feel that the Savior of sinners not only sympathizes with us, but is present with his aid; that every word of truth we utter has a direct influence to overturn this system of idolatry; yea to see that God is using us to undermine this dark mountain.

I have under my care eight schools in villages near Madura—the most distant being only seven miles off—and three in the city. In all these schools our catechisms and the Scriptures are taught, and the masters assemble twice a month for reading the Scriptures, instruction, and prayer. Light is penetrating their minds. May their hearts be turned to the father of lights and the giver of every "perfect gift." In each of the Roman Catholic schools I had a weekly Sabbath service. This is now suspended by the potent anathemas of some Roman priests just arrived from the establishment at Pondicherry. These spent one day in collecting the children and parents connected with our schools, and such as had received our books, to admonish them for having to do with the *Vatha Karer* (Scripture men,) a term by which we are commonly known. To illustrate their abhorrence of this deadly sin, the priests gathered up from the people all the Scriptures, tracts, etc., that could be found, tore them in pieces, and scattered them in the "street of the city," thick as the leaves of autumn. Even the school books did not escape this pious fury. Every body was struck with amazement, and said, "Who are these that destroy even school books?" Application was made to the civil authorities for peons, (police men wearing badges,) to attend upon the priests and protect them in their attempt to oust the old incumbent in the priest office from the church he occupies, but the request was refused. Indeed the conduct of these representatives of Rome, has been so outrageous, that the collector has ordered that the old priest shall keep possession of the church. This is not the first time that the adversary has defeated himself. I have recently visited all my schools, some of them for the first time. The schoolmasters and people were rather shy of me. I am a *new man*. I have no credit from the fact that I am a missionary, and seek the same object that my predecessor did, but must make a character for myself. Of course some time must elapse before I can secure their good will, and *till then*, must feel my way. Hence it is easily seen that the removal of a missionary from one sphere of labor to another must be attended with a sacrifice of influence, not to say time and labor. In these visits I catechise the children, and address them

and those present as I am able in Tamul. Before the time comes for me to put off the harness, I hope to see in each of these villages good regular congregations, and to be able to address them as becometh the oracles of God.

JOURNAL OF MR. TODD AT SHEVAGUNGA.

Commencement of Labors at his new Station.

SHEVAGUNGA is about twenty-five miles from Madura. After some notices of his journey from the latter place to the scene of his anticipated labors, Mr. Todd remarks—

January 24, 1838. Took an early walk around the town for the special purpose of selecting a good building spot. In conversation with a lad about fourteen years old, I asked him if there were any Roman Catholics in Shevagunga. He answered a very few. I asked him if he was a Catholic. He answered no; at the same time, with evident pleasure, pointing to the image of a man twice as large as life, and most gorgeously painted, exclaimed, "There is my god." Notwithstanding all the familiarity I have acquired with heathenism, even in its grossest forms, I felt a little shocked at such an expression.

Some persons of respectability told me that the town contains one thousand houses. If this is correct, there may be six thousand people. I am not aware that there is any accurate statistical information concerning this zemindary. I should think the above estimate of the population not far from correct. I am told that the number of Mohammedans and Roman Catholics is very small.

At night, as I was sleeping in the open bungalow, three thieves entered and took away the lanthorn which was burning near me, and then came back after my trunk, which was standing within one foot of my head. Just at this time I awoke and discovered them.

February 9. Commenced digging the foundation for a bungalow.

10. Sabbath. Had a meeting with my workmen, probably the first which was ever held in this town. It was to me a pleasant time. I remembered the meeting of the first Christians in the upper chamber. They were then few in number, but they have increased to a multitude. We must not despise the day of small things.

March 4. Sabbath. Preached to a congregation of about fifteen persons in my tent.—A Roman Catholic catechist called on me. According to an order from government, a census of the Romanists has just been taken. In this tallook, (a district of country twenty or twenty-five miles square) are ten catholic churches, twenty catechists, 2,500 people; but not one school. The people are scattered about in many villages. The catechist had a long dispute with a heathen in my presence. In repeating the commandments, I noticed he omitted the second. The Catholics appear rather fond of disputing with the heathen. Before they become intimately acquainted with us, they regard us as their allies. They often inquire for books which condemn heathen practices. It is difficult, however, to say who are in the most deplorable condition, the Romanists or the heathen.

11. Several men called, evidently for the purpose of cavilling and trying me with hard questions. When I told them of the immorality of their gods, they denied it. I referred them to Krishnu, who was a noted thief, whose image can be purchased in the bazar, and represents him in the act of stealing a roll of butter. They were constrained to acknowledge that it was so, but turned the subject into ridicule. They manifested so much lightness that I declined continuing the conversation. I felt as if my only resource was prayer. One of my greatest trials is that few persons will be serious, though I attempt to converse with them on the most important subjects.

18. At the house of a near neighbor I heard a singular noise, made both by a tomtom and a man's voice. On inquiry I learned that the man of the house was sick. His disease was supposed to be inflicted by some devil, belonging to one of the neighboring villages, but which village he knew not. The object of the strange noise was to discover which of the devils had afflicted him, that he might go and present an offering at his temple, and thus appease his anger. The conjurer, who was discovering the residence of the devil, would receive a compensation for his services. How true that this people are led captive by Satan at his will, and are all their life time subject to bondage.

26. People daily come to me for books, until the supply which I brought with me is nearly exhausted. I have good evidence that some of them are read, and that some of them are torn up. In many cases, however, where the books are read, the contents are but imperfectly understood. Many say that

Christianity is very good; for it is substantially the same as their own system. They merely discover the excellence of its moral precepts, but do not readily see its spirituality and holiness. Great numbers have asked me what they should gain by embracing Christianity. When I tell them heaven, they are not at all satisfied; but wish to know what they shall gain in this life. Will the Christian's God peculiarly favor them? or will I give them a support? They consider me as doing great charity in giving them employment in my building, though the wages of the head mason is only twelve and a half cents, and common laborers five and a half cents a day. Many boys and women are employed at two and three cents per day. These are the customary wages of the country. They perform perhaps half the amount of labor such persons would in America. The females are employed in bringing on their heads brick, lime, and sand, some of it a distance of two miles. They also prepare the mortar, and tend the masons in part. This is certainly an employment unbecoming their sex; but they are accustomed to it, and hence consider it no degradation. Many of them have expressed the warmest thanks to me for giving them employment.

Many persons have remarked that the powerful rain which fell during my journey from Madura to this place, and which was a great blessing to them, was in consequence of my coming here. Hence they conclude that I must be a very good man, and have great power with the god of rain.

28. I daily have a short religious service with as many of my work people as I can collect. Usually there are twenty-five or thirty present. On the Sabbath the number is smaller. But few of the women attend.

JOURNAL OF MR. TRACY FROM MADRAS TO MADURA.

FROM the journal of Mr. Tracy some portions will be inserted giving an account of the more prominent objects which arrested his attention as he passed from Madras to Madura.

Fort, Pagoda, and Temple of Walcondah.

September 27, 1837. By walking forward of our bandies we redeemed a few minutes to visit the fort of Wolcondah. In the day of its glory it must have been almost impregnable to native modes of attack, but now it is in a state of neglect and decay. After entering the outer gate, we wound our way round a wide street, in which were many houses; and passing through one or two open courts, we approached the citadel itself. It is built upon a large rock, and after we had ascended various flights of broken steps, and passed one or two idols, still worshipped, which appeared to be the only defenders of the place, we found ourselves on the top of the fortress. The view from this spot was beautiful. On the west was the long and broken range of mountains, spoken of before; to the east was a vast plain. Nearer the fort, the village of Wolcondah, the cultivated fields dressed in the brightest livery of green, a large tank, and an extended avenue of tamarind, banian, and other trees,—the finest I have seen in India, added to the beauty of the scene. From the sculptures on the gateways, the fort appeared to be of Hindoo origin, but a mosque in one of the courts, which is still used, showed that it had passed from the hands of its original possessors into those of the Mussulmans before it fell into the hands of the English. In the highest part of the fort was a tank for water, doubtless to be used in case of a siege, and a large pile of stone balls for cannon. We did not, however, see a single gun of any kind within the walls. It would be interesting to look back into past centuries, and trace the history of this fortress, but to me at least it is buried in oblivion. Those who have taken an active part in it, have gone on in their generations to eternity, and the judgment day will reveal all their actions and characters. May the peaceful reign of the Prince of Righteousness speedily make all such establishments unnecessary. Near the rest-house is a large heathen pagoda and temple. The former is twenty-eight by twenty-four feet square at the base, which to the height of twenty feet is of granite and covered in many parts with images of peacocks, horses, elephants, gods, etc. The remainder of the building is of brick, and as near as I could judge seventy feet high. Passing through the pagoda, we came to the temple, 240 by 90 feet square, in front of which was the sacred bull of Siva, handsomely carved of stone, in a crouching posture, three feet long. We did not enter the temple, but within all was dark as midnight. One small taper alone was placed in the farther extremity, but the light was not sufficient to discover any object. We heard voices within, but saw no one.

It seemed a place well suited to perform any dark and bloody deed. Heathenism is all darkness; the blessed gospel alone has brought life and immortality to light.

Pagodas of Seringham.

30. At two P. M. we were again in motion. I went forward in a palankeen in order to have more time to view the pagodas at Seringham. Nothing can exceed the beauty of the country on approaching the Coleroon. The waters of this river, now quite low, are employed for irrigating the land; and the numerous and beautiful rice-fields and fine groves of cocoa-nut and other trees bore evidence to their happy influence. After crossing the Coleroon, a few minutes brought me to the far celebrated pagodas of Seringham. There are ten deities worshipped here, each of which has his own shrine, the principal of which is covered with gold, probably, however, nothing more than gilding. None but brahmins, however, are permitted to enter these "holy places." To other parts of the establishment every one can have free access. Here are several ranges of walls of hewn stone from twenty-five to thirty feet high, each of which incloses a square. All along the inside of each of these walls are small houses occupied by different castes of people; those adjoining the inner wall are inhabited solely by brahmins. Other castes would be too impure to have their dwellings so near the sanctuary. The number of these brahmin's houses, I was informed, was 1,000. I measured by paces the length of one side of the second wall, and made it, as my memory serves me, a little over 1,800 feet. This will give some idea of the extent of the establishment. One of the interior buildings, called the "Choultry of 1,000 porches," is of great extent, the pillars, roof, and indeed the whole building being of hewn stone. The vast number of the pillars entitles it to the name it has received, and these pillars are so arranged that in whatever way you look, the passage between them is uninterrupted. On the annual festivals, this immense building is lighted up and filled with worshippers, and when one of the idols covered with jewels, is brought out before them, their shouting must remind one of the time when "for the space of two hours the idolaters of Ephesus cried out, "Great is Diana of the Ephesians." From the roof of this building, which is 561 feet long, the tops of the various shrines within the "sanctum" may be seen. The whole number of pagodas properly so called is twenty-one, one of which we judged to be not far from a hundred feet high. The rest are smaller, but of various heights from sixty to eighty feet. All are covered with images in different stages of preservation, some of which are so shockingly obscene, that they could not even be named. Some parts of the establishment were undergoing repairs, which are made under direction of government. This unhallowed interference seems to be much deprecated by the pious part of the community, and cannot be continued much longer. I was much pained in seeing a fine group of little boys, some not more than four or five years old, walking in procession with symbols of worship, and singing the praises of the gods. At so early an age do these wily brahmins teach their children to follow in their steps, by filling their minds with the follies of heathen worship. What a lesson should this teach those christian parents, who do almost nothing to train up their children to love and serve the only living and true God!

Oct. 4. This morning by day light we set out to make another visit to the Seringham pagodas. After walking over the pagodas, we went to see the jewels. Our examination was necessarily too cursory for me to attempt a description of them. All I can do will be to mention a part of what we saw. They were the palankeen on which the idol is carried on great festivals. It is about two feet long by one and a half wide, and covered with fine gold. The crown, the coverings for the breast and back, and also for the hands and feet of the idol are made of the finest Venetian gold, and entirely covered with rubies, pearls, etc. Some of the diamonds and pearls are of great size and value, but being either in their rough, natural state, or very poorly cut and set, they did not show to as much advantage as they might have done. The fingers and toes are made of rubies, the nails, and also the rings on the fingers being diamonds of great beauty; the plume for the crown was of fine gold, set with diamonds, rubies, etc. The necklaces, bracelets, bangles, etc., and various ornaments for the neck, breast, and body, were of diamonds, emeralds, rubies, topazes, and pearls. Two birds, one principally of pearls, the other of fine gold, diamonds, rubies, etc., are carried in the hand of the idol. The umbrella was of fine gold and precious stones; the pillow and also the robe of the idol were covered with in-

numerable pearls. The vessels for bringing water to the idol, for his rice and curry, and for other uses were of the purest gold. The umbrella and one or two of the gold vessels have been recently found hid in the earth. Many other treasures are said to be concealed beneath the temple, though this is denied by the brahmins. It is, however, by no means improbable, that during the frequent wars in which their country has been involved, much of the treasures of the temple should have been concealed by those who had them in charge. The recent discovery of some adds strength to the supposition that more is yet concealed. The value of the jewels we saw is estimated at three lacks and 75,000 pagodas or 1,312,500 rupees. The silver vessels used in the daily worship of the idol we did not see.

Madras.

EXTRACTS FROM THE JOURNAL OF DOCT. SCUDDER.

On the 2d of March Doct. Scudder left Madras on a tour for the distribution of portions of the Scriptures and other tracts. The first entry given below from his journal was made at Terupporeoor, and the second at St. Thomas's Mount.

Drawing of the Car—Uses of the Palmyra Tree.

March 5, 1838. To-day the great car has been drawn. I was disappointed as to the number of people present. They were not as numerous as I should have expected. The car is very large and ponderous, and probably three hundred persons were engaged in drawing it. When it came opposite to the choultry where I was, it was for some time set. They were obliged to turn a corner, which was the cause of their difficulty. In about half an hour after it stopped, by much exertion at the ropes, and by prying the wheels, it was again set in motion. A large number of persons were in the procession, having whips in their hands, and making various flourishes with them. With one of these persons I expostulated, and told him that he was acting contrary to orders. He came near the rest-house and beat a man for the purpose of making him go and assist in pulling the car. I took the number of his belt. After the car was drawn, he came to me in great distress, begging for forgiveness.

While the car was standing in front of the choultry I observed a brahmin who was mounted upon it, very busily engaged in letting down and taking up a basket. This I perceived was for the purpose of receiving the offerings of cocoa-nuts made on the occasion. Seven poor infatuated creatures rolled after the car, a most distressing sight to all lovers of humanity.

This morning, when distributing books, a young man came to the choultry, who said that a man belonging to Chempauhum, who had received a book, had taken the covers from it, had covered it with boards, and kept and worshipped it. Whether he has absolutely made an idol of it, or whether the idea of his worshipping it has arisen from his attention to its perusal, I did not learn. I suppose he took the covers off, because they were leather, something very defiling in the estimation of many of the heathens. Have been very busy to-day in distributing books and tracts. Since my arrival on Saturday, I have distributed about 1,000 portions of Scripture, and a much larger number of tracts.

9. Yesterday, after getting some breakfast and a little sleep, I began to distribute books and tracts. For some time all went on very well; but at last the disorder became so great that I was obliged to suspend all my operations. The crowd became so dense, and so great was the press for books, that we could not have an opportunity of judging who could and who could not read. I do not recollect that I ever was in so vile a place, so far as drunkenness is concerned; and among so many drunkards—enough to sicken the heart of the most elevated faith. It being a Tamul feast-day, I suppose that greater numbers were drunk on this account. The principal cause of drunkenness among them is toddy, the fermented juice of the palmyra tree. The palmyra tree is one of the most useful to be found in any country, and yet so great is the curse which it brings with it, from the cause just mentioned, that we could almost wish it was unknown. It probably even surpasses the cocoa-nut tree in point of usefulness. With it alone, and with a little mud, the natives can build very substantial houses. Its wood makes the best rafters and reapers; and though not equal to the marcosa for doors, it answers for this purpose very well. In the manufacture of these doors, all the nails required may be made of it. Its leaves afford an excellent covering for the houses, altogether superior in point of

coolness to tiles. These are tied to the reapers by a very substantial cord, which the stem of the leaf affords. All the apparatus for drawing water, such as baskets, cords, and well-sweeps, is furnished from it. Its leaves serve for the manufacture of mats, bags, fans, and baskets of every description. With few exceptions, all the books in this part of India are made from them. Its leaves also afford the best of manure. After having served as a covering for the houses for two years, they are removed and buried in their fields; and after having undergone the putrefactive process, they enrich the land sufficiently to produce the most abundant crops. The tree yields a sweet and very pleasant juice, which, in its unfermented state, is called *kudupperney*. This juice is drawn from the stem of the leaf. From it a coarse but excellent sugar is manufactured, which is called *jaggery*. This sugar is much used in Ceylon in building. It has a singular effect in hardening mortar. The tree also yields a coarse but very nourishing fruit, the inspissated juice of which is expressed, spread upon mats, and dried in the sun. In some places this affords an important article in the diet of the poor. It may be kept without injury for several months. In each pod of the fruit, if I may so call it, there are two or three seeds. These seeds, while the fruit is green, contain a jelly which is very pleasant to the taste, and cooling; when it is ripe, they are quite hard. In due time these are planted and produce a root somewhat similar to the carrot or parsnip. This is very nourishing, and is eaten both in its soft and dried state. After being dried, it is manufactured into flour. The shell of the seed is also used. It is burnt and makes excellent charcoal. Among the other uses of this tree is one which I should not omit to mention. It is a constant source of fire-wood; and a few trees will supply a family. This fire-wood consists of the stem of the leaf, which adheres by a very broad base to the tree, until it becomes perfectly dried, and falls off. It is not uncommon to see young trees completely covered with these stems, down to the roots.

From the uses of the palmyra tree now mentioned, the truth of what I said will appear, viz. that it is one of the most useful trees to be found in any country; but I cannot help repeating, that so great is the curse which it brings with it—the curse of drunkenness, that we could almost wish it were unknown.

During the eight days that Doct. Scudder was absent from Madras, he distributed about 1,700 portions of the Scriptures, and about 3,000 tracts.

Nestorians of Persia.

JOINT LETTER FROM THE MISSIONARIES, DATED JUNE 19, 1838.

Prospect of the Mission—Embarrassment from Deficiency of Funds.

Our missionary operations are still prospered. We meet with no opposition from any quarter. Our schools are full and flourishing. The Nestorians under our immediate influence never gave more encouraging evidence of interest in their studies, and of general improvement, than at this time. They also manifest an increasing interest in the study of the Bible. They are beginning to interpret the Scriptures in a much more evangelical manner, and there seems to be a degree of seriousness in some.

At present there is some prospect of a rupture between the English and Persian governments, from which we have felt some apprehension of interruption, or embarrassment in our labors. We have ever been prepared for reverses; that is, to count no strange thing to have happened, should they come. But from appearances, we never have had reason, nor have we at present, to apprehend opposition, in the quiet prosecution of our labors, from either Nestorians or Mohammedans.

Alluding to the diminished amount of funds allowed the mission the past year for carrying forward its several departments of labor, the missionaries remark—

While we have felt not a little straitened for want of funds, during the past year, we have so economized, by multiplying and lengthening the vacations of our schools, and retrenching, as far as possible, our private and family expenditures, as to prevent the suspension of any of our labors which we had previously commenced. Thus we have not been compelled to disappoint the Nestorians, nor to attempt to explain to them the causes of the temporary embarrassment of our patrons, which it would be very difficult for them properly to understand. Had the sum allowed us been any less, the interruption of some of our labors would have been unavoidable.

Nor can we much longer sustain our operations without an increase of means. Some of our number, too, are becoming quite short of clothing, which they have not the means of procuring, and are hazarding a state of destitution, in the hope of early relief. But these private inconveniences we have most cheerfully encountered, that we might avoid the necessity of interrupting our missionary labors.

We cannot, of course, hope to enlarge any of our operations, without more funds. We ventured about three months ago, to commence a small female boarding-school on our premises; particularly as there had been a hundred dollars placed in our hands for that purpose. But this school, without any efforts on our part to increase it, already numbers sixteen fine girls, and is costing us, for the board of the scholars and the wages of the teachers, about twice the amount thus provided. Two of the ladies of the mission perform part of the instruction. We dare not yet suspend this school, but know not how we shall be able long to support it.

Our press, which is still at Trebizond, cannot be put in operation, nor transported here even, without an increase of funds.

Our boarding-school for males, which in your last report, you very properly call a seminary, (having in mind, of course, an infant missionary seminary,) at present contains more than forty scholars. We have limited the number to whom board is furnished, to forty, exclusive of the Nestorians connected with our families, who are the same that were with us a year ago, with the addition of Moses, a very fine boy, who is under the care of Mr. Holladay. Twelve, six of those connected with our families and six others, are successfully pursuing the study of English; and four, two priests and two boys, are reading a little every day in Hebrew, in which they make very commendable progress. Our three village schools are still doing well.

On Sabbath morning, all the Nestorians connected with our families, and the male and female boarding-schools, assemble in the capacity of a sunday-school. The teachers, ten or twelve in number, all ecclesiastics,—a bishop, priests, and deacons, spend an hour with the missionaries on Saturday, in preparing their Sabbath school lesson. The school is superintended by a member of the mission. This interesting assembly of Nestorians meet also, of their own choice, with the missionaries at their English worship on the Sabbath, at eleven o'clock in the morning; and in the afternoon they all assemble again, for another religious exercise in their own language, which consists of a familiar exposition of the Scriptures by Mar Yohanna, and one of the missionaries. We trust that the seed sown in the minds of these Nestorians, in these deeply interesting services of the Sabbath, as well as in their daily study and perusal of the Scriptures, will ere long spring up and bear fruit unto salvation.

We have attempted nothing for the Mohammedans during the past year, beyond our general intercourse with them, considerable medical service, and the instruction of the meerza, who has been with us ever since we commenced our labors here. This meerza is doing well in his studies, and the Mohammedans all manifest the most friendly disposition towards us. As we have already fully stated to you our views on the subject of missionary efforts for this class, and our views remain unchanged, we need not repeat them at this time.

Mission in Turkey.

EXTRACTS FROM THE JOURNAL OF MR. JACKSON AT TREBIZOND.

Baptism of the Cross—Encouraging Indications—Intemperance.

January 18, 1838. I went early this morning to witness the ceremony practised by the Greeks of throwing the cross into the sea. Several hundreds had assembled at the bishop's church. After prayer they came out and marched in procession to the sea shore, preceded by the bishop dressed in rich brocade; the latter, attended by a person holding up an image of the virgin wrought in gold, a golden cross, and the wooden cross that was to be thrown into the sea. Arriving at the sea, the cross was solemnly committed to the waves, the priests all the while performing a chant, giving I know not what wonderful explanation of the rite, while a number of lads plunged into the water with all speed to seize and recover the cross. The lad who was fortunate enough first to lay hands on it, and bring it ashore, has the privilege, during the day, of going around among the people and demanding presents. I subsequently inquired the meaning of this ceremony. It is called the baptism of the cross. This day is in commemoration of the

baptism of Christ. It is also in token that Christ has dominion over the sea. Probably they may have some other mysterious meanings. The more foolish and senseless a ceremony is, the more mysterious of course it will be.

Feb. 10. We received a call from the Armenian vartabed, who is the acting bishop of this diocese. We hope that the light is making some little progress in his mind. He spoke quite diminutively of the use of pictures in the churches. He says that they are not necessary, that they were not used anciently in the Armenian churches, but that the custom was borrowed from the Greeks. He complains of the ungodly lives of his people, that they have no desire for knowledge, but rather spend their leisure hours in play.

March 11. Three Armenians came to witness our manner of celebrating the Lord's supper. After the service we had some interesting conversation with them respecting our views of that ordinance, and of the great sacrifice it is designed to celebrate.

Of the intemperance which prevails in Western Asia, and the agency which American commerce has had in increasing it, the missionaries have often given some intimation. Mr. Jackson makes the following statements—

17. Undertook to ascertain something of the state of this people, in regard to temperance, in addition to what I had already learned. There are said to be more than fifty wine shops in Trebizond, at most, if not all, of which rakee is kept and sold, and at many of them rum. The words *rum* and *punch* are well known here and have become Turkish words. It is disgraceful to be very intemperate. I have never seen the natives staggering and bawling along the streets, as is the case in some American villages. The better class of those who would keep a good reputation would not be seen drinking, except according to certain prescribed customs. Inconsistent as it is with these views of intemperance I have just mentioned, it is always expected that a man who wishes to be polite should treat a valued guest with "something to drink." Wine will do, but rum or rakee is quite as fashionable, if not more so. On their great holidays, the men go sometimes several together from house to house, and stop for little else than to pass the compliments of the day, hand round the bottle, and depart. I went out on Easter Monday to make some calls, hoping to have some profitable conversation on the death of Christ. But there was too much passing to and fro, too much drinking and high glee, for any thing serious, even upon so serious a subject.

24. Received a call from Der H. and B., our two brothers of whom I spoke under date of March 11th, who frequently call on us and seem to be inquiring after truth, more than perhaps any with whom we are acquainted. The priest confirmed his belief, and that without my saying any thing on the subject, that pictures were properly used only for illustration and representation, and that it is from the ignorance of the people, (which, however, he accounted for and excused by the fact that they are a captive and oppressed people,) that pictures came to be the objects of religious homage.

As to the general state of our mission it is very much as it was when we last gave an account of it. The Greek bishop continues to be as hostile as ever. I took a Greek into my family some weeks since, and in a few days he left me, the reason being, as he afterwards told me, that the bishop forbade his remaining with us. The Armenian ecclesiastics are not in any less encouraging state; but if there be any change it is for the better. The vartabed seems to be letting go of many superstitions. We hear that he preaches much that is practical and genuine truth, and that he is no friend of relics, but is much displeased if they are brought into his diocese. Still he has taken no open, decided stand against any of the corruptions of the people. I have observed that perhaps we find the most that is encouraging in two brothers, shoemakers. They are illiterate, but of good understandings, and discern the folly and falsity of many of the doctrines and usages of their church. Their ears are ever open to religious instruction and we hope through grace that we may be the means of great good to them.

EXTRACTS FROM THE JOURNAL OF MR. HOMES.

At page 466, of the last volume, it was mentioned that Mr. Homes, connected with the station at Constantinople, spent a part of the last autumn and winter at Damascus, and some portions of his journal were there inserted. Other portions of his journal kept at the same place follow.

Profaneness—Falsehood—Slavery—Neglect of Female Education.

Jan. 25, 1838. A Catholic went to visit an enlightened Greek of my acquaintance yesterday, and seeing an English printed edition of the Arabic Bible lying on his sofa, he said, "What! and do you not know that the reading of this is forbidden, and directly from the pope too?" Replied the Greek, "Is it not an exact reprint of your own copy printed at Rome?" He answered, "True, but books coming from the English are forbidden." Asked the Greek, "Ah! do you hesitate to use a manuscript copy of the Bible or of prayers, made for you by an unbelieving Mussulman, and why should you reject these from the English?" The Arabic Catholic finished, saying, "We obey the orders of the pope, and if he forbids us to have any thing to do with the Bible, or promulgates a new one, we ought to submit." Such is a Syrian's idea of popish infallibility.

28. My ears are continually assailed by profane language, not only from men, but also from women, boys, and girls. A child, even, who knows but to talk, will often be using horrible expressions. On quite common occasions in a dispute, a Christian will confirm his remark by saying, "Now in the name of the Father, Son," etc. A priest apologized for all this to me as being phrases uttered thoughtlessly, and having no signification.

A female remarked to me to-day, when I charged her with lying, "Every one must learn to lie, if they did not know how before, who wishes to live in peace at Damascus." I can have no confidence in a man's word, if I have any reason to suppose that it would be for his interest to lie, and the most insignificant thing is able to turn the scale and make one lie. When business has been done by people for me, they will unnecessarily lie. And once, a Christian, having transacted some affair for me with a Mussulman, and needlessly added lies, I felt such shame, that I obliged myself to go to the Mussulman gentleman, and avow the lies that were told him. It is undoubted that the word of a Mussulman may be oftener taken than that of a Christian. The latter have been so long ground down and oppressed, that character, reputation, and honor do not weigh much with them. This and some other circumstances may account for the difference between their morals and those of the Mussulmans. For I cannot doubt that, placing them on a level with Mussulmans, they would soon prove that even their debased Christianity is capable of producing a severer morality than the Koran.

Feb. 17. My landlord is a slave-dealer. He makes no difficulty in selling slaves to Mussulmans. He has a consignment of fifteen coming in a day or two. One whom he had sent to a Mussulman that he might try her, was returned to him, and she would have no other creed than "Mohammed is the prophet of God." The women in our house threatened to beat her, if she would not say, "In the name of the Father," etc. A slave of one of my neighbors died yesterday, and although virtually a Christian, was interred by the Mussulmans. Although since the government of Ibrahim Pasha, the Christians of Damascus have become proprietors of three hundred slaves among them, yet no priest dares baptize them, admit them to the sacrament, or bury them. Jews, even, hold slaves. Our American consular agents hold slaves.

March 4. Called on an intelligent Mussulman, who is known to many as an infidel to his own and all other religions. In discussion he refused to believe in the immortality of the soul, or any thing beyond what he could see and feel. His ideas he had evidently worked out for himself, for he has not traveled or learned any Frank language, yet I could have supposed myself talking with an unbeliever of Europe. His mode of accounting for the miracles of the neighboring convents was, the belief and confidence of cure of the parties concerned. I do not think that infidels from conviction, like this man, are common among the Mussulmans, although there are many, who care not if they violate the laws of their religion, as we have among ourselves people who believe the Bible, yet do not practise its precepts.

11. Had conversation with another priest on the importance of female education. This amiable and learned man replied, "that it did not seem to him such a desirable thing that females should know how to read. They can hear the prayers and gospel read in the church, and soon learn them by heart." To husbands I have urged the education of their daughters and they reply, "They have no need of engaging in commerce, or writing letters to strangers." To wives I have addressed the same opinion, and they say, "Our business is to cook and sew, and take care of our husbands. We have no occasion to know how to read." And then all instance a Romish

girls' school lately established, where reading the Psalter and sewing is all that is taught, as an evidence of the needlessness of schools. Hardly an individual but looks upon education as the end, instead of means—a means of refining, instructing, and training up good wives and good mothers.

Catholic Missions—Decrease of Christians.

12. Modern Catholic missions in the East have made considerable progress, not only in Mesopotamia, but in Syria. A hundred years since the Catholics were hardly known in Damascus, and till within a few years had no church. They are now as numerous as the Greeks, much more rich and respectable, and have an elegant church. The district south of Damascus, the Haouran, has received many Catholics by emigration and many by conversion. The Catholics do all the printing of Syria, and inveighled out of the hands of the sleeping Greeks a press that they once established. In Mount Lebanon they have increased, by the protection of the prince of the mountains, from among the Druzes. In the Anti-Lebanon, many Syrians have lately become Catholics, taking their church with them. The jealousy, rivalry, and contests of the Greeks and Catholics are so great, that the last winter both of their patriarchs have been living at Alexandria, to be near the pasha, and work one against the other in intrigues and personal representations.

17. The country around Damascus was once swarming with Christians. In its immediate vicinity there is now hardly a Christian village; all the sixty villages around Damascus are Mussulman. It is the crusades, and the measures of the Mussulmans for annihilating Christianity, that have caused these hundreds of villages to disappear. The crusaders made few Catholics, but the Greeks of those days, fighting for or against the Latins, or killed by the fears of the Mussulmans, gradually disappeared. The liberty that Christians now have to build churches is of modern date. Formerly they could not even repair a church without large presents. Under the government of the pasha they are treated in almost all things as being on an equality with the Mussulmans. Not having borne their liberty in humility, but rather having been proud and presumptuous, they fear the vengeance of the Mohammedans whenever there shall be a change of government. I asked some of the Christians, "What have you to fear if the rebellion against the pasha succeeds." They replied, "There are many reasons. We wear white, and some of us green turbans; we drink wine and rum in the streets; we are not afraid to tell Mussulmans that we are as good as they are, and to curse their religion; we have many of the most important offices in our hands; we sit by their side as members of the municipal councils; and above all, we have not suffered as they have in being taken for soldiers."

Greece.

JOURNAL OF MR. HOUSTON AT AREOPOLIS.

At pages 84—88 of the last volume, may be found a somewhat full account of the district of Mane, of which Areopolis is the capital, and of the character of the people in that part of Greece.

January 14, 1838. Sabbath. The priest of the parish in which we live attended our religious exercises this morning. He was very attentive while I read 1st John ii. in Greek and made some expository remarks. At the close of the services he expressed himself as being much pleased with our mode of worship, and made some inquiries which indicated a good deal of attention to religious subjects. I have had several interesting conversations with him, and he manifests more religious feeling than any one here with whom we are acquainted. He has been much afflicted. Soon after our removal here his son, with the son of one of his near neighbors, attacked our house with stones and broke some of our glass. This bad conduct excited the whole town, and the parents of the boys both came and made satisfactory acknowledgments. They considered it a species of sacrilege, they said, that the benefactors of the nation should be thus treated. In a short time afterwards these two boys quarrelled, and engaged in a true Maniote battle. The priest's son was killed, and the other was apprehended, and well nigh suffered capital punishment. Some whispered, and we could not but have it suggested to our minds, that their sufferings were intended by Providence, to be regarded as, in some degree, the consequence of their previous bad conduct.

Not long after this tragical affair, the priest's daughter was passing near our

house, where some boys were at play. She uttered some words which offended one of the boys. He took hold of her and dashed her head against a rock. Her skull was fractured, and after lingering a few days, under intense suffering, she also died. Scarcely had the old priest wiped away the tears which he shed under this second afflictive dispensation of Providence, when his oldest son, a young man of seventeen or eighteen years of age, had his skull also fractured by a stone, in an affray with one of his companions. He lay at the point of death for some time, but finally recovered. These successive waves of sorrow brought the priest himself to a sick bed, and his neighbors predicted his death; but he recovered. His mind has evidently dwelt much on the subject of afflictions, and he has been trying to draw comfort from the Scriptures; but he has been so badly instructed that he can derive but little benefit from his search. I have been most happy to aid him.

Feb. 22. The last three days have been days of great excitement here, in consequence of a visit from the king and queen. The people manifested the highest gratification at the presence of their majesties. They say that Otho is the only monarch they have ever allowed to tread their soil. An address was made to their majesties in the church, by the teacher of the Hellenic school, immediately after their arrival. They then were conducted to the governor's house, where they received as many of the citizens as desired to be presented. The king requested the governor to make known to us his desire to see us, and we were immediately presented. He asked us many questions about our school, and we afterwards learned from one of his attendants, that he was much pleased that we had taken up our residence among this destitute portion of his people. He afterwards visited the school, where a hymn was sung, and an address was made to him by one of our best scholars, which had been written by Mr. Leyburn. Their majesties have made a very favorable impression upon the minds of all the people, and will, I have no doubt, be more beloved and honored by them in future, than they have been hitherto. Some said they were much disappointed in their dress. They supposed that they would find the queen so bedecked with gold and diamonds, that it would be perilous for the eyes to behold them; whereas they found them in the simple costume only of respectable citizens. We were all much pleased with the mild, unaffected manners of both the king and queen. They have the reputation of being very amiable in their dispositions, and accessible to the most humble of their subjects.

April 9. We were visited to-day by one of the chiefs of the interior of Sparta. He insisted upon our visiting his village and the whole of the interior, in order that we might see how much more the people there need schools than the inhabitants of the capital in which we reside. He represented the people generally as destitute of some of the more necessary articles of clothing. "Many of them," he said, "have never been able to procure a cap of any description to cover their heads, and their food is barely sufficient to sustain life. Their bread, which is almost their only article of food, consists of barley-meal and lupines, and is exceedingly coarse and black. Of this too, they frequently eat when it has become eight or ten days old. And yet," said he, "you never hear of a Spartan begging. They rob sometimes, when they go out of their country, but they never beg."

22. About twenty wounded persons were brought to Doct. Galatti this morning. There was a serious battle yesterday between the inhabitants of two neighboring villages. The immediate occasion of the engagement was the transgression of a flock of sheep; but it seems such an occasion had been long desired, and their revengeful feelings improved it now while the officers of vengeance were in trouble.

26. The demarch told me to-day that the people were never more united in their determination to sustain us and enjoy the benefit of our operations. He said some few had told him we were atheists; but he had told them to go and hear us talk, and attend our Sabbath worship, and they would find out that we were better Christians than the Greeks. Great efforts were made by persons abroad, he said, to prejudice the minds of the Spartans against us, and a priest has just arrived, whose object was to try and excite the people against us, but that he has already been insulted and nobody would listen to what he said.

May 24. The governor informed us to-day that a communication had been sent to him from a distant village, stating that a printed letter from the patriarch at Constantinople against our books was in circulation there, and that some of the books had been burnt. We hope that the story is not true. He said that it was a high offence for the patriarch to be in-

terfering with the affairs of free Greece, and he was determined to have the pamphlets immediately collected and sent on to the mission of the interior.

27. Sabbath. Preached on holiness to-day, to our small congregation. The governor his secretary and three other Greeks were present. This is the second time he has attended our worship. I am sorry we are not yet able to preach in Greek. The most we can do is to expound a passage. Our Greek audience to-day was very respectful and attentive. When our worship closed, the governor asked what was the meaning of the word "holiness," which he had heard me repeat several times.

29. The brother of the bey, who once had almost unlimited authority in Sparta, sends us word that we must not be concerned about the letter of the patriarch; that he will make it his business to counteract his influence.

June 1. This being the anniversary of the king's coronation, the officers of the government and army gave a dinner to the citizens. Mr. Leyburn and myself were invited, and were honored with a seat one on the right hand and the other on the left of the governor. We feared that we should be much disgusted and pained by the rudeness and disorder of the feast, as persons on such occasions, even in the most enlightened communities, are liable to act rather inconsistently; but while we staid we saw nothing which could reasonably offend either the most refined taste or the strictest morality.

7. I dined to-day with the governor and had a long and interesting conversation with him on the subject of religion. He spoke very intelligently in regard to the existing corruptions of the Greek church. "We need above all things," said he, "a thorough reformation in the clergy. We need men who are able to expound the Scriptures, and whose examples may recommend the holy doctrines which they teach." He lamented the want of good schools in Greece. Such are the sentiments of all the more respectable and enlightened of the people; but yet very few are disposed to exert any influence which may tend to produce that reformation which they know to be of such essential importance to the welfare of the nation. They fear the priests and those persons who are under their control. In my view this nation needs nothing so much as the influence of a few master spirits, holy and zealous, among the Greeks themselves, whose aim would be not to exterminate the faith of the people, but to manifest themselves unto all as its decided friends and supporters, as to its grand features, and to proclaim with the earnestness and perseverance of an Apostle those vital truths which all profess to believe. This would convince them that their religion was not a mere external system of forms and ceremonies, but that it had a spirit, and life, and energy, and that it must be embraced in spirit and in truth. May the Lord enable us to train up some of the interesting Spartan youth who are now in our schools, to be apostles of such a spirit.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD IN BURMAH.

In March last, after completing an extensive tour in Burmah, Mr. Kincaid made in his journal the following—

Remarks on the State and Prospects of the Mission.

The prospect of enlightening and saving the people of this empire, has greatly increased in my own mind, during my tour north. Not that I ever doubted its ultimate accomplishment, but obstacles appear less formidable, and ways of gaining access to the people less difficult. I may be too sanguine, "too much inclined to look on the bright side;" but after four years' acquaintance with the government of Ava, and after traveling the whole length of the empire, visiting almost every town, and city, and village, on the Irawadi, from the Martaban gulf to the Himalaya mountains, and forming an acquaintance with many of the provincial authorities, and learning with some degree of exactness, the extent, habits, and character of the various tribes of Burmah, it will be allowed that I have had at least an opportunity of forming some idea of what can be done. Eight years ago, no one would have supposed it possible that a missionary could go to Ava, and for four years preach the gospel publicly, and baptize believers, and form them into a christian church; that, as a teacher of religion, he would be received kindly into the houses of princes and noblemen; and that he would be allowed to travel about in the neighboring towns and villages, giving books, and preaching to the people. All this has been done in the most frank and open manner. Twenty have been baptized and formed into a church. On the Lord's-day they meet, and sing, and pray, and hear the

gospel preached. Add to this, a great multitude have heard of God and of the Mediator, and have read more or less of the Holy Scriptures. This, too, has been done in weakness, and with very insufficient means. Now the field is better known—the prejudices, vices, and habits of the people are better known. When all these facts are duly considered, there is much to inspire confidence in the use of those means which God has appointed for the conversion of the world. Obstacles there are, and will be as long as sin and idolatry exist, but they are not insurmountable, when encountered in the name and strength of Him who came to destroy the works of the devil.

The same missionary makes the following statements respecting the—

Country, Language, and Numbers of the Shyans and Kakhyens.

Shyans.—Here are nineteen principalities and five provinces, extending from the great Cambodia river on the east, to within 150 miles of Ava on the west, and thence along the borders of China north as far as Mogaung, and extending to within one hundred miles of Ava north; then, taking a sweep round to the west of Ava, their population extends along down the Khyendwen river to the borders of Kathay, and, formerly, to the foot of the Arracan mountains. I have endeavored to ascertain the population of each principality, and each province; and, after comparing the statements of Shyan princes, Shyan merchants, Burman officers and Burman merchants, together with the judicious information of Col. Burney, who has resided eight years in Ava, I have come to the conclusion that there are about eight millions of Shyans. All these people speak the same language, and have the same written character, with the exception of two principalities, the Paloung and the Yien; and these are not radically different. The Paloungs and Yiens read Shyan, and I believe the greater part of them speak it. Thus we have eight millions who read and speak one language. Their language is monosyllabic, and partakes largely of nasal sounds. Their alphabet is an improvement on the Burman, as it adopts only the useful consonants. They have twelve vowels, which are rarely ever used; certain points or marks are attached to the consonants, to make the vowel sounds. Their alphabet, in form, hardly varies from the Burman.

Kakhyens.—I have noticed in my journal only a few of the interviews I have had with this people, and only a small part of the information I gained relative to their numbers, their manners, and their political relations. The result of all my inquiries is, that Kakhyen is only another name for the Karens. All these mountain tribes, through the whole extent of the Shyan country, and still north into Thibet, are called Kakhyens, except in the Hukong valley, between Mogaung and Asam, where they are called Thing bau Kakhyen, The whole mountain country between Mogaung and Kathay is inhabited by the same people. Around the Martaban gulf, from Mergui to Bassein, and thence inland as far as the Burman population has ever extended, the mountain tribes are called Karens. Between Rangoon and Toung Oo, and between Toung Oo and Ava, they are very numerous, as also between Toung Oo and Monay, a Shyan city about 250 miles east of Ava. There are some tribes scattered along between Burmah and the Shyan states, called Karen-nee, and these extend as far east as Zimmay (Zenme.) These are less civilized than those who live in the vicinity of Burman towns. Some have erroneously considered them as belonging to the Shyan family. Their language and every thing else pertaining to them is Karen. *Karen-nee* signifies *red Karen*, and they are so called because their clothes are mostly of a brownish red color.

In addition to this, the southeast part of Thibet is inhabited by Kakhyens; at least, I have reason to believe so, as the Shyans who live in the most northern part of Burmah and adjoining Thibet, call the country "the Kakhyen country." It will be seen, then, that these mountain tribes are scattered over a vast extent of country, and their population I make to be about five millions. It will require too much space to mention the particulars by which I arrive at this conclusion, At another time, if necessary, this can be done.

The Kakhyens, Thing-bau Kakhyens, Karens, and Karen-nees, are only so many different names of the same people. Scattered as they are amidst idolaters, they have remained a distinct people. From age to age, they have resisted idolatry, and all its imposing forms. In oral songs they have kept alive the remembrance of ancient prosperity, and inspired hopes of some unintelligible happiness hereafter. It is an interesting fact, that they have some idea of a Supreme Being, and have a tradition that the book of God will be given to them. Perhaps this is the reason they have been kept from the deadening influence of idolatry. They appear to be prepared for the reception of that gospel which brings life and immortality to light. All that I know of their traditions, and all that I have seen of their habits, go to convince me that their conversion will be rapid, according as they can be brought into contact with the word of God. The press which the Board has placed in Tavoy, is exclusively devoted to the good of this race; two or three more will probably be needed before long. That will be a blessed day, when the north, and east, and west of Ava, and the whole frontier of Burmah bordering upon China, where this interesting people chiefly abound, shall be visited with the same instrumentality which is now in operation in the Provinces. If we are faithful to our trust, these five millions will get their books through the medium of the christian press, and consequently will never be idolaters. Now they are enveloped in darkness, like a benighted traveler in some lonely desert. Their readiness to hear of the Eternal God, and listen to his word, admonishes us to hasten to their assistance; that their mountains and their hills may rejoice; that they may sing, "How beautiful are the feet of him that bringeth good tidings, that publisheth peace."

Persecuting Chief—Additions to the Churches.

Mr. Abbott, whose station is at Rangoon, under date of December 3d, 1837, writes—

For the week, several have called from the jungles, who complain bitterly of their oppressions. To the Christians there is also another source of anxiety. Me Po, an old Karen chief,

formerly of some note, is endeavoring to excite the Burman authorities to persecute the church. He is a noted robber and murderer, has sold one of his wives and two of his children into hopeless bondage, and is now gratifying his diabolical spirit by worrying the lambs of Christ. He has represented the Christians to the viceroy of Rangoon, as having forsaken all the customs of their ancestors, and the gods of the country. He says, "They worship a foreigner's God, listen to a foreign teacher, and believe his doctrines. Of course, they are alienated from the customs and religion of their ancestors, and from their government." The viceroy has ordered him to send him the name of every individual who worships the foreigner's God. He has returned to the jungle, and is now engaged in his work, sustained by the hope that he shall ingratiate himself into the favor of the viceroy, and obtain some reward, as the price of the sufferings and blood of his kindred and fellow-countrymen.

My heart bleeds for this oppressed flock of Christ. They have endeared themselves to me, not only by their kindness and attachment, but by their lovely christian deportment, their steadfastness in the truth, and by the patience and fortitude with which they endure oppression.

19. The village which I especially designed to visit, being one day further on still, I left the people where I stopped last night, and arrived at this village towards evening. The people flocked together, "old men and children," to express their joy at my arrival. After some conversation, I asked them how many had embraced the christian religion? "All, all, every one of us," was answered from forty voices. We sung a hymn of praise to God. What cause of devout gratitude to the Great Head of the church, that in these wilds he is raising up a people to serve him, and to perpetuate his glory on the earth. At evening the people assembled in the most convenient house in the village, and listened to the words of Christ to Nicodemus, "Ye must be born again." After prayer and singing, several came forward and asked for baptism. On inquiry, I learned that the first they heard of the gospel was four years ago, from Burmese tracts, which they obtained from the Burmans. Some began to worship God from that time, but not having sufficient light, they still practised some of their former customs. Two years ago, some of the old men visited Maubee, obtained further instruction, and became more consistent in their religious life. Eight or nine months since, another deputation was sent to visit the Maubee church, learned to read, obtained books, and returned, and became missionaries to their neighbors. I have seen several of the old men in Rangoon, and two of the assistants have spent a few of the last months in these villages. For the last six months there has been a general "turning to the Lord," so that at present there are very few who are willing to acknowledge themselves heathen. After I had stated to them the prerequisites to baptism, many of them hesitated, saying, "We are not yet worthy." They dispersed at a late hour, with a promise of assembling at an early hour tomorrow.

On the next day Mr. Abbott mentions that he received thirty-four persons to the church; and again on the 23th nine others.

Mr. Judson states at the close of the year 1837, that 548 persons had been received to christian fellowship at Maulmein, since the commencement of that station; of whom 216 were foreigners, and the remainder natives of several Burman tribes.

MISSION OF THE LONDON MISSIONARY SOCIETY IN HINDOOSTAN.

Self Torture at a Religious Festival.

THE account which follows is given by the Rev. John Campbell, missionary in Calcutta, who was present at the humiliating and distressing scenes which he describes. To alleviate the pain of contemplating such folly and degradation, he states that Hindooism is fast declining in that quarter.

The *Charak Puja* is a Hindoo festival in honor of the god Shib; it takes place in April. The abominations practised at this time are becoming unpopular among the more intelligent and educated Hindoos. It is peculiarly the festival of the people, who gather to it in greater crowds than to any other. Multitudes of these deluded beings traverse all parts of the suburbs of the city, and make such a deafening noise by beating of drums and gongs, and other instruments, that it is vain to expect any rest during the feast, which is continued for several days. The man who tortures himself most is the most acceptable worshipper, and they seem to exhaust their ingenuity in discovering new methods of self-torment, in order to please the cruel and blood-thirsty Shib. Some throw themselves from a height of twenty feet upon iron spikes or knives, which are stuck in a bag full of straw. This is a dangerous feat, and sometimes proves fatal. The people have, however, learned how to take care of themselves; they now place their knives in an inclined position. and when one falls on the bag, the knives are pressed downwards into a horizontal direction so as to prevent any injury. Others suspend themselves by the feet, and others hang themselves over a large fire till they are almost suffocated.

The principal scene of torture is at the temple of Kalee, about four miles south of Calcutta. Accompanied by the brethren, Lacroix and Bradbury, I set out to witness the scene of horror of which I had heard so much. We left the city before sunrise, and proceeded on foot, for the crowd was so great that it was impossible to go in any other way. We saw multitudes of people proceeding in all directions to the temple. And as we drew near it, so confused and horrible was the sound produced by the beating of drums, the clashing of cymbals, and the shouts of the multitude, as to impress one with the idea that he was approaching the confines of some abode of devils. We, however, succeeded in making our way into the inner court of the temple, for the crowd, as the officiating brahmin told us, was not half so dense as in former years. Each party of worshippers was preceded by drums, and the victims who were to be tortured; and as they reached the court of the temple they commenced shouting

and dancing in a most frantic and disgusting manner. In one corner you might see a blacksmith running a long piece of iron or a sword through some deluded being's tongue; in another some wretch fainting as they thrust ropes or canes through his sides; and in another some miserable creature writhing under the torture, as they forced bits of iron in the shape of serpents through his back. During all this time the drums continued beating incessantly, so that the complaints of the victims, if they made any, could not be heard. And what may appear strange, each of these victims was obliged to pay the man who pierced his tongue, or his side, as if he had rendered some great service. After this was done, each party surrounded its own sunashee, [devotee,] and dancing around him proceeded homeward as in triumph.

We left this scene of barbarity deeply impressed with the conviction that it afforded a strong proof of the wickedness and falseness of Hindooism, and of the moral depravity and spiritual blindness of human nature. That beings, possessed of reason, could believe that idol to be the representation of the Deity, which was delighted with such torture, cruelty, and bloodshed, is what few would credit if the facts were not too strong for scepticism itself to doubt.

The next day was the last day of the feast. I went to the villages to exhort the Christians not to mingle with the heathen, and to dissuade some of the Hindoos, if possible, from tormenting themselves. The swinging took place in the evening. I went to the scene of action. The Charak consists of a perpendicular pole placed in the ground so as to be immoveable; it is from twenty to thirty feet in height, with a horizontal beam on the top about sixteen feet long, and so fixed on a point as to whirl round with ease. A rope being attached to each end, the person who is to swing is brought into the midst of the crowd, and after a few incantations are repeated, two iron hooks are thrust through his back immediately under each shoulder-blade. These hooks are united by a cord, which is immediately tied to the rope attached to one of the arms of the horizontal beam, and five or six persons taking hold of the rope attached to the other arm, run round with it as fast as they can. The man is thus raised to some height from the ground, and swings at an immense velocity. Allowing a little for the distance, which the rope, by which he is suspended, is drawn from the perpendicular, by the velocity of the motion, he performs, at least, a circuit of thirty-three feet in each revolution. As soon as the swinger is let down, he is surrounded and caressed by the brahmins and the multitude.

I witnessed this scene at a village where I was surrounded by hundreds of heathen. A friend and I were the only Europeans present. I determined on using my influence to prevent this barbarity; the people knew me, for they had often seen me; they showed no displeasure at my presence, but listened to what I had to say. I endeavored to show the wickedness and danger of such practices, observing, in reference to the devotees, that if they wished to amuse the multitude, (as some said that was their reason for swinging,) they might do so in a more innocent way. Some brahmins and other interested persons, incensed to see me exerting so much influence with the multitude, began to wrangle; this gave me a good opportunity to point out to the people how they were deceived by their priests. I told them that if this swinging was a very holy act, as the brahmins pretended, it behoved them who were reputed the holiest of the Hindoos to set a good example and swing first; but the brahmins were too wise for such a display; they shrunk from it, and happily the people saw the force of the argument. I here had an opportunity of contrasting their religion with Christianity, declaring that Jesus Christ came not only to give his life a ransom for many, but to show us an example of holy obedience and practice; and that his disciples and missionaries are bound not only to tell others what to do, but to be an example to all in every good word and work. I left the scene blessing God that I was thus enabled to check this horrid cruelty, and for having an opportunity of pointing out the excellency of the cross of Christ.

From the station at Nagercoil, in Southern India, Messrs. Mault and Miller, give the following account of the—

Native Congregations—New Religious Sect.

In seven new villages the gospel has been professed, and christian worship established. The old congregations, with a few exceptions, have increased in numbers. The whole increase during the year amounts to nearly one thousand souls, and we have reason to hope, that their profession is more the result of a conviction of the truth of the gospel, than of any other cause. That inferior motives do operate extensively in making proselytes to Christianity in Travancore, we have often had occasion to notice, and this is a circumstance which we have reason still to regret.

The period we are now reviewing has been one of great suffering among the poorer classes of people in this part of the country. Owing to a deficiency of the usual rains, the produce of the palmyra tree, which furnishes the chief article of food to thousands, as well as the several crops of grain, have failed to a great extent. The price of rice has in consequence been raised to double the usual sum, which has occasioned much distress among the poor. Many have been obliged to leave their homes, and seek the means of subsistence for themselves and families in other places. Our poor people have shared in the common calamity; many of them being destitute of the simplest necessaries of life. They have claimed our sympathy and prayers; and relief to some extent has been afforded. We often wish that they had a less precarious means of support than that which arises from the cultivation of the palmyra tree. The excessive labor which it requires, and the poverty and wretchedness to which they are reduced, when this resource fails them, are exceedingly unfavorable to their intellectual and spiritual improvement. But how to obviate or remove the disadvantages of their situation, it is difficult even to conceive. It is, notwithstanding, an unspeakable mercy, (and we praise the Father of mercies for it,) that the gospel has been brought to this poor, oppressed, and despised people. This contains in itself a remedy for all the evils to which they are subject, and we thank God, that not a few of them exhibit proof of its healing and transforming power.

Although we have still to complain of the ignorance, worldliness, and irregular attendance on divine worship of many in our congregations, yet we have reason to believe, that upon the

whole an improvement has taken place in these respects. We notice with pleasure, that some show a greater regard for the Sabbath, and for the ordinances of religion, than they once exhibited. Many also are very regular, attentive, and serious in the house of God, and appear at times to feel the power of the truth penetrating and searching the heart, and affecting the conscience. Such results as these cheer us in our labors, and lead us oftentimes to hope, that God is about to pour his Spirit upon this people, to form them for himself, that they may show forth his praise.

We have to mention with regret, that during the year, several individuals belonging to different congregations have returned to idolatry. They were, in most cases, tempted to do so by their friends and neighbors in time of affliction, a time when their superstitious fears are most awake, and when it is therefore easy for the heathen to persuade them to "sacrifice to demons," in the hope of obtaining relief. A few others, whose conduct was scandalous, and who, after repeated admonitions, refused to amend, have been dismissed from the congregations with which they stood connected. Some of them are persons whose influence rightly directed might have been highly serviceable to the cause of Christ; but now, alas! that influence is employed for Satan and the world.

We have alluded to a considerable increase of numbers in our congregations. It may be interesting to the directors and friends of the society, to learn that many of those who have recently joined us are from a new and peculiar sect which sprung up two years ago, in the neighborhood of Cape Comorin, of the origin and history of which the following is a brief account:—A poor man, who had been in a state of mental derangement for years, at length professed to be under supernatural influence, and to work miracles. His fame was soon spread over the country, and immence crowds of people flocked to his place of abode from all parts of Travancore and Tinnevelly. The roads were literally thronged with people of all classes, among whom were the diseased of every description, hastening to obtain a cure. At this stage of the extraordinary proceeding, the government interfered, and the poor man was put under restraint. Many, however, by his persuasion abandoned the worship of idols, became Saivas, as regards the principles of abstinence from all sorts of animal food, and adopted the most simple and abstemious habits. They were also for some time exceedingly zealous in making converts, in which they succeeded to a certain extent, chiefly among the heathen. In the beginning of the present year about seventy families of these people were induced by one of themselves, who had acquired a leading influence among them, to sell all their property, form a community of goods, and leave the country. They removed into the Tinnevelly district, where they erected huts for themselves upon the sea-shore, some distance beyond the boundary of Travancore, by which they avoided the annoyance they had reason to expect from our local authorities. In this retreat they practised great austerities and frequent ablutions in the sea, and were exceedingly careful to separate themselves from every person and thing which they imagined to be defiling. They were frequently assembled to hear the dreams and visions of their leader, and witness the miracles he was said to perform. Many of them professed to be deeply affected by what they heard and saw, and began to express brilliant hopes of future greatness and felicity. But as time and disappointment damp the ardor of an excited imagination, and restore men to the exercise of their sober sense, it so came to pass in the present case. For some of these poor deluded people returned after a few weeks, to resume their wonted occupations; and all the others have since followed their example. They were frequently visited, while in their retirement, by the readers in that neighborhood, and once by Mr. Mault, for the purpose of showing them a more excellent way, but without much success. They were then too big with enthusiastic and false expectations, to attend to sober statements on things relating to their eternal salvation. Now, however, most of them listen with attention to the word of God; and we hope shortly to find them not less willing to sacrifice all they possess, if necessary, to secure the pearl of great price, than they were formerly to obtain a bubble—the creation of their own fancy.

Another missionary of the London Society in Southern India, Rev. Mr. Bilderbeck, of the station at Chittoor, gives the following account of the people among whom he labors.

As it regards the native Christians generally, while it is to be deeply lamented that real religion is dormant in many, and that spirituality is scarcely visible, yet it is some satisfaction for those who have had the oversight of them, to watch the changes that have been gradually gaining ground from the beginning in their habits and conduct. Formerly, mendicity might have been mistaken for a regular profession of their lives; now, the people are learning to provide for themselves by every honest labor. At one time the missionary's assistance was often sought to adjust their many differences; now, and for a long while past, not one instance of the kind has been known. Once it was necessary to visit them in their abodes on Saturday, to secure their attendance at the chapel on the Sabbath; now, they voluntarily come to the house of God by their own accord, and in greater numbers than they have ever done, although the visits to their houses are but occasional. In former times there were scarcely any who could order their speech before God in prayer; now, there are some who can do so with propriety and unction; formerly, none were found either inclined or eligible for communion; now, there are a few who appear as a sign unto the world. All these are changes that call for grateful acknowledgment to God, and which show that mourning is not unmingled with the spirit of thanksgiving. Though there is much to humble in the history of this mission, and but little to gratify, yet that "little" is of Him who hath graciously promised, "a little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time!"

BAPTISM OF A CHINESE CONVERT.

The circumstances under which this native of China was brought to England, and placed under the influence of that instruction, which resulted in a hopeful change in his religious character, are given below.

Choo Ting Lang was brought over to this country, about two years ago, by Mr. Medhurst, as a transcriber, to assist him in the revision of the Chinese version of the Scriptures. He resided with Mr. Medhurst at Hackney, and received kind attentions from many christian friends, who were anxious to direct his regard to the things of the great salvation.

His heart was opened to receive the truth, he gave satisfactory evidence of having experienced its power, and desired christian baptism, which was administered to him as narrated below.

On Friday, July 20th, Choo Tih Lang was baptised at St. Thomas's-square Chapel, Hackney, in the presence of a large congregation of deeply interested witnesses.

The Rev. John Clayton read appropriate passages of Scripture, and offered up fervent prayer.

The Rev. Walter H. Medhurst gave a short account of the circumstances which led him to bring Choo Tih Lang to England; of the methods he had pursued with a view to his religious benefit; of the instruction received from christian friends; and of the full satisfaction with which he should now proceed to administer the ordinance of baptism. Mr. Medhurst then proposed four questions to Choo Tih Lang, and received his replies. They were the following:---

1. Why do you believe Christianity to be the true religion?

"I believe," replied Choo Tih Lang, "Christianity to be the only true religion, because the Bible was inspired by God, and all that the prophets said about Jesus Christ was fulfilled, when he came into the world. As soon as Adam sinned, Jesus was promised, and in the fulness of time Jesus came. Besides, the gospel tells me of just such a Savior as such a sinner as I am needs; and also I find all its commandments are holy. These are the reasons why I believe Christianity to be the true religion."

2. What reason have you to believe that you are a Christian?

"I humbly hope that I am a Christian because that I love Christ, who died for me. I love to pray to Christ. I believe he only can save me from sin and from hell. I love to talk to Christ's people, and I wish to speak of Christ to every body; and when I go back to China, I will try to bring my countrymen to know Jesus Christ."

3. Have you entirely renounced the idolatrous practices of the heathen?

"As I love Christ, I cannot any longer have any thing to do with idolatrous customs. It is true, I once loved them, but now I hate them. Idols are the work of men's hands, and perish; but Jesus Christ is the only true God, and him alone I desire to serve."

4. Do you resolve, in the strength of divine grace, to persevere in the profession of Christianity till the end of your days?

"I pray that God, by his Holy Spirit, will enable me to persevere in the faith and practice of the gospel till I die. It is my earnest desire to give up my heart to Christ, and to continue faithful to him to the end of my days. I resolve, not in my own strength, for I am very weak, but in the strength of divine grace, to seek to know Christ more and more, and to love and obey him better and better every day."

After receiving these satisfactory answers, which were given under great emotion, Mr. Medhurst proceeded to baptise Choo Tih Lang, "in the name of the Father, and of the Son, and of the Holy Ghost."

The Rev. Henry Townley then offered up earnest prayer to God, that the fulness of the blessings set forth in the ordinance of baptism might richly descend upon him.

Dr. Burder then called upon the church in St. Thomas's-square to express, by holding up their hands, their satisfaction in receiving Choo Tih Lang into their christian communion, in compliance with his own earnest desire, that he might have the delight of sitting down with them at the Lord's table before his departure, and that he might regard his admission as a pledge, that they will remember him in their prayers, when he will be far distant from them. This being done, Dr. Burder addressed Choo Tih Lang, assuring him of the affectionate cordiality with which he had been received into their fellowship, and offering to him a few counsels and advices in reference to his future course. He then requested that Choo Tih Lang would state to the church and to the christian friends present, what were his desires and purposes with regard to his future life. Choo Tih Lang replied to the following effect in Chinese, which was interpreted by Mr. Medhurst:—

"My great desire is to take the truth, which I have heard, which I have known, and which I have felt, and make it known to my countrymen in China. I wish to exert all my energies of body and mind for the salvation of souls. I wish to take the great light which God has sent into the world, and set it as it were on some great mountain in China, that the 360 millions there may see it and love it.

"This, then, is my great desire, and to communicate the knowledge of the gospel as far as I possibly can, and to continue in this great work even to the day of my death."

Addressing himself then to the church and congregation of St. Thomas's-square, he took leave of them in the following terms:—

"My dearly beloved friends and brethren in Christ assembled in this chapel—I am now about to leave you, and I feel two difficulties: the first is, that I am to part with you; and the other, that I am about to enter on such different circumstances when I shall reach China. But I feel very grateful to God who has brought me to this country, that I have heard the gospel; and I feel very thankful to those kind friends who have taught me the words of eternal truth; for if you had not taught me these good things, and acquainted me with Christianity, my soul, at death, would have descended into the abodes of woe, and therefore it is that I feel grateful to you for the kind interest you have taken in me.

"The reason why I do not like to part with you is, that I wish to know more of the doctrines of the gospel, and that makes me regret having to part with you. But as I have left China nearly three years, I feel a great desire to return. So that now, by the blessing of God, having some acquaintance with the gospel, I feel a desire to communicate what I know to my wife, and to all around me, and not to confine it all to myself.

"Now that I am about to return to China, you must not forget me, but remember me in prayer, that God would strengthen me for the great work devolving on me; and when I return to China I will not forget you; and though my body will be in China, yet my heart will be with you; and I will supplicate God, at the throne of grace, to increase your happiness and holiness.

"Now I am about to return to my native country, I do not know if ever I shall return to this country again; but if God should preserve my life, prosper my endeavors in my family, and give me grace to be faithful in my profession, I should much like to return here. But if I never return here, and never see your faces again in this world, I shall earnestly pray that I may meet you in a better, far better place.

"I hope that God will give me grace and strength to communicate what I know of the gospel, and that you with me may not labor to spread the gospel in vain. I hope that you will all unite with one heart and soul in prayer to God, that God, in his mercy, would change the hearts of the rulers in China, that they may give full liberty for its entrance there. And I think, that if you would all unite in frequent and fervent supplications for this, God would hear your prayers.

"I hope that you will send many missionaries to China, who will be the feathers or wings to communicate this knowledge to all in China. This is all I have to say."

The Rev. John Arundel then expressed his thankfulness to God, and his congratulations to the church and congregation, on the delightful scene they had witnessed, and the heart-affecting declarations they had heard, and concluded the services of the evening in solemn prayer. It is believed that none who were present will ever forget the baptism of Choo Tih Lang!

FORTY-FOURTH REPORT OF THE LONDON MISSIONARY SOCIETY.

General Summary.—In the several parts of the world connected with the society's operations, there are 455 stations and out-stations, 135 missionaries, 32 European, and 473 native assistants; making a total of 640 European missionaries and assistants. Under the care of these are 93 churches, with 7,347 communicants, and 568 schools, containing 36,974 scholars; being an increase reported during the year of 27 stations and out-stations, 44 agents, 9 churches, 932 communicants, 52 schools, and 2,732 scholars.

There are 17 printing establishments, nearly all of which have been continued with increasing activity during the past year, and at Malacca and Bellary especially, the operations are rapidly extending. The details, so far as the directors have received them, will be found in connection with the reports of the several stations at which presses have been established.

Missionary Students.—The number of students who are at present pursuing a course of preparatory study with a view to missionary labor, under the auspices of the society, is thirty-two.

Funds.—In relation to the funds, the directors have to report that the amount of legacies received during the year has been £3,740, being £4,037 less than the amount of legacies received during the preceding year.

The contributions for the ordinary and special objects of the society have been £66,514, making, with the legacies, a total of £70,255, being an increase beyond the income of the last year of £5,882.

The expenditure of the year has been £76,818, being an increase beyond the expenditure of the previous year, to the amount of £13,658, and an excess beyond the income of the past year of £6,563.

The remarks which follow are taken from the conclusion of the report. Having reference, probably, to the report of the parliamentary select committee, on the condition of aboriginal tribes contiguous to British settlements, the directors remark—

The inquiries of our legislature have established the fact, that christian missionaries have been the best friends, the true conservators of infant and unprotected nations; that they have been the foremost to recognise man in his rudest state as a brother, and to exemplify their belief "that God hath made of one blood all nations of men to dwell on all the face of the earth." They have shown that while missionaries have produced the moral, intellectual, and social improvement that may have taken place among these nations, it is to their exertions chiefly that many owe their very continuance among the nations of the earth, as well as the hopes they cherish of existence in a world to come.

Though the Chinese still exclude us from their country, the divine blessing on the labors of our brethren in the adjacent colonies, the conversions among the Chinese at Malacca, the number of pious youths training in the college to become ambassadors for Christ unto their countrymen, afford pleasing evidence that the means for evangelizing China are increasing, and warrant the expectation that the way will ere long be opened for their direct and efficient application.

The darkness which hung over Madagascar at the last anniversary still remains, and the storm then gathering has burst with fearful violence on the faithful but defenceless band of native Christians there. We have been called to sympathise with those who for the name of Christ have suffered imprisonment and fetters, slavery and martyrdom. No event in the history of the society has produced an equal impression on the churches, or caused so many hearts to thrill with intense and holy feeling, and to unite in wrestling prayer with God. These emotions were largely shared by all who love our blessed Lord, and on no occasion has it been more clearly seen that whatever want of perfect agreement in opinion or in outward forms may exist among the different sections of the church of Christ;—in our strong and tender sympathies with those who suffer for his sake—in our dependence on one common arm for protection, and in the sublime and heaven-moving attitude of prayer, as well as in other features of its missionary character—the body of Christ is not divided but is one.

The tidings of our sufferings have been widely circulated among the brethren of Christ on the Continent, and their earnest prayers, with those of the American churches, mingled with the voices of those who cry from beneath the altar, will, we feel assured, not be offered up in

vain. We wait with deep solicitude for additional tidings, as we fear there have been further persecutions, but no definite accounts have been received from Madagascar since those which brought intelligence of the death of that honored woman, Rafaravavy, who, alone, in the midst of cruel and infuriated persecutors, her fellow-Christians either in prison or concealment, maintained, till transfixed by the executioner's spear, a firmness that never wavered, blended with a meekness of spirit and a yearning compassion for the souls of her destroyers, often exercised by the early martyrs and confessors of the church, and first exemplified by Him who when enduring the travail of his soul, offered for his murderers the prayer, "Father, forgive them, for they know not what they do."

The events in Madagascar, as well as those in other parts, prove that the divine energy which accompanied the gospel in the earliest ages is unimpaired, and that the Spirit of God is working by the means we now employ in diffusing that gospel. Depending on his divine influences, we would devoutly pray that the return of the spirit of martyrdom to the church in this our day may be accompanied by the spirituality of mind, the holy and fraternal love, the untiring zeal, the supreme and ceaseless regard to the divine glory and the salvation of souls, by which the age of martyrs has ever been distinguished; that the Lord would answer the martyrs' dying prayer, change the hearts of her persecutors, and hasten the time when not in Madagascar only, but in every part of the world, that word shall be fulfilled which declares, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

MISSION OF THE CHURCH MISSIONARY SOCIETY IN CEYLON.

REV. James Selkirk, writing from Cotta, gives the following painful account of the—

Prevalence of Intemperance and Devil Worship among Nominal Christians.

I lately went to visit two sick persons. One was a man of the barber caste, in the village of Pannikemulle, who has been almost a skeleton for the last twelve months, and who originally brought on his illness by drinking. The poor fellow could hardly sit up. We found him lying on his mat, on the ground in his garden. He was able to say very little; but he told us that he prayed to God to pardon his sins. He is a young man, about twenty-five. He has several brothers, all of whom are, like himself, drunkards. It is grievous to see the havoc that intemperance is making among the Singhalese people. Taverns, as they here call them, are now multiplied threefold over and above what they were a few years ago; and every tavern is, at all times of the day, full of people, cursing, swearing, fighting, and card-playing. Government has been petitioned, by some of the chief and most respectable inhabitants of this village, to issue some ordinance to restrain it, or put a stop to it; but as yet nothing has been done. The other person is the mother of one of the institution boys, who lives in the village of Pagoda. She is reduced by disease to the very brink of the grave; and for a part of the time that we were trying to converse with her, she was out of her senses. Her son is at home for a few days, waiting upon her; but there is no hope of her recovery. All that I could do, was to exhort her brother, at whose house she is residing—having been forsaken by her husband—and the family, not to neglect religion till sickness came upon them, lest they also should be reduced to the deplorable state in which they saw the poor woman. Her son told us that he read the New Testament to her, when she was able to hear it.

Though it is past twelve o'clock at night when I sit down to write, yet I cannot go to rest till I have recorded what I have just been doing. I have this moment come home from a devil-dance. I was told in the evening, that the daughter of one of the schoolmasters was possessed of a devil; and that this was the night in which the devil-dancer was to attend, and perform a ceremony, to drive it out. As the house of the schoolmaster is on the other side of the Cotta lake, and almost opposite our house, they took care to have the young woman conveyed to a house at some distance, where they thought tom-toms would not be heard, nor the lighted torches seen. I went from home about eleven o'clock, P. M., and after various delays, occasioned by the canoe getting fast in the mud, and from our inability to find the landing-place at the other side, as well as the road to the house, we arrived about twelve, when we saw the poor girl, supported by her mother and another woman, pulling her hair, beating her breast and body, and moving her arms and legs to the beat of the tomtom. She seemed to be worn out with fatigue; and if she had not been supported, must have fallen down. She was in a small maduwa, around which were several small ones, made by a few sticks driven into the ground and roofed over, and beautifully ornamented with the young white cocoa-nut leaf: in each of these was the half of a papau-fruit, which was filled with oil, and had a wick burning. The devil-dancer was dressed in a red cloth dress, very fantastically made, and turned up at the bottom with white. In each hand he had a lighted torch, and was dancing in a manner which would almost make one think that he, instead of the poor girl, was possessed. He brandished his torches most dexterously in all directions, frequently throwing in one or the other handfuls of pounded dummala, a kind of resin, which rose in an immense flame, and made the priest's painted face appear truly hideous.

Rev. Francis Oakley, stationed at Kandy, in the central part of the island, writes thus of his—

Labors among the Buddhist Villages.

About four months since, I began to visit the different villages immediatety around Kandy; where I assembled a number of persons, both old and young, and gave them a brief description of the christian religion. As the people in these villages are Buddhists, many of them had never heard the name of Jesus Christ before; but they all expressed a willingness to hear me again. Since that time, I have endeavored, with the help of my catechists, to visit these villages regularly once a week. I have now fifteen congregations, one or two of which I

visit myself every evening. The total number of persons whom I meet in these different villages is, at present, about 300. Many of these are females, who, except in this way, could not possibly receive any instruction in the christian religion. Hitherto the people in these villages have manifested great willingness to receive instruction; but they are naturally so very listless, that but few of them appear to have derived any benefit from what they have heard. My mode of instructing them is exactly similar to that which I should adopt, if teaching only children. I make them sit around me; and I then tell them a few simple truths, such as these—Jesus Christ is the Son of God: Jesus Christ came into this world many years ago: Jesus Christ is now in heaven: Jesus Christ came into this world to save sinners: we are all sinners; but if we trust in Jesus Christ, he will forgive us our sins: if we now believe in Jesus Christ, and trust in him to save us, when we die we shall be very happy, etc. After speaking to them in this way for about ten minutes, I question them on what I have said, and generally find that they know nothing at all about it. When they meet to hear their own sacred books read, they are not required to reflect upon what they hear. They cannot, in fact, understand what is said; for their books are chiefly written in Pali, a language which the common people do not understand. The people listen to us, I fear, as they listen to their priests: hence, they know little or nothing of what we have been speaking. Many of those whom I have now visited every week for the last three or four months, can scarcely tell me who Jesus Christ is, or the purpose for which he came into this world; although I have never yet spoken to them on any other subject than this. Their listlessness is very painful; but I trust that God will, ere long, pour out his Spirit upon them, and that we shall then see that the seed which we had sown has not been left to perish.

PARIS EVANGELICAL MISSIONARY SOCIETY.

From the abstract of the report of the society, given in its Journal of Missions, it appears that seven stations have been established and are now maintained by this society among the Bechuanas of South Africa; at which are seven missionaries, five assistant missionaries, and nine females; in all twenty-one missionary laborers. Sixteen converts were baptized during the year, and thirty-seven catechumens received as candidates for baptism; making, with twenty-nine previously received to the church, eighty-two who have hopefully embraced the gospel at the several stations. The population to which the influence of the mission extends amounts to about 20,000. The first station was taken in the year 1830. The number of pupils in the schools is 450.

The ordinary receipts for the year were 58,475 fr., about 13,398 fr. more than those of the preceding year. To these should be added 30,363 fr. received as the result of a special appeal made in October; constituting a total of 88,838 fr. The expenses amounted to about 68,769 fr. At the annual meeting 547 fr. were collected.

American Board of Commissioners for Foreign Missions.

OBJECTS OF THE MISSIONS TO THE ORIENTAL CHURCHES, AND THE MEANS OF PROSECUTING THEM.

The following Instructions of the Prudential Committee—to the Rev. Cyrus Hamlin, on occasion of his recent departure on a mission to Turkey, will explain the objects of the missions sent by the Board to the Oriental Churches, and also the means which the missionaries are expected to use in prosecuting their enterprize.

Though you are to reside in the land of the Moslems, your labors will be specially directed to one of the oriental churches, *the church of the Armenians*. There are perhaps 200,000 Armenians in Constantinople, and as many as 2,000,000 in different parts of Asia. They originated in the country,—not far from the shores of the Mediterranean, Black, and Caspian Seas,—which is supposed to have cradled the human race. Many of them are still found in that country; but the nation is widely dispersed, as the result of the wars of Toghrul, Timoor, Shah Abbas, Mohammed II, and other conquerors, in ages long since past; and also as the result of their peculiar fondness for trade and commerce, which has made them the richest, if not the most intelligent, of the christian sects in the east. The other oriental sects are the Greek, the Coptic or Egyptian, the Jacobite, and the Nestorian. The last two of these—the Jacobite and Nestorian—belong to the Syrian nation, and seceded, in the fifth century, from the church of Antioch, then forming a part of the Greek church; as its small remnant, found in Damascus and Mesopotamia, now does. It was also in the fifth century, that the Armenians were separated from the Greek church. The differences in doctrine and ritual between these various sects are on no points of vital importance, though regarded of course as of serious magnitude by the sects themselves.

The Board, under whose patronage you go forth, has missions among the members of the Greek, the Nestorian, and the Armenian

churches. Our missionaries to the Greek church occupy two stations in Greece, three in Asia Minor, two in Syria, and one in Cyprus. Those to the Nestorians occupy a station in Persia, near the eastern base of the Koordish mountains; and a second station is about being occupied on the western side of the same mountains. The missionaries to the Armenians are at Constantinople, and at three stations in Asia Minor; and a station is about being formed at Erzeroom, within the bounds of the ancient Armenia itself.

The object of our missions to the oriental churches, is, *first*, to revive the knowledge and spirit of the gospel among them; and *secondly*, by this means to operate upon the Mohammedans. At the same time this does not preclude the idea of direct missions to the Mohammedans themselves, which we also have;—one missionary to them being resident in Constantinople, and another in Persia. But to think of exerting much influence upon the Mohammedan mind, while the native christians churches remain as they are, is out of the question, without such a divine interposition as we are not authorized to expect. The Mohammedans look upon the native Christians as living exemplifications of what Christianity is. They see that these Christians are no better than themselves; they think them to be even worse: and this opinion is said to be correct by the Europeans generally who have resided in Turkey. The consequence is inevitable and unquestionable; the Mohammedan confidently asserts the Koran to be more excellent than the Bible, and his own religion than the gospel. In vain do we reply, that the native Christians have lost the knowledge and spirit of the gospel, and that their immoral lives are therefore is no sense the effect of the gospel. The Mohammedan has never seen any other effect, and he will not read the Bible to correct the evidences of his senses and perhaps too of his painful experience. He treats that holy book with the contempt he feels for its professed followers. Hence a comprehensive and wise system of efforts for the conversion of the Mohammedans of Western Asia, will embrace a system of efforts for the spiritual renovation of the oriental churches. These churches must be reformed. Lights must be made to burn once more upon those candlesticks that remain. The fire of a pure Christianity must be rekindled upon those christian altars. In all the professedly christian communities of Western Asia, there must be living examples and proofs of the holy, happy influence of the religion of Jesus. There must be the warning, reproof, correction, and instruction in righteousness, so powerfully influential in a holy life. In the mind of the Moslem, Christianity must cease to be associated with all that is mean and contemptible. It must rise in its proper intelligence and spiritual dignity, and, ceasing to act merely on the defensive, must commence aggressive movements on the surrounding empire of darkness and delusion. As the relative position of the Christian and the Moslem in the social system is changing every day, and the changes are all in favor of the Christian, the time is near, if it has not come, when this may be done.

The existence of these numerous bodies of Christians among the Mohammedan nations, is one of the most remarkable facts which meets the attention of the religious observer of the world. They constitute more than one third part of the population of Constantinople, which is believed to exceed a million, and they are found in all the provinces of the empire. They are found in Persia, and in the countries beyond. Their number in the Mohammedan nation is supposed to be five millions. Being so numerous and so dispersed, were the mighty power of God at once to revive the spirit of the gospel in all of them, a flood of light would burst upon almost the whole Turkish empire, and would shine far up on the great central high lands of Asia. The followers of the false prophet would look on with wonder—perhaps with hatred and persecution; but new ideas of the gospel would be forced upon them, and no longer could they boast of the more excellent nature and influence of their own religion. Thus the gospel would at once be proclaimed to them, most convincingly proclaimed, in thousands of places. It would shine upon them from every quarter. It would no longer be a candle under a bushel. It would be a city on a hill, which could not be hid. It would be a "voice crying in the wilderness." It would cry without, and utter its voice in the streets, and in the chief place of concourse, in the openings of the gates. Every where it would cry, to the amazed followers of the false prophet, "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold I will pour out my Spirit unto you, I will make known my words unto you."

But the putting forth of such a divine renovating power upon the oriental churches, is not to be expected without the intervention of means; and means to be used, in the first instance, by those more favored churches of Christendom, which, through the grace of God, have escaped from the spiritual thraldom in which the oriental churches are yet involved. To leave them to themselves, is to retard for

ages the work of their spiritual renovation. It is indeed certain that they will one day be renovated. The elements of reform are already among them. The evangelical doctrines, which are the basis of christian duty, are found in their earlier standard writers; nor have they, like the papal church, adopted principles subversive of the authority of the Bible, nor do they forbid its use by the people. There are principles among them for sound argument and eloquent appeal; there is a place to stand upon and a pivot for the great moral lever of truth; there are weapons, such as God is wont to render mighty when employed for pulling down the strong holds of ignorance, superstition, and sin. But where are the minds to argue and expostulate? Where are the agents? Where are the hands to make war? Those churches have sunk too low to rise speedily without assistance. They need an impulse from without. They need help from their christian brethren. They need to be reminded of things, which, amid ages of political revolution and degradation, they have forgotten. They need to be told their true position in the great brotherhood of churches. They need to know how wretched, and miserable, and poor, and blind, and naked they are. They need to see—what it is so desirable the Mohammedans should see—*living exemplifications of the gospel*, both in its spiritual nature and its blessed influence on individuals and nations. They need to learn the value of knowledge, and of the free exercise of thought and opinion. They need to learn the importance of education for all of every class and condition. They need to be made acquainted and furnished with the best means and instruments of education, and to learn how to use them. The priesthood needs to be taught and persuaded to preach, and the people to hear, read, and reflect.

The different oriental churches, however, will need assistance from their brethren abroad, in very different degrees. Some of them are nearer the point of reformation, than others. Our object is not to subvert them; not to pull down, and build up anew. It is to reform them; to revive among them, as has been said, the knowledge and spirit of the gospel. It is no part of our object to introduce Congregationalism, or Presbyterianism among them. The oriental Christians are probably no better fitted for either of these forms of ecclesiastical organization, than they would be for a republican form of civil government. We are content that their present ecclesiastical organization should remain, provided the knowledge and spirit of the gospel can be revived under it. The form which they now have has existed long, and is analogous to their civil government, and suited to all their habits. You are not sent among those churches to proselyte. Let the Armenian remain an Armenian, if he will; and the Greek a Greek, and the Nestorian a Nestorian, and the oriental an oriental. Modes of government, both civil and ecclesiastical, are doubtless important, but they are not the great thing. We cannot afford to expend much of our time, strength, and money upon them, while so great a work lies before us as the conversion of the world. It may also be said of the rites and ceremonies of those sects, that they are mere outworks, which it is not necessary to remove before you come to the citadel; and an assault upon them will awaken more alarm, more fierce hostility, more general and decided opposition, than upon the citadel itself. Direct your whole force to the principal post, and when that is taken the others will fall at once. It is not the rites, ceremonies, and superstitions of these people, that you, a foreigner and stranger, can attack to the best advantage; and these will be corrected as a thing of course when your main work is accomplished. Your great business is with the fundamental doctrines and duties of the gospel, and these you should derive invariably and directly from the Holy Scriptures.

Enough has been said, dear brother, concerning the *object* we have in view in our mission to the oriental churches. Something more explicit, however, needs to be added concerning the *means* to be employed. And here it is necessary to remind you, that the work of reform among these churches will doubtless be accomplished chiefly by means of the native Christians themselves. The first impulse must come from abroad. The first movers will be foreign missionaries. They will be the fountain head among the instrumental causes. And their aid will be needed for a long time to come. But the work will be mainly carried on and accomplished, by the already existing and increasing body of evangelical native Christians. You will always be a foreigner, an alien in those churches. You can never become perfectly master of the idioms of their languages, nor of their habits of thought and feeling. You can never find the avenues to their hearts like a native; nor would it be wise to increase your number so as to be yourselves the grand army. It was not thus England conquered India; the great body in her conquering armies were natives of the country. It was not thus the apostles subdued the world; they were assisted by a much greater number of native helpers, and soon devolved upon these the whole responsibility and work of the ministry. Remember, too, that however unlike our own the manners

and customs of the oriental Christians may be, they are not barbarians; nor are they heathens. They bear the christian name. They have borne it since it was first given at Antioch. They have steadfastly endured terrible persecutions on account of it. Of that, therefore, it would be the height of injustice and cruelty in us to deprive them. They have also the christian institutions; though sadly corrupted. They have, in their fondly cherished and revered standards, the christian doctrines and precepts; though lamentably perverted in fact and in practice by tradition and ignorance. They acknowledge the Bible as the standard of their faith and practice; though it must be confessed that they give too much weight to the decrees of councils and the writings of the fathers.

The means to be used, then, are the means for *reforming a degenerate christian church;* and they must be such as may be most advantageously used by one, who is neither a Jew, nor a Roman citizen; who is a stranger, an alien, only partially tolerated by the civil rulers, not perfect in the languages of the people, not thoroughly conversant with their states of mind and feeling. They should be of a nature, too, to operate upon the mainsprings of society. They should take hold of the pillars of the community. They should seek to influence the select mind which controls the great mass. The kingdom of God, which you will endeavor to re-establish among these churches, should not come, so far as you are concerned, "with observation." You should not make yourself needlessly prominent. You should not be ambitious of the honor of what, through the grace of God, is accomplished, either for yourself, or for the missionary society and patrons by which you are sent forth and supported. The desire, the almost necessity for speedy and palpable results to satisfy the impatience of the churches at home, has been in some respects injurious to the missions among the heathen; and if yielded to in the missions to the oriental churches, would prove their bane, if not their ruin. Let God and his Spirit and word have the glory of the good effected; and as far as possible let the native helpers and co-workers occupy the foreground among the instrumentalities employed.

We entreat you, beloved brother.

1. To watch for favorable developements in the native mind, especially among the young men of talent and promise, and more especially among the clergy. When you find minds more than usually susceptible of truth and impression, never lose sight of them. To *preach* the gospel, it is not necessary that you have more than one hearer, and no matter where he is. Philip preached to the Eunuch, while traveling with him on the road. And so you should preach even to a single mind, when opened by the Spirit for the reception of the truth; as not a few happily now are among the Armenians.

It should be, we conceive, a leading object with you to make impressions on individual minds. Search for such minds, with humble and constant prayer that you may not seek in vain. Wherever you go, search for them. If you meet an individual alone, see whether he has an inquisitive, serious mind. If you are in company, and the whole seem to be hardened and unthinking, there may still be one who is not so. The Lord's anointed may be there—some chosen vessel—some Luther, Calvin, Melancthon—or at least, some Asaad Shidiak, or Hohannes. Search for such minds as for hid treasures, and prize them when found above rubies.

2. Let your efforts fall in with the course of divine providence. This is what our Savior meant, when he said, "If they persecute you in one city, flee ye to another." There is a high sense in which the hand of Providence is to be noted even in such events. If you have schools, and a tumult is raised against them, do not resist. If the heated blasts of controversy assail you, do not reply controversially, and be slow to reply at all. If the civil arm is employed to obstruct your labors, yield, as far as may be with a good conscience, to the laws and the powers that be. If, to crush your schools or prevent the use of your school books, the priesthood establish schools and issue books of their own resembling yours; whatever you may think of the spirit or the motive, you should by all means give them free course in this thing. If they give to your pious native helpers such employment as you had been giving them, and thus take them from you, why should you not thank God for this, and take courage to multiply such laborers? Fall in with the course of providential events, and by co-operating with the providence, as well as the grace, of God, become thus more eminently and successfully a co-worker with God.

Again;—Seek rather to improve the schools already established by the natives, than to establish schools of your own. Here is a most interesting sphere of usefulness. Whatever good influence is exerted on the teacher, is exerted on the taught. In no man is knowledge more really power, than in the schoolmaster; and by none is it more valued, by none more certainly used. It is he, more than any one, except perhaps the mother, by whom thought is enslaved, or freed. Of what vast importance, then, in seeking to reform the oriental churches, that we endeavor to reform their school-books and their methods of teaching the youth. A statement of facts on this subject, were there

time, would show that a general reform here would be enough to ensure, so far as means are concerned, a great intellectual and moral revolution. The full accomplishment of this object will require the existence, occasionally at least, of one or more schools under the immediate direction of the mission, with special reference to teachers. It will require also the making and printing of school books. The schools of liberated Greece at this moment are, to a great extent, supplied with school-books prepared and published by missionary societies.

Again;—It is indispensable to the object of your mission, that a select number of the clergy be instructed in the higher departments of sacred literature and theology. The stream does not rise higher than its fountain. The *study* of the Bible is yet unknown to the oriental clergy. The thing has long since perished from among them; and, as it is now practised among ourselves, it never existed among them. The sacred literature and theology of the Scriptures, as taught in our theological seminaries, must be introduced into the oriental churches from abroad. In some places this will best be accomplished by means of a seminary under the immediate care and instruction of the mission, and supported by its funds; and in others, by private instruction given to a select number of students. But it should by all means be done in some form or other, and as soon and effectually as possible. It will be necessary for some of your number to become conversant with the ancient authors of these churches, and see what use can be made of them; but it will no doubt be necessary to translate or compile the text-books for the theological student chiefly from the languages of the west.

Again, 5thly;—The introduction of the printing press into these churches, will be the introduction of a power which nothing can resist, a light which nothing can conceal. We speak of it of course as a means in the hands of the Holy Spirit. Regarding it as a *power*, its influence will be inevitable, irresistible on thought, opinion, and sentiment. The steamboat is exerting a wonderful influence on the native mind in Turkey, by bringing hundreds to Constantinople every week from their distant seclusions; and it has only begun its great work of bringing out the wild races of the mountain and desert into the open daylight and mind-subduing prospects of the world. But the press has greater power than steam. With prodigious ease, celerity, and cheapness it multiplies, a thousand or a million fold, the resources of the mind and the materials of its independence. Regarding it as a *light*, it is pre-eminently adapted to our peculiar circumstances. What God said, by his prophet, of his ancient people, is wonderfully applicable to the oriental christians: they "are destroyed for lack of knowledge." The light of truth has ceased to shine upon them. Now in pouring in the light of truth upon the darkness of the oriental mind through the medium of the press, we operate with less embarrassment, than in any other department of our missionary labors. We have less to encounter in the languages, less in the prejudices of the people, less from the climate; our influence is more diffused, less suspected, better understood. And when we can dispense with our own presses, and employ the native presses for our printing, as we already do in Greece; all this will be more eminently true. There will be no odious imprint upon our books. They will be christian books, with the native language, dress, and manners.

Finally;—We name the *preaching of the gospel* as among the means you are to employ. This is, after all, heaven's grand ordinance for the conversion of sinful men. We use not the phrase in its technical, western sense, but in its primitive, oriental sense. It is publishing the gospel with the living voice. It is not the place, nor the time, nor the number of hearers, that constitutes the preaching required of the missionary. You perform this duty when you orally publish the gospel wherever you can properly ask and expect a hearing; be the number of hearers one or many, the place a church or the market, the time any one of the seven days in the week, and your sermon a few words only, or a prolonged address. You are not restricted as to form and manner, nor are you obliged to use all the possible forms. Provided you do the thing itself, the manner is left to your discretion. But whatever may be your manner of doing it, fail not, cease not, as a herald of the cross, in any part of this perishing world, to preach the gospel.

We commend you and your partner to the God of all grace and consolation. May he keep you from all undue excitements on the one hand, and all undue depressions on the other. May your piety be ardent, and your judgment sound. You carry with you the confidence of the Committee, and you go to a mission which has always had their confidence. You go to an interesting field, and to a people among whom the kingdom of God is coming "with power," though not yet "with observation." Not until you have learned the language of the Armenians, will you be able to perceive all the indications of a work of the Spirit among them. But whether the present indications prove genuine, or fallacious, there is no fear that our labors in those churches will

be vain in the Lord. Greece is in a far more hopeful condition than she would have been, if protestant missionaries had stood aloof from her. A great and most salutary influence has been exerted upon the national mind, if it has not yet reached the national heart. And the influence of protestant missions is fast extending to the whole body of the oriental Christians; though the time is perhaps not very near when we shall see the full consummation of our hopes. The times and seasons are not indeed revealed to us. The binding of Satan, and the general outpouring of the Spirit, may be much nearer than we suppose. Therefore fear not, "though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her, she shall not be moved; God shall help her, and that right early."

Go, then, toss upon the billows of the ocean. Go, enter the Mohammedan world. Go, carry glad tidings of great joy from the churches of the west to the churches of the east. Bid them arise, and shine, their light being come, and the glory of the Lord having risen upon them. Be faithful unto death, and a crown of righteousness shall be given to you in the day when you and we meet in the presence of our Lord and Savior.

VARIOUS NOTICES.

SYRIA AND THE HOLY LAND.—At page 443 was mentioned the departure of Mr. and Mrs. Whiting from Jerusalem, on account of the long continued indisposition of the latter, and their arrival at Malta. Not deriving the benefit desired from the voyaye to that island and the medical aid obtained there, they proceeded by the way of Gibraltar and Malaga to the United States, and arrived at New York, in the barque John A. Robb, captain Bennett, on the 13th of November.

EMBARKATION OF MR. HAMLIN—On Monday, December 2d, the Rev. Cyrus Hamlin, late of the Bangor Theological Seminary, and his wife, embarked at Boston, in the barque Eunomus, captain Drew, for Smyrna, whence he will proceed to Constantinople, to join the mission in that city. On the evening of the preceding day a public meeting was held in Park-street meeting-house, at which the instructions of the Prudential Committee were read by one of the Secretaries, and an address was delivered by Mr. Dwight, lately arrived in this country from that mission, accompanied with appropriate devotional exercises.

SIAM.—Mr. and Mrs. Johnson arrived in Philadelphia December 7th. The extreme and protracted ill health of Mrs. J. induced them, in the spring of last year, to leave Bankok and repair to Singapore, with the hope of deriving benefit from the change. Being disappointed in this, and medical advisers urging the importance of a speedy return to the United States, they embarked at Singapore on the 4th of June; and touching at Batavia, which place they left July 3d, the ship was compelled by rough weather to put into Port Louis, island of Mauritius, for repairs. Thence they sailed for Philadelphia on the 1st of October.

OREGON INDIANS.—Letters have been received from Messrs. Eells, Smith, Walker, and Gray, dated at Fort Hall, July 30th. They had then traveled 1,400 or 1,500 miles from the western border of the state of Missouri, and were within 400 or 500 miles of Wallawalla, near which are the mission stations already occupied by Mr. Spalding and Doct. Whitman; where they probably arrived before the end of August; making the whole journey, as they left the frontiers of Missouri 23d of April, about four months, including all delays by the way. The company were all in good health.

ABERNAQUIS.—Mr. Osunkerhine writes under date of October 30th, that in July last, he was installed over the Indian church which he had been instrumental in gathering among his people, on which occasion two Indians were received to fellowship, making the whole number connected with the church, including four white persons, to be twelve. The congregation which attends his ministry embraces above sixty persons, three fourths of whom are Indians. The Romish priests still opposed his efforts, forbidding their adherents attending his meetings, or even visiting the protestant families; but without effect. His people have subscribed fifty dollars towards hiring a school teacher, and sixty-two dollars had been contributed by christian friends in other places. Of his labors he writes—

I have to study and make sermons. I have to make Indian tracts and print them myself. I have to pay some attention to farming business for my own good, and to encourage others to do so. I have family duties to do, because I cannot afford to have a hired man. As our young people take notion to learn to sing, I have to study to learn the tunes, and then to translate or compose psalms and hymns into the Indian language and print them, to be used in our church. I have also to interpret or write for others of the tribe, when they have any thing to do with the English or French. So that I am not able to keep school at all.

EMIGRATING CHEROKEES.—From Mr. Butrick letters have been received to November 28th; at which time the band of Cherokees which he accompanied, embracing most of the members of the church heretofore assembling at Brainerd, and of which he had the pastoral charge, were encamped about twenty-five miles west of Nashville. The company were detained in the camps in their old country from early in June till the first of September by the unusual heat of the summer; and from the latter date till the first of November, the scarcity of water in that country, occasioned by the protracted heat and drought, rendered it impossible for them to proceed. On the first of November the journey was begun, and on the 28th they had advanced 150 miles. Six Cherokees had died on the road. "On the third Sabbath in November," says Mr. B., the time when the Brainerd church would regularly have celebrated the holy communion, had they been at home, we were allowed to observe the ordinance in this land of strangers. A Baptist elder kindly gave us the use of his house, large, well furnished, and warmed, during the day. One Presbyterian and two Methodist brethren of Nashville, assisted in the services. The season was delightful and will long be remembered. The citizens of Nashville and the vicinity have, by their kindness, merited our warmest thanks, and the Rev. Mr. Lapsley and family, Mrs. Butrick, and myself received a number of valuable presents. Our prospect in going forward is dark. We must doubtless suffer considerably with cold, and some think the roads, when winter sets in, will not be passable for wagons. But the Lord can carry us through."

Donations,

RECEIVED IN NOVEMBER.

Central Board of Foreign Missions,
S. Winfree, Richmond, Va. Tr. 937 50
Brookfield Asso. Ms. A. Newell, Tr. 1,916 00
Ded. loss on uncur. notes, 2 20—1,913 80
Barre, Evan. cong. 73,25; chil. of mater. asso. 50c. 73 75—1,987 55
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Fitzwilliam, Gent. 85,25; la. 57,75; mon. con. 31,56; 174 56
Nelson, La. 42,15; juv. miss. so. 24,26; 66 41
Rindge, La. 21 00
Winchester, Asso. 18 00—279 97
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Jews so. for Palestine miss. 9,31; a friend, 10; 19 31
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, United mon. con. in S. chh. 12 19
Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.
Bridgeport, Mon. con. 50; coll. 30; 80 00
Darien, Gent. and la. 94 62
Fairfield, Coll. 98,84; la. 40; sab. sch. for *Minot Sherman*, Ceylon, 20; Misses Mills, for *George A. Mills*, Ceylon, 20; 178 84
Greenfield, Gent. and la. 26 90
Greensfarms, Gent. 28,52; la. 30,48; mon. con. 11; 70 00
Greenwich, 1st so. gent. and la. 30 00
New Canaan, Gent. 75,34; la. 76,86; mon. con. 57,90; 210 10
Norfield, Gent. and la. 46 50
North Fairfield, Gent. and la. 12, 9; mon. con. 25; 37 59
North Greenwich, Gent. 39,50; la. 71; mon. con. 30,36; 140 86
North Stamford, Gent. and la. 32 37
Norwalk, 1st so. gent. 123,24; la. 76,93; mon. con. 34,84; a bal. 2,59; which constitutes MATTHIAS HUBBELL and JULIETTE BETTS Hon. Mem 2d so. gent. and la. 20; mon. con. 40; 297 60
Ridgebury, Gent. and la. 19 50
Ridgefield, Gent. and la. 31,30; mon. con. 44,40; 75 70
Stanwich, Gent. 30,12; la. 29,06; mon. con. 27,64; 86 82
West Greenwich, Mon. con. 76,81; la. 82,06; la. hea. sch. so. 31; 189 87
Wilton, Gent. 46; la. 18,53; mon. con. 8,01; 72 54
1,689 81
Ded. expenses of aux. so. 3 00—1,686 81
Franklin co. Aux. So. F. Ripley, Tr.
Gill, Mon. con. and contrib. 23 61
Greenfield, Gent. in 2d cong. so. 33 50
Wendell, Benev. asso. 21,25; mon. con. 13; 34 25—91 36
Geneva and vic. N. Y. By C. A. Cook, Agent,
Bath, Coll. 25; J. Magee, 10; 35 00
Cuba, Presb. chh. 15 00
Elmira, Presb. so. 83 84
Geneva, Presb. chh. 87,44; mon. con. 98,25; indiv. 70; JACOB SUTHERLAND, which constitutes him an Hon. Mem. 100; 355 69
Hammondsport, Presb. chh. 14 00
Havana, do. 23 50
Holly, 32 00
Horseheads, Presb. chh. 35 00
Huron, do. 18 00
Lyons, La. asso. 23; sew. so. 10; mater. asso. for orp. chil. of missionaries, 6,10; 39 10
Penn Yan, Presb. chh. 14 00
Peruvia, do. 7 50
Rose, do. 3 00
Seneca Falls, do. 35 00
Tyrone, do. 14 00
Wayne, do. 27 00
Wolcott, do. 52 00
803 63
Ded. loss on unc. notes, 25—803 38
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, S. L. Penfield, 20 00
West Durham, Presb. chh. 4 87—24 87
Hampden co. Ms. Aux. So. S. Warriner, Tr.
East Long Meadow, Mrs. Peggy Booth, dec'd, 405; Mr. Tupper's chh. and so. 25; mon. con. 21,77; 451 77
Ludlow, Gent. 13,12; la. 13,10; mon. con. 11,89; 38 11
West Springfield, H. Smith, 50 00—539 88
Harmony Confer. of Chhs. Ms. W. C. Capron, Tr.
Douglass, 1st chh. mon. con. 6 00
East Millbury, An indiv. 10; R. G. 1; 11 00
Grafton, Gent. and mon. con. to constitute ALBERT STONE an Hon. Mem. 111; la. to constitute Rev. T. C. BISCOE, an Hon. Mem. 50; 161 00
Mendon, Mon. con. 15 00
Millbury, 1st chh. gent. 50,50; la. 55,50; 106 00
Millville, Chh. and so. 3 31
Sutton, Gent. 20; la. 51,15; mon. con. 96; 167 15
Upton, Mon. con. 17,77; la. 20; 37 77
Uxbridge, Gent. 17,26; mon. con. 55,32; la. 30,42; which consti-

tutes BAALIS BULLARD an Hon. Mem. 103 00
Whitinville, Mon. con. 91 72
701 95
Ded. loss on unc. notes, 1 85—700 10

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Hartford, 1st so. gent. 468,08; part of sub. ack. in Oct. 1837, 893; 1,361 08
Bolton, Gent. and la. 28 00-1,389 08

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Part of unc. notes per. p. 486, 158 25
Ded. loss on unc. notes, 6 43—151 82

Michigan aux. so. E. Bingham, Tr.
Brownstown, David Smith, dec'd, 25 00
Detroit, By L. W. Hart, 33 00
White Pigeon, Mon. con. 6 00—64 00

Middlesex Asso. Ct. S. M. Pratt, Tr.
Chester, Gent. 21,48; la. 15,77; mon. con. 12,75; which constitutes Rev. EDWARD PETERSON an Hon. Mem. 50 00
Deep River, Mon. con. 26,38; coll. in cong. 8,62; 35 00
East Haddam, Gent. and la. 45 00
Grassy Hill, Coll. 6 00
Haddam, Gent. and la. 49; bal. 12; 61 00
Hadlyme, Gent. and la. 47 60
Killingworth, Gent. 19,45; la. 17,25; mon. con. 21,39; 58 09
North Lyme, La. 11 48
Pettipaug, Gent. (of which for Ceylon miss. 30;) 67,44; la. 22,64; mon. con. 44,77; 134 85
Saybrook, Gent. and la. 84; av. of ring, 10c. 84 10
Westbrook, Gent. and la. 106 75
639 87
Ded. loss on unc. notes, 1 17—638 70

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Adams Basin, Free chh. 28; A. Adams, 15; 43 00
Brighton, Fem. benev. so. 10 63
Clarkson, Cong. chh. 63 00
Dansville, Presb. chh. 29,88; less bad note, 3; 26 88
East Avon, Presb. chh. 36 54
Henrietta, Cong. chh. 34 00
Mendon, 1st presb. chh. 81 27
North Bergen, Lyme fem. miss. so. 6 50
Parma and Greece, Cong. chh. 14; la. 2,56; 16 56
Richmond, Presb. chh. (of which to constitute THOMAS WILLIAMS an Hon. Mem. 100;) 232 00
Rochester, Brick presb. chh. 85; 1st do. (of which fr. Rev. T. Edwards, to constitute Rev. I. ERSKINE EDWARDS of Hartford, Ct. an Hon. Mem. 50;) 71,29; sab. sch. chil. of do. for schs. in Madura, 25; H. A. Brewster, for *Henry Pomeroy Brewster* and *Emma Hart Brewster*, Ceylon, 40; Mrs. E. W. Dundass, 3d pay. for *Mary Dundass*, Ceylon, 20; young la. sew. so. of Bethel chh. for *Sarah Boardman*, Ceylon, 10; 251 29
Scottsville, L. C. Andrus, 10 00
Warsaw, Presb. chh. 85 00
York, 1st presb. chh. 100 00—996 67

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, Cong. chh. 30; mon. con. 13,50; 43 50
New Haven, Centre chh. and cong. (of which fr. Mrs. Martin, for sch. in Ceylon, 25;) 894,98; la. of united so. (of which to constitute Mrs. HARRIET DUTTON an Hon. Mem. 100;) 123,22; SAMUEL J. HITCHCOCK, which constitutes him an Hon. Mem. 100; officers and students of Yale coll. (of which to constitute Prof. BENJAMIN SILLIMAN and DENISON OLMSTED Hon. Mem. 200;) 310; mon. con. 1st and united so. 6,12; do. in Free chh. 5; do. in 3d chh. 4,53; Rev. H. G. Ludlow and Mrs. Ludlow, for sch. in Ceylon, 5; 1,448 85
Mrs. S. L. Maltby, (of which for *Nathaniel Lyon*, Ceylon, 20;) 30; ackn. in Dec. as fr. A. H. Maltby.
Wallingford, Sab. sch. for Wallingford sch. in Ceylon, 30 00-1,522 35

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, Gent. and la. 13 25
Northford, Gent. and la. 49,79; la. benev. so. 5; 54 79
Meriden, Chh. and cong. 11 00—79 04

New London and vic. Ct. Aux. So. C. Chew, Tr.
New London, Gent. (of which fr. E. Perkins, 100; R. Coit. 100; a friend, to constitute WILLIAM P. CLEAVELAND an Hon. Mem. 100; and fr. a friend, to constitute Miss FRANCES A. CLEAVELAND of Canterbury, an Hon. Mem. 100;) 505; la. (of which fr. Mrs. J. Hurlbut, for *Matilda D. Hurlbut*, Ceylon, 20; fr. Mrs. T. W. Williams, for *Lucretia S. Williams* and *Harriet Williams*, Ceylon, 40; and to constitute Mrs. EBENEZER LEARNED an Hon. Mem. 100;) 231,11; mon. con. in 1st cong. so. 158,52; coll. in do. 53,06; do. in 2d cong. 52,68; Miss L. M. Woodbridge, 30; la. sew. so. 23; 1,053 37
Waterford, Mon. con. 11 06-1,064 43

New York City and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. ladies, for apparatus for inf. sch. Zulu miss. 65,) 608 47

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, W. H. Chandler, 30 00
Boonville, Fem. miss. so. for Choctaw miss. 7 00
Clinton, Hamilton coll. so. of chris. research, 5 00
Litchfield, Norwich so. 6 00
Lockport, Ill. Mrs. E. Hinton, 10 00
New Haven, 1st cong. so. mon. con. 11 50
Redfield, A Johnson, part of his pension, 20 00
Ridgeville, Ann. coll. 10,70; mon. con. 1,65; 12 35
Waterville, Presb. chh. 33 33
Western, A fem. friend, 5 50
Whitesboro', Presb. chh. and cong. 56 50
197 18
Ded. c. notes, 12 00—185 18

Orange co. Vt. Aux. So. J. W. Smith, Tr.
Brookfield, Gent. 34,64; la. 30; fem. cent so. 21; mon. con. 25; N. Wheatley, 10; 120 64
Chelsea, Gent. 31,88; la. 24; 55 88
Corinth, Cong. chh. and so. and mon. con. 34 47
Randolph Centre, Cong. chh. and so. 25 62
Strafford, do. 24 85
Thetford, 1st cong. chh. and so. 40,65; la. 32; 72 65
Tunbridge, Gent. and la. 15,05; Rev. D. H. Williston, 50; 65 05
West Fairlee, Cong. chh. and so. 13 31
West Randolph, Mon. con. 10 10
Williamstown, Gent. and la. 92,57; mon. con. 9,03; to constitute ASA SMITH an Hon. Mem. 101 60
524 17
Ded. expenses of aux. so. 2; loss on unc. notes, 3,20; 5 20—518 97

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Hampden, Mon. con. 35 00
Orono, 1st chh. mon. con. 14 20—49 20

Valley of the Mississippi, Aux. So. W. T. Truman, Tr. 3,030 66

Western Reserve aux. so. By Rev. H. Coe,

Geauga co. Bainbridge, 5,97; Chester, 1,59; Claridon, 12,19; Kirtland, Mon. con. 3; Painsville, do. 7,21; Portage co. Aurora, 1,50; C. Eggleston, 10; Brimfield, 4; Middlebury, D. Preston, 10; Rootstown, 13,25; Tallmadge, Indiv. to constitute Rev. JEDEDIAH C. PARMELEE an Hon. Mem. 50,50; G. Wolcott, 40; sab. sch. miss. so. for schs. in India, 11; Twinsburg, 1st chh. 4,26; Trumbull co. Kinsman, Mrs. Rebecca Kinsman, 100; 274 47-3,305 13

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.

Putney, Mr. Foster's so. extra effort, 17 50

Westminster, E. par. Gent. 9,70; la. 13,05; mon. con. 9; A. Goodell, 20,56; 52 31—69 81

Windham co. North, Ct. Aux. So. J. Williams, Tr.

Abington, La. 21 86

Brooklyn, Gent. 88,31; la. 90,94; mon. con. 56,50; 235 75

Eastford, La. 75 42

Muddy Brook, Soc. 50 00

Pomfret, Gent. 148,68; la. 78,07; mon. con. 64,10; la. cir. of indus. 13,50; sab. sch chil. 5,23; 309 58

South Woodstock, Gent. 20; la. 29; mon. con. 22; fem. benev. sew. so. 12; 83 00

Westford, Gent. 7,65; la. 9,24; mon. con. 9,68; 26 57

802 18

Ded. loss on unc. notes, 3 62—798 56

Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr. 500 00

Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.

Ashburnham, Gent. 16,48; la. 26,52; mon. con. 12; 55 00

Athol, Gent. 46,18; la. 32,50; mon. con. 33,82; 112 50

Gardner, 18 04

Hubbardston, Gent. 46; la. 26,58; 72 58

Phillipston, Gent. 59,19; la. 45,62; mon. con. 2,46; 107 27

Royalston, Gent. 33,69; la. 58,22; mon. con. 49,27; Factory vill. gent. 8; la. 7; Mrs. Talbot, av. of beads, 6,19; 152 37

Templeton, Gent. 23,75; la. 37,75; mon. con. 25; 86 50

Westminster, Gent. 81,02; la. 55,55; mon. con. 25; 161 57

Winchenden, Gent. 37,26; la. 37,87; mon. con. 23,41; 98 54

Coll. at ann. meeting, 9 26

873 63

Ded. expenses of aux. so. 15; loss on unc. notes, 50c. 15 50—858 13

Total from the above sources, $19,882 46

VARIOUS COLLECTIONS AND DONATIONS.

A reader of Harris's "Mammon," 1,000 00

Abington, Ms. 3d par. la. for Ceylon sch. 7 00

Acworth, N. H. Miss H. Ware, 5 50

Albany, N. Y. 4th presb. chh. 100; Mrs. E. M. Dayton, 22; 122 00

Athens, Pa. Mon. con. in presb. chh. 2 00

Attleborough, Ms. Mon. con. 7 00

Baltimore, Md. Fem. mite so. for youth's in Ceylon, viz. *Ann Gardiner*, 20; *Juliana Johns*, 20; *Mary L. Nevins*, 20; *Rebecca R. Brundige*, 20; *Susanna B. Shober*, 20; *Jane S. Purviance*, 20; *Harriet L. Winslow*, 20; *Jane N. Everton*, 20; *Robert Breckenridge*, 20; *Jane Williams*, 20; *Mary Sanger*, 20; *Mary L. Sanger*, 10; 230 00

Belshertown, Ms. Fem. benev. so. of Pond Hill, 10 00

Beyroot, Syria, Mr. Heugh, 10 00

Billerica, Ms. Mon. con. in orthodox chh. 6,85; Rev. J. Haven, 10; 16 85

Bloomington, Ia. By Rev. R. Hawley, Greene co. J. W. Wines, 20; Owen co. J. H. Carpenter, 5; Terry Haute, Coll. 10; indiv. 9,12; a friend, 2; Vigo co. C. V. R. 1; A. V. R. 50c. 47 62

Boston, Ms. La. of Franklin st. chh. 50; Rev. A. Bullard, for a sch. in Ceylon, 25; East-st. sab. sch. 8; 83 00

Bridgeton, N. J. 52c. fem. miss. so. 25; 25 52

Brooksville, Me. Mon. con. in cong. so. 13; J. Wasson, 10; 23 00

Cambridgeport, Ms. D. Dickinson, 5 00

Connecticut Farms, N. J. A bal. 1 25

Constantinople, Mon. con. 9 00

Crawford co. Pa. Mrs. A. Potter, 10; J. Sackett, 7; 17 00

Crosby, Vt. A thankoffering, 2 00

Dedham, Ms. La. of Dr. Burgess's chh. and so. 10 00

Deer Isle, Me. Cong. chh. and so. 42; mon. con. 28; 70 00

Detroit, Mich. W. Brewster, 20 00

Dorchester, Ms. 2d par. indiv. for a sch. in Ceylon, 25 00

Durham, Ct. Rev. Dr. Smith, 5 00

East Medway, Ms. Miss L. Gould, 19 00

Elizabethtown, N. J. JAMES B. CLARK, (which constitutes him an Hon. Mem.) for re-establishing schs. in Ceylon, 100 00

Farmington, Ct. J. T. Norton, 1,060 49

Fowlerville, N. Y. Extra coll. 27,43; mon. con. 8,68; 36 11

Gill, Ms. Indiv. 3 00

Gilmanton Centre, N. H. Cong. chh. and so. 20 00

Hartford, Ct. Mrs. L. H. Sigourney, for *Frances Ann Bunce*, Ceylon, 100 00

Haverhill, N. H. Mon. con. 20 00

Honesdale, Pa. Fem. sew. so. for *J. M. S. Perry*, Ceylon, 10 00

Huntsville, Ala. Presb. benev. so. 200 00

Kensington, Pa. 1st presb. chh. 25 25

Kinderhook, N. Y. Valatie Vil. miss. so. 25 00

La Pointe, Lake Superior, A. Morrison, 11 00

Leacock, Pa. J. Johnson, 10 00

Lebanon, Me. Cong. so. to constitute Rev. JAMES WESTON an Hon. Mem. 50 00

Lewistown, Pa. W. H. and E. Irwin, 10 00

Lyme, N. H. Fem. benev. so. 16; av. of jew. 4,50; 20 50

Massachusetts, Rev. J. Emerson, 10 00

Matteawan, N. Y. Presb. chh. miss. so. of sab. sch. for *Charles Bartlett* and *Harriet Newell*, Ceylon, 42 80

Medina, O., A fem. friend, 5 00

Meriden, N. H. Rev. D. C. 1; a friend, 1,10; 2 10

Milton, Ms. 1st evang. so. 35 00

Montrose, Pa. W. Foster, 3 00

Moravia, N. Y. Cong. chh. coll. 58; J. Stoyell, Jr. for Madura miss. 20; la. for *George Taylor*, Ceylon, 12; 90 00

Newark, N. J. 3d presb. chh. mon. con. 44 64

Newbury, Vt. Cong. chh. and so. 36; mon. con. 24; a rev. pensioner, 5; for support of Mr. Tracy, Singapore, 65 00

Newburyport, Ms. Mon. con. in 4th relig. so. 53 00

New Hampshire, A friend, 100 00

New Sharon, Me. Indiv. to constitute Rev. JOSEPH UNDERWOOD an Hon. Mem. 50 00

New York, A friend, 10 00

Norfolk, Va. R. Soutter, Jr. 8 75

Northampton, Ms. Two indiv. 10 00

Northern Liberties, Pa. 1st presb. chh. youths miss. so. 100 00

North Haven, Ct. 39 00

Orleans, Ms. S. Cole, 6 00

Otisfield, Me. Indiv. 6 50

Palmyra, Mo. Miss. so. of presb. chh. $90 ack. in Dec. as fr. Philadelphia.

Paterson, N. J. 1st presb. chh. 82,37; ded. loss on unc. notes, 1,37; free chh. 1,12; 82 12

Pelham, N. H., J. Tyler, to constitute Mrs. THANKFUL C. TYLER an Hon. Mem. 100 00

Philadelphia, Pa. 1st presb. chh. 243; gent. 885; la. 318; mon. con. 576,23; male sab. sch. for

Jedediah Andrews and *Samuel Hemphill*, Ceylon, 40; for *Robert Cross* and *Francis Allison*, Cape Palmas, 40; juv. miss. so. for two chil. in Africa. 40; J. Bayard, 30; a friend, 20; 3d presb. chh. 327,12; a friend, by J. C. 50; 5th presb. chh. 100; gent. 172; mon. con. (of which for schs. 50,) 141; 11th presb. chh. sab. sch. miss. so. for sal. of Rev. S. Foreman, Cher. miss. 150; 10th presb. chh. sab. sch. for *Henry A. Boardman*, *Alexander W. Mitchell*, *William Shippen*, and *Winthrop Sargent*, Cape Palmas, 20; Franklin presb. chh. 95,50; Central do. a lady, 10; Western do. sab. miss. sch. for a child at Singapore, 20; Mrs. P. Wetherell, 10; 3,287 85

Pittsburgh, Pa. 3d presb. chh. for support of Mr. Travelli, Singapore, 325; la. miss. so. for Ceylon miss. 10; Miss E. F. Bedford, 4; less prem. for draft, 1,57; 337 43

Portland, Me. Mater. asso. for *Esther Tyler* and *Amelia Jenkins*, Ceylon, 20 00

Providence, R. I. Richmond-st. sab. sch. for a sch. in Ceylon, 30 00

Quincy, Ill. Mon. con. in cong. chh. 37 50

Reading, Ms. J. Damon, 15 00

Richmond, Va. W. P. Strother, 10 00

Roxbury, Ms. Mon. con. in Eliot chh. and cong. 7 77

Saratoga Springs, N. Y. Mon. con. 28 16

Smyrna, N. Y. Cong. chh. 38 00

Southold, N. Y. Cong. 20 00

Spencertown, N. Y. T. Niles, 40; mon. con. 9,70; A. W. M. 70c. 50 40

Sullivan, Me. Miss M. Sargent, 10 00

Synod of Tennessee, Chhs. viz. Eusebia, 41; Harmony, 59; New Providence, 100; Rogersville, 65; Strawbury Plains, 12; Washington, 8; Rev. R. Glenn, 2; Ded. loss on unc. notes, 16,01; 270 99

Tabreez, Persia, J. P. Riach, 50 00

Taneytown, Md. WILLIAM WALKER, (which constitutes him an Hon. Mem.) for re-establishing schs. in Ceylon, 100 00

Thorndale, Md. Sab. sch. 2d pay. for *Stephen Williams*, Cape Palmas, 20 00

Troy, N. Y. 2d presb. chh. indiv. 458,86; mon. con. 41,14; sab. sch. for *Erastus W. Hopkins* and *Stephen W. Dana*, Ceylon, 40; 540 00

Tuscaloosa, Ala. La. miss. so. and indiv. 248; less dis. 12,40; 235 60

Union, Ark. Mrs. Redfield, 5 00

Union Parish, N. Y. Presb. chh. 15 00

Upton, Ms. An indiv. 5 00

Utica, N. Y. Sab. sch. in 1st presb. chh. for Oregon miss. 10 00

Walton, N. Y. 1st presb. chh. 18 85

Wells, Me. Mon. con. in 2d cong. chh. and so. 21; S. Curtis, for *Samuel Curtis*, Ceylon, 25; 46 00

West Stockbridge, Ms. Vill. chh. mon. con. 25 00

Wilmington, Del. Hanover-st. chh. for schs. in Ceylon, 93 50

Winslow, Me. Cong. chh. for a sch. in Ceylon, 15; T. Rice, for Oregon miss. 5; 20 00

Unknown, Two indiv. 10 00

$29,576 51

LEGACIES.

Jaffrey, N. H. Miss Sarah E. Howe, dec'd, by Luke Howe, 200 00

New Ipswich, N. H. Mrs. Milia Ames, dec'd, by Rev. Samuel Lee, (prev. rec'd, 117;) 40 50

Washington, Vt. Elisha Smith, dec'd, by John W. Smith, Ex'r, 108 33

Waterloo, N. Y. Russell Elliott, to constitute JACOB ELLIOTT and Mrs. MEHITABLE ELLIOTT, Hon. Mem. by C. A. Cook, Agent, 200 00

$548 83

Amount of donations and legacies acknowledged in the preceding lists, $30,125 34. *Total from August 1st, to November 30th*, $85,483 07.

DONATIONS IN CLOTHING, &c.

Auburn, N. Y., A bundle, fr. Miss Oliphant, for Mr. Hitchcock, Sandw. Isl.

Binghamton, N. Y., A box, fr. la. for Mr. Bingham and Dr. Judd, Sandw Isl.

Boston, Ms. Sheets and bedquilt, fr. Miss Thompson.

Braintree, Ms. Clothing, fr. la. char. so. 15 55

Canandaigua, N. Y., A box, fr. la. for Sandw. Isl. miss.

Castile, N. Y., A box, fr. la. miss. so. 27 00

Conway, Ms. Do. fr. young la. sew. so. for sch. at Sandw. Isl. 20 50

Exeter and Plainfield, N. Y., A box, for boarding sch. Sandw. Isl.

Fly Creek, N. Y. A box, fr. young la. sew. so. for miss. sem. at Lahainaluna, 45 98

Greensborough and vic. Vt. A box, fr. friends, for Mrs. H. C. Ward, Batticotta, Ceylon.

Hannibal, N. Y.. A box, fr. ladies.

Ipswich, S. par. Ms. A box, fr. fem. miss. so. 11 50

Lebanon, Me. A box, fr. la. sew. so.

Litchfield, Ct. Do. fr. la. for Sandw. Isl. miss.

Livonia, N. Y., A box, fr. young la. sew. so. for Seneca miss. 43 00

Lyme, N. H., A box, fr. fem. benev. so.

Lyons, N. Y., A box, fr. la. sew. so. 68 00

Marblehead, Ms. Three pieces domestic cottons.

Montague, Ms. Do. fr. fem. so. of indus. for South Africa, 30 00

Morcau and Northumberland, N. Y., A box, for Mr. Worcester, Park Hill, 40 00

Newbury, Ms. Parker River Vill. A box, fr. fem. read. so. for Park Hill, 20 95

New Haven, Ct. A box and keg, fr. Mr. Rogers, for Mr. Parker, Sandw. Isl.

Newton, Ms. E. par. A bundle, fr. la. of friendly so. 48,27; two quilts, etc. fr. juv. so. 9,52; 57 79

Parish, N. Y., A box, for Mr. Cope, Madura.

Pike, N. Y., A bundle, fr. la. miss. so.

Richmond, Va. (via.) A box, for Mr. Houston, Ariopolis.

Rowe, Ms. A box, fr. fem. miss. so. for Mr. Schneider, Broosa, 49 00

Saratoga Springs, N. Y., A box, for Mr. Worcester, Park Hill.

Sharon, Ms. A box, fr. la. for Mr. Muzzy, Madura, 40 00

Springfield, Ms. A box, for Mr. Temple, Smyrna.

Stonington, Ct. A barrel, fr. 2d chh. for Mr. Smith, Sandw. Isl. 100 00

West Exeter, N. Y., A barrel of fruit, for Mr. Castle, Sandw. Isl.

Westfield, Ms. A box. for Mr. Armstrong, Sandw. Isl. 85 00

Westfield, N. Y., A box, fr. la. benev. so. for Mr. Richards, Sandw. Isl. 28 81

Westminster West, Vt. A box. fr. fem. benev. so. 29 48

Wolfborough, N. H., A box, fr. young la. so. for Mr. Emerson, Sandw. Isl.

Woolwich, Me. A box, 50 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXV. FEBRUARY, 1839. No. 2.

American Board of Commissioners for Foreign Missions.

Southern Africa.

JOINT LETTER FROM THE MISSIONARIES, DATED PORT ELIZABETH, JULY 19, 1838.

Contest between the Zulus and the Boers.

FULL accounts of the departure of the mission families from the country of Dingaan, and the causes which led to it, were given at pp. 307 and 423 of the last volume. The progress of events relative to this chief and his people is given below. The missionaries, Messrs. Lindley and Champion and Doct. Adams, were still remaining at Port Elizabeth. Mr. Venable was at Cape Town.

By a general letter, written and forwarded early in the month of April, you are, we suppose, informed of the events and circumstances which, in the view of your missionaries, made it expedient for them to remove with their families and effects to the colony. This step has been fully justified by events now to be mentioned. You are aware that at the time we left Natal, the people of that region were actually engaged in war with Dingaan. The Natal commando had gone out against him a few days before our departure. On the 2d of April it returned, having captured about three thousand head of cattle without fighting. Encouraged by this success, the Natal people marched on the 12th of April, a second time against the Zulu chief, and on the 16th of the same month an engagement took place in which the Natal men were completely defeated, losing from four to six hundred killed. The loss on the side of the Zulus was probably equal, if not greater. By this victory Dingaan put entirely out of his way every thing he had to fear from the inhabitants of the region around Natal. Knowing this, he allowed only three or four days to pass before he ordered a large body of his warriors to proceed immediately to Natal and complete his triumph, by killing all the people and taking all the cattle and other valuables they could find. Accordingly the Zulu army arrived on Monday the 23d of April, in the neighborhood of their vanquished enemies, who made no resistance, but fled to the bushes to find a hiding place. The invaders proceeded, without either danger or trouble, to take possession of every thing they thought worth carrying away. They also killed a number of women and children. Had we not left the country as we did, we should have lost all our property and perhaps our lives. We believe that God guided us in our decision to leave, and that he should receive our most cordial thanksgiving.

When the Zulu army arrived, Mr. Lindley, who had remained in the country to watch the progress of events, was at the Bay, and found a safe retreat on board the Comet, a brig which had been providentially detained about ten days by the sickness of the captain. It was not known at the station where he made his home, (Umlazi, the station formerly occupied by Doct. Adams,) that the Zulus were coming, until they were seen advancing and near at hand. The Lord mercifully delivered us from the tribulation of that day. Looking at the past, let us thank him and take courage.

It is now a painful truth that we have been driven from our field of labor through the operation of causes which could not have been foreseen at the time we entered it. You may ask, "Is there no hope that we may be able to return

to it?" We can answer only this, that our present prospect terminated in darkness. The emigrant Boers declare that they will possess and inhabit the country. If they do this, our return to Natal would be useless, unless it was with a view to become religious teachers among the Boers themselves, which step, we now think, you would not support.

It is uncertain who will yet govern the land from which we have been driven. The Boers, distracted and divided among themselves, find Dingaan a more formidable enemy than they had anticipated he could be; and while it is the general impression that they will ultimately break his power, we feel that there is room to doubt as to the result of the deplorable contest in which the parties just named are engaged. The emigrants, if united and of good heart, have strength to subdue the Zulu chief; but there are divisions and jealousies among them, and it may be that the Lord will "send faintness into their hearts in the land of their enemies;" that the "sound of a shaken leaf shall chase them;" and that "they shall have no power to stand before their enemies."

But should the Boers finally triumph over Dingaan, there is some reason to suspect that the British government will defeat their plans by taking possession of Natal.

The writers then give the outlines of a proclamation recently issued by the governor of the Cape Colony, the object of which is to induce the Boers to return within the limits of the Colony, and in which it is implied that, in case they should settle near Natal, the governor might take military possession of that place.

From what we have now stated, you will see that it is impossible for us to predict who will yet govern the land from which we have removed. Should Dingaan remain unsubdued, we feel that his jealousy of white men excludes us from a return to our forsaken field. Should the Boers take and keep possession of it, the sooner we give it up the better, unless, indeed, we become instructers to those who already pride themselves on being Christians. Should the authority of the British government be there established, and should the natives, after having a few times given place to their betters, find themselves comfortably settled; we might enter an encouraging field, and be protected in our labors. But in respect to the suppositions we have made, there is great uncertainty, as you will observe. Which of the events above alluded to, will take place, and when transpire.

In these circumstances we have asked ourselves this question, Are we, in the providence of God, required to give up all hope of doing good to the people to whom you sent us?

It is hardly to be supposed that the Zulus, if conquered, would be utterly exterminated. We think a remnant, it may be a large one, will be left; but where, or in what circumstances, they will be permitted to live, it is impossible to say. They may, or they may not, be found in a situation favorable for the recommencement of missionary operations among them. And then, how long they can have rest from all their enemies, we cannot, with probability, even conjecture.

In this view of things, we have concluded that we would be justified in entering a new field, provided one of suitable character could be found.

Missionary Laborers in Southern Africa.

It will be borne in mind that from the two tribes with special reference to which the mission to Southern Africa was established, the missionaries have been compelled to depart, owing to the predatory contests which have occurred between those tribes and the Boers emigrating from the Cape Colony; and that one of these tribes has been nearly exterminated by its enemies, while the prospect is that the other will soon share the same unhappy fate. In these circumstances of disappointment, the missionaries, in looking round for other fields of labor, make the following statement of their views.

Of the country occupied by the Hottentot and Bechuana tribes, north of the colony, we need say nothing, as all the field in that direction, worth notice, is already taken up by the London, Wesleyan, Paris, and Berlin societies. The Colony, of course, need not come under observation. You will see that we have made quick work in expressing our views of a large part of South Africa. But some of us have been far enough and long enough north of the Colony, to speak with confidence on this subject. You have, no doubt, learned that a great portion of South Africa is nothing more than dreary desert, without wood, without water, and almost without inhabitant. The only remaining part of it, then, to which our attention need be directed, is Kafirland, which is about eighty miles

wide, and 300 long, and contains a population, it may be, of three hundred thousand, though probably not so great. In this region there are now laboring missionaries from five different societies, the Wesleyan, the Glasgow, the London, the Berlin, and the United Brethren. The Wesleyan has eight stations, the Glasgow five, the London two, the Berlin one, and the United Brethren one. To the two stations belonging to the London Society, we may add two or three more determined on, and for which missionaries have been already appointed. All the principal chiefs, with one exception, have missionaries with them. The chief excepted is a restless, marauding man, who has under him about a thousand men, and is so situated on the northeast side of the Umzimvubu river, as to be the first to come into collision with the nation of white men who may inhabit the Natal country.

The country, at present, does not afford us a field, unless we go into Kafirland, but with the view before us above given, we do not feel at liberty to go there, till the measure shall have been judged expedient by those who have authority to direct us.

LETTER FROM MR. CHAMPION, DATED OCT. 11, 1838.

Continued Emigration of the Boers.

Mr. Champion, writing from Port Elizabeth, mentions that proclamations had been issued by the governor of the Colony, and various other measures resorted to, to prevent the further emigration of the Boers, to the countries lying north and east of the colonial jurisdiction, and then proceeds to say—

From all I can learn by inquiries of merchants here and others, the farmers are emigrating nearly if not quite as fast as ever. Weekly there are Boers in town who are purchasing supplies, etc., and preparing to join their brethren. They seem to give no heed to proclamations. They put very little confidence in accounts of the distresses and dangers of the emigrants. The thing has many of the characteristics of a *mania*.

The emigration has as yet, I believe, been confined principally to the farmers in the eastern parts of the colony. One party, however, has gone from the district of Swellendam. When the colonists shall hear of their friends safely arrived at Port Natal and settled, especially were Dingaan humbled, it is not improbable that many more, not excepting the English farmers of the Albany district, would be inclined to emigrate.

Respecting those in the Natal country, the last intelligence is that a large number of Boers, with their wagons and families, in three or four parties, had arrived at or near the bay of Natal. They were constructing their fortified camps by means of their wagons, (I suppose, as they usually do,) at a distance of a few miles from each other. Two parties, at least, were still back in the country, up the Tugela river, and contemplated settling there, as it is a better country for their purpose of sheep farming. Others were still on the other side of the Droakbury, (or Quahlambeni of capt. Gardiner.) They had by no means forgotten the perfidy of Dingaan, and were yet expecting to make efforts to recover their lost cattle, and avenge "the blood of the innocent."

The last Graham's Town Journal says. "Letters have been received from Natal up to the 19th of August. The emigrants are represented as very dispirited, and in great want of necessaries. The accounts state that every desire is evinced by the farmers to continue under the British government, and that nothing would be hailed with more satisfaction than the formal recognition of Port Natal as a British settlement. Dingaan had sent out a commando against the Bushmen, (i. e. the Kaffers living forty or fifty miles west of Natal,) and the movement appears to have created considerable sensation and alarm in the camp of the emigrants. There does not appear to have been any excitement on either side." The Bushmen fled, the Zulus burnt their houses and got their cattle.

From another page of the same journal and of a later date, Mr. Champion has copied and forwarded a paragraph which gives some further account of the progress of the contest with the Zulus.

"Since our paper went to press, we have received a communication from Graaf Reynet, stating that a letter had been received by the farmers on the Rut river, from a company who were encamped on the Tugela, informing that a furious attack was made by the Zulus on the camp of the latter, about August 13th. The Zulus were repulsed with great loss. The farmers lost only one man, who was herding cattle. This letter speaks of the emigrants being badly

off for provisions, and adds they were anxiously expecting aid from their comrades living on the north side of the Droakbery."

Accounts also speak of the great scarcity of food among the natives at Natal. They are quite destitute of seed corn, it is said. There being a severe drought in the Amapondo country, few if any have gone there. It is doubtful whether so many were killed in their commando against Dingaan as was at first supposed, and I cannot avoid the impression that, notwithstanding the glowing account of numbers of Zulus killed on that commando and others, Dingaan, after all, may not feel that his army is sensibly diminished, though very probably they have learnt a salutary dread of fire-arms.

On the 16th of October Mr. Venable was at Cape Town, where he had been for some time, occupied with various labors for promoting the moral and religious welfare of the people of that place. He was about to publish the Sermons of Dr. Beecher on Intemperance, translated into the Dutch language, with an introductory essay. He remarks that some effort for the spiritual good of the population of Cape Town, similar to that of the American Tract Society for the distribution of its bound volumes, is greatly needed.

China.

AN ACCOUNT OF MACAO AND ITS POPULATION, BY MR. WILLIAMS.

Topographical Description—Classes of Population.

The city of Macao stands on a peninsula which is attached by a strip of land to the island of Keangshan under the government of whose officers it is included. The eastern shores of this peninsula lie open to the Roads, (a part of the delta of Pearl river, lying south of the Bogue, called Lintin Bay,) where ships trading to Macao anchor. The western side is separated from Priest's Island or Tuymeenshan by a small arm or passage of the sea called the inner harbor. The circuit of the peninsula is about five miles, and it is less than three in its greatest length. The Chinese have built a wall called the Barrier across the isthmus, where troops are stationed, and beyond which no foreigner is allowed to pass. The neighboring islands, however, are accessible to some extent, and one or two support a numerous population. For further particulars regarding the city itself, its government, relations with the Chinese, and extent of the trade, you are referred to the description of Macao and Canton published by J. Munroe, Boston, 1836, a work written by one who had better opportunities and more leisure for obtaining correct information than any foreigner now residing there.

The population of Macao is composed of Chinese Mistizos (or a mixture between Portuguese and Asiatics,) Portuguese, and foreigners; amounting in all to about 35,000. Of this number, the Chinese constitute six sevenths, and those who are considered amenable to Portuguese control the remainder. The city itself is defined by two walls extending across the island, as can be seen on the map in the description referred to, within which all the Portuguese live. Without the walls are four small villages inhabited entirely by Chinese, who, as well as all those living on the island, are under the jurisdiction of their own magistrates. Those residing on the peninsula have perhaps more freedom in their intercourse with foreigners than natives in Canton, and are not so liable to the oppressions of governments in cases of trouble, as are the traders in the provincial city. The system of the *co-hong* does not extend to Macao.

This mixed population of Chinese and foreigners has, as might be supposed, rather a miscellaneous character. The intercourse of the two has not elevated the former; but, on the contrary, they have learned to look upon the latter as the representatives of all foreigners and of all christian nations. From the connection between the two has sprung a mixed race, partaking of the vices of both parents, and who are held in low estimation by the common Chinese. In the estimation of the natives of Canton, the whole Chinese population of Macao have depreciated by their intercourse with the Portuguese. About 2,000 of them have embraced the catholic faith, and are under the superintendence of the Romish clergy of the place, assisted by native priests. They live, for the most part, by themselves, and the heathen Chinese do not associate with them very intimately. When proselytism first began to excite the notice of government, these poor people were harassed in many ways, and numbers adopted the Portuguese dress to avoid persecution. They appear to be more ignorant and less enterprising than their pagan countrymen.

A large part of the Chinese on the peninsula are sailors, or those who are closely connected with the shipping, and fishermen. As in all countries, these people are illiterate, and often rude in their manners, living in an unsettled way. Sometimes they stop ashore for months, and then they are away on a cruise. Those who keep small shops for supplying seamen are more stationary. The fishermen are the most wandering of all. Most of this class of the community are originally from Fuhkeen, and can understand some one of the numerous dialects of that province, which, as you know, prevails more or less along the whole coast of China. Many of them are adventurers, who, having left home in search of a livelihood, landed at Macao, and engaged temporarily in trade, husbandry, or fishing; and ultimately become permanent inhabitants. In a few months they acquire the dialect spoken there, though among themselves they usually converse in Fuhkeen. They are looked upon by resident natives rather in the light of shrewd interlopers, who will do all they can to underbid the regular trader; and there exists some rivalry between the two. These adventurers are fond of strangers, and receive their visits with a heartiness that encourages one to frequent their houses, and also to give them books, which they take willingly. In many points they appear to have less prejudice against what is foreign than the natives of other provinces.

The remainder, and much the largest proportion of the population consists of Chinese born in the place, or who have come from the contiguous districts. The dialect spoken among them is a variety of that in use at Canton, having the same idioms, but differing in two or three particulars where it approaches the Fuhkeen. Those who are born in the place can, for the most part, converse in the mongrel Portuguese used there, which they constantly obtrude upon the foreigner who wishes to talk with them, though they do not express their surprise in the rude manner common at Canton when one addresses them in Chinese.

Prevailing Ignorance—Government—Intercourse with Foreigners.

This fact shows how little has been the influence for good which foreigners have exerted upon the great mass of the population around them. We can hardly utter a sentence in Chinese without the crowd expressing their wonder that a foreigner can even speak in the language of the country. This is owing in a great degree to the ignorance of the common classes of the foreigners! and in Macao, where he is known more thoroughly, it has been under many disadvantageous circumstances. It is with this part of the population that we have the most frequent communication. What proportion of them can read, it is nearly impossible to say; but all of them are willing to talk. At a rough estimate, I should think that less than one half of the men can read. But the data for this conclusion are two imperfect to depend upon its accuracy, for a native seldom thinks of prosecuting statistical inquiries, unless it be to collect taxes. However, a less proportion of the men can read than in Canton; and we learn from the reports of the brethren in Bankok, Singapore, and Batavia, and the same is probably true in other parts of the Archipelago where Chinese are found, that they have been disappointed in finding how few of the Chinese emigrants can read. The cause of this is easily explained. If a native at home can obtain food and clothing, he will not of choice leave his home and the graves of his forefathers to go and live in a foreign land. The sentiments of Teen Kesheih (Chi. Rep. vol. 3, p. 303,) are those of a genuine son of Han, and are acted upon by thousands of his countrymen. How small a proportion of the emigrants in Bankok can read I do not know, but their attainments and number ought no more to be taken as the guage of education in the empire itself, than should the intelligence of the fishermen on the coasts of Britain or America be regarded as an average of the learning of those countries. So far as we can judge from what we see here of the emigrants, the illustration is fully to the point. Nor because the Malays as a race are more ignorant than was supposed by some who judged too hastily of their intelligence, should it be inferred that the illiterate Chinese among them are a fair sample of the scholars in the empire. It should be remembered that no Chinese can or does carry his wife or family with him, and consequently, if he is married, this tie will often retain him at home. The consequence is that those who go abroad are mostly young men, and that too in the great majority of cases before they have learned to read, if indeed they are not too poor to obtain any education. The leaving of home and friends is, in the mind of the adventurer, only a tem-

porary expedient, adopted to escape the ills of poverty and improve their present miserable condition. This is amply proved by inspecting the junk loads of half starved and half naked wretches put ashore at Singapore. Many hundreds of these poor emigrants do return, but they are hardly noticed by their countrymen as exercising any influence upon society by the introduction of foreign customs. Moreover, all the opportunities of promotion to office are lost by an educated Chinese as soon as he leaves his native shores, and he is not able to compete as a trader with the man who has spent many years in a shop. It is thus explained why so few natives of any literary attainments are found out of the country; and in many particulars Macao is like a foreign place, more especially in the number and permanence of its residents. Before the Portuguese settled there it was almost uninhabited, the arable land on it not being sufficient for the support of a tithe of the population.

Natives living at Macao are entirely under the government of their own officers, and all foreigners are under Portuguese rule. The servants in a house are thus often under one dominion and their masters under another. This freedom allows us to carry on operations without exciting notice, and is so far favorable. Neither Mrs. Gutzlaff's school nor the printing-office have been interrupted by governmental interference; and native children can be collected and taught, their parents can receive our visits in their own dwellings, and hear instruction, without that undefined, though constant, apprehension of subsequent ill consequences, which is seen at Canton in many instances. An edict now and then spreads temporary alarm, but the mutual intercourse is the slow growth of mutual interest, and the Chinese will trade and serve the foreigner.

Distribution of Books and the Results.

Books have been distributed at Macao to a limited extent, and have usually been well received, though none of that eagerness has been manifested which is seen on the coast. Generally, I do not think that the volumes were received from any desire to have a New Testament, or any other religious work; but simply because it was given to them, and perhaps too a little out of respect to the foreigner who handed it to them. Some few instances have occurred, where the nature and worth of the gift were partially appreciated; as in the case of the captain of a junk, who, having read a few pages of the gospel was so pleased with the precepts, that he said he would on his return home give the whole book to his children to copy, in order that they might learn them. This was well, but it would be much better, if it was known that he had done so. The plan has been pursued, to some extent, of taking a small tract and reading it in a quick way with a company of persons in a shop or elsewhere, and then conversing upon the subjects read, asking them at the same time if they understood what they read. Now and then, a stout advocate for the religion of his country has been found; and in a few cases a shrewd observer has wished to know what difference there was between the religion of Jesus and that of Budha. Both, he would urge, have many images; both forbid the priests to marry and command them to shave the head; and processions, fasts, and feasts are common to both. All connection (when answering) was disclaimed with such a worship of Jesus, and reference made to the precepts of Jesus contained in the books which they were requested to read.

In the distribution of books, all publicity has been avoided. This branch of missionary effort is worthy of all the attention it has received; but we may well hesitate before calculating too sanguinely upon the effects of a promiscuous tract distribution upon a people almost wholly unacquainted with the precepts taught in the books, and where the style of the books is not very inviting. Good must result in a measure from the diffusion of truth, mingled though it be with some error, and we may hope for much; we may pray that through the means of books the Holy Spirit will be pleased to prepare the people to receive the living teacher and the truth at his mouth, but we can regard them as only seed thrown by the way side on hard and stony ground, where they receive little or no cultivation afterwards. By this is meant that hitherto we have had no proofs that the thousands of books thrown among this people have excited one mind to inquire concerning them; have induced one soul to try to find a teacher among those foreigners in China; or have been the means of converting an individual. I have seen books on board of the junks which were given in Bankok and Batavia; but have never had a question asked concerning their meaning; have never heard an objection started nor a request to have a doubt solved, though the sight of the books I had brought was the occa-

sion of their showing the books they had received. I know that our opportunities for ascertaining how much good is or has been done by the books, are too few to enable any one to pass an opinion; and also that the sailors in the junks could hardly read the volumes they had received, though in no junk did we find the crew so ignorant that none could read.

These remarks are made because the influence of tracts has been apparently rated rather too highly by some who have never known and felt how hard and insensible to all motives of holiness is the untaught mind and vicious heart of a heathen. One favorable circumstance attending this work among the Chinese is the general respect which is paid to printed books, and the care usually taken of them.

Access to adjacent Islands—Difficulties—Schools.

By taking a boat, we can pass to the islands lying in the vicinity; and a few volumes have already been distributed among the people living on them. Their size and number you will learn by an inspection of the map published in vol. 3 of the Chinese Repository. The inhabitants procure a subsistence by hard labor, and are generally ignorant and sometimes rude, foreigners having been at times roughly treated by them. It will require years of patient instruction to elevate so abject a class into a condition fitted to receive books and appreciate their contents. These islanders and the inhabitants of Macao, comprising a population of 35,000 and upwards, are accessible, presenting a field of effort larger than Singapore, and the people are also probably better educated. If the same security existed here as to the south for large offices and permanent outlays, it would be far preferable, but at present such is not the case. Macao, besides being a large city itself, is also the resort of many traders who come from the neighboring towns to purchase foreign commodities, while they dispose of their produce. Large quantities of goods are exported through the place, and still larger imported. It thus affords opportunities of extending an influence for good to a large section of country around it, by means of books and intercourse with visitors.

The facility with which children can be collected and taught is an inducement to open a school there immediately. Parents will permit their children to live with the teacher, and be glad of the opportunity too in some cases, at present there being little apprehension of official interference. Although the support given to the child be the chief inducement to permit it to be taught, yet if there should be a probability of official meddling, the parents will instantly remove it. Much difficulty will be experienced and time needed to get a school into successful operation, but we think that, of the opposing causes, the interference of government will at present be one of the least. The scholars who have left Mrs. Gutzlaff's school went (in every case I believe) for other reasons than fear of government. Thirty dollars a year for food and clothing, and six for school apparatus, will support a child in Macao. We cannot at present advance aid to native schools because there are no teachers qualified to impart gospel truth, and therefore the school must for the present be kept under the roof of the missionary.

The space allowed to foreigners in Canton is too small to think of having a large school here.

Mr. Gutzlaff lives at Macao, and his frequent intercourse with the people, and their knowledge of him is constantly increasing. A school is conducted by Mrs. Gutzlaff, assisted by a young lady from England, containing from twelve to fifteen boys. It has been found difficult to retain female children many months, and parents are rather averse to their tuition. Numbers of them can be purchased and thus taught, but there are many objections to this plan.

Rev. Mr. Shuck and wife and Mr. Roberts also reside at Macao. Mr. Lay and myself have lived under the same roof since last September; making in all eight laborers. Mr. Lay is not, however, a permanent resident.

The facilities which Macao affords for the diffusion of truth among this people may be briefly summed up. Printing by means of metalic Chinese types, and perhaps block printing to a small extent, can be carried on there. Schools can be collected, tracts distributed, and the people taught by example and conversation, without exciting the suspicion of government, and books can be placed on board of the junks. Moreover a family can live at Macao, which is no small item in its favor; and in case of collision between the Chinese and foreigners, the whole mission can move there without in the least abandoning the ground.

Cyprus.

JOURNAL OF MR. PEASE AT LARNACA.

Preaching to the Greeks—Turkish Prayers for Rain.

January 7, 1838. This afternoon, at three o'clock, I held a Greek service at our house. There were about ninety persons present, most of whom had previously been invited to attend, though many came without a special invitation. Among the audience were Latins, Greeks, Maronites, and Protestants from Europe, Asia, and America, who speak at least seven different languages and move in all the different ranks of society here. They listened very attentively while I delivered my first written sermon in Greek, on the duties of parents to their baptized children and the advantages of the rite to the children. I then baptized our two children and Mr. Ladd's infant, in the name of the Father, the Son, and the Holy Ghost. After the service almost every one present shook hands with each of the parents of the baptized children, and prayed that we might enjoy them many years.

14. Sabbath. Mr. Themistocles, the Hellenic teacher, preached to-day at the church of St. Lazarus, in Scala, about two hours. He read an interpretation of the gospel by Theotoky, one of the Greek ecclesiastical writers, and then preached extemporaneously. He told the people that about a year ago the exegesis was established in Larnaca, at the suggestion of strangers (the missionaries then here,) but that very few of the inhabitants of Scala had attended; that there is a manifest coldness on the subject of religion among the Greeks, which has arisen from ignorance, and that it is time to awake. He acknowledged that he was a sinner, and remarked that though some might say to him as did the pharisees to the blind man, "Thou wast altogether born in sins, and dost thou teach us?" yet he would reply in the language of our Saviour, "The pharisees and scribes sit in Moses's seat," etc. Many told a young man in our employ that they are indebted to the Americans for these privileges. While relating these interesting facts, fired with enthusiasm, he said, "I pray God that I may acquire sufficient powers to preach in the same way." I know of no young priest or deacon here, who is fit to begin to study directly for the office of preacher. I believe the people would gladly have some one who possessed the requisite talents and knowledge to preach to them.

25. The Archimandrite of the bishop, accompanied by a retinue of deacons, visited me. I gave him a copy of the Pentateuch, which I happened to recollect I had promised him more than a year ago. He received it with manifest pleasure and thanked me.

31. The Neapolitan consul and another gentleman called on me. In a somewhat long conversation, I explained to them the importance of reading the Scriptures daily in the family, accompanied by prayer, and endeavored to shew them the great advantages they would gain by this course in the management of their children and servants. They were pleased with the idea of having a regular exposition of the gospel every Sabbath; and said that the people would listen with attention to an exegesis, while they hear with indifference the service in the church.

Feb. 4. The gospel was explained by a member of the school committee. The room was pretty full. A considerable number attended at Larnaca also. This arrangement will continue. We are happy to have a copy of Theotoky on the gospels to lend to the committee for this purpose, at the request of the first priest of the church, and several other gentlemen. The gospel is now explained every Sabbath by well informed natives to respectable audiences in three places on the island. We have no reason to believe that this result would have taken place, had not your missionaries first suggested the subject.

5. Monthly concert. This morning, a little after day-break, saw Turks going to Larnaca, to pray for rain. After breakfast Mr. Thompson and I started out into some neighboring fields, when we saw in the distance a collection of Turkish boys engaged in some rude sports, and a considerable number of Turks standing around a mosque, called the little mosque of the sultan, (the larger being situated on the Salt lake near,) and felt some curiosity to see their proceedings. We accordingly went amongst them and began conversation. Learning that there was no objection to our going into the mosque, we entered the piazza, where several Turks sat counting small stones. They had perhaps a bushel of these pebbles. Within the mosque, the floor was covered with perhaps twenty-five or thirty persons, black and white, great and small, busily engaged in saying brief prayers in a silent undertone

over pebbles. At the end of each, they held the pebble to their mouths, blew upon it, and threw it on the floor. They looked up to see us, but no one said any thing, or showed any further curiosity, except the boys, who laughed and whispered together. The other persons, and especially the very aged, manifested much gravity and interest in their work. They are to count 80,000 stones, that is, say 80,000 prayers to God for the descent of rain on this parched and starving land. One of the Turks told us, that they will then take the stones, put them into a bag, and throw them into a well, and if God please they will have rain. To me it was a deeply interesting and affecting rite. I remembered that it is also the day for the monthly concert of prayer amongst Christians all over the world. The governor of the island has commanded the Turks to pray. In Nicosia, we are informed, that they are sometimes beaten in the market and driven to the mosque to pray.

March 7. The distress continues to increase among the people. Last year the crops, by reason of the excessive drought, were much less than usual. During the fall and winter their animals died. Many were obliged to sell the little straw they had thus saved, to procure a little money for their taxes. Their hope has been that we should have rain this winter; but the rainy season is now nearly past, and the prospect is that the crops will be much less than usual this year also. The poor people are selling whatever they can go without, to buy a little bread. The distress is general throughout the island. Many, we are assured, do not eat bread more than twice a week. So much do the poor people suffer, that many sicken from the roots which they boil and eat with a little salt, but without oil or lemon juice. Others are fleeing by hundreds to Tarsus, etc., leaving their families in many cases. Hundreds are begging their bread from door to door. Our hearts are wrung with anguish on their account, but we can give almost no assistance. Some of the citizens of the place have collected a little sum of money to aid the poor of Larnaca and Scala. The French consul, who headed the list, did me the honor to deposit in my hands $75, to distribute, especially amongst the very poorest and feeblest.

The governor is so well satisfied of the distress of the island, that he not only does not hinder the people from fleeing, but encourages them to go.

10. To-day we have learned the important news that the archbishop has procured liberty from the governor (of course by means of a present) to send for the picture of the virgin Mary from the monastery of Kykkou on the top of one of the southern range of mountains. This picture is said to have been painted by St. Luke himself! The picture is to be removed to one of the possessions of the monastery in Nicosia, with all the necessary pomp. The object is to pray to her for rain!

During the fast of forty days preparatory for Easter, the people are now quite attentive at the churches, praying to the virgin every Friday! We must have preachers for the Greeks soon, who, by the blessing of God, must turn this people from their lies.

Turkey.

LETTER FROM MR. JOHNSTON, DATED AT TREBIZOND, SEPT. 18, 1838.

Indifference to the Gospel—Complaints of Oppression.

From the following letter some idea may be obtained of the hard and unpromising soil which the missionary in an unevangelized community is called to till. The mind and heart of the people seem entirely engrossed by the world and worldly interests, while they manifest an indescribable indifference and blindness to their spiritual and eternal concerns; so much so that it seems to be impossible for them to understand the object of the missionary. By this state of things the missionary is not only disheartened, but grieved. While these trials of the missionary's patience should secure the prayers of all the friends of missions for him, the oppressions and hardships which drive the people to despondency and almost to desperation, should call forth prayer for them, that they may speedily be made partakers of the liberty and the consolations of the gospel.

It is natural for you to wish to know "all our state," and I wish that you could know it, and that all could who take any interest in the cause of missions; for then we would be sure of an increased interest in your prayers. Our station is now in very needy circumstances. Not that we are in want of this world's goods, for food and raiment and health, too, we enjoy as liberally as we ever think of asking for. But as to the manifestation of the Spirit's presence among us, in con-

verting sinners, we are in a very sad necessity.

Our intercourse with the people for the past year has been more extensive than formerly, and more satisfactory to ourselves, on account of our being better able to converse with them. But while our acquaintance has been thus enlarged, and the door opened wider for our labors, we have at the same time been made to see more clearly the difficulties with which we have to contend. Much has been said and written respecting the ignorance and bigotry of these people, their poverty and oppression. But there is another trait or two which they have in common with all that neglect the great salvation, which of late I have had many painful occasions to observe, viz. a strong aversion to spiritual things, and a grovelling attachment to this present world. Almost every individual that has sought our acquaintance, has discovered to us that his principal motive was to see whether he could not procure from us some worldly advantage. Some wish us to loan them money, some wish us to induce American merchants to ship goods to them to sell on commission, some wish us to procure for them the privilege of American citizens, and thus to deliver them from the government tax and other like vexations.

For a year past the christian population of this part of the Turkish empire have been suffering a grievance from which they had ever been exempt, which has made them feel the bitterness of their civil condition more acutely than all their other troubles. That is a demand which has been made and enforced for a large number of their sons to serve in the sultan's army and navy. This is a real calamity, which every christian parent can easily imagine. We have sympathized with them in it, and prayed that it might somehow be overruled for their good. But we have been pained to see no evidence of any salutary effect being produced as yet. While they are all ready to acknowledge that their sins have brought it upon them, none of them seem to "sorrow unto repentance." We have tried to make use of this circumstance to impress upon them the necessity of instructing their children more diligently in the principles of Christianity while they are young, so that they may not forsake the Lord when they grow up, should they be thus cut off from all christian ordinances, as those are who go into the army or navy. But they care little for such advice, and reproach us constantly with the apathy of European and American Christians respecting their sufferings. In almost every conversation which we have had of late, especially with the more intelligent, whether with the bishop, priests, or people, we have found it very difficult to interest them in any other topic. They complain in strong terms that their western brethren are doing nothing to help them out of their difficulties.

But what kind of help do you suppose they want? Not Bibles and preachers and schools to call them to repentance. They want political aid and nothing less than complete deliverance from the power of the Turks. This they think independent christian nations could easily procure for them, and because they do not come forward and demand their release, they even quote Scripture against them, saying, "How can they love God, whom they have not seen, when they love not their brethren whom they have seen?" Their civil condition is indeed pitiable. No wonder they wish to be delivered from it. Christians in America have no idea of their sufferings. There is now an Armenian girl in this place, kept in confinement by the Turks, with a view to compel her to profess herself a Mussulman, to gratify the lust of a wicked Turk, who wishes to have her for his harem. She was seized and violently torn away from her home, and then this violence was justified, it is said, by the testimony of two false witnesses, that the girl had previously given her consent to the man to become a Mussulman and marry him. And now, though she has been a long time in prison, and has been subjected to a variety of tortures, and threatened with many more, she persists in refusing her consent, either to become a Mussulman or the wife of a Mussulman. And yet they still keep her in confinement, and probably will keep her till they wear out her courage and spirit, and extort from her a reluctant consent to their wishes; or till they put an end to her life by their persecutions. While all this is going on her friends and relations can do nothing more for her than present a petition to the authorities in her favor. This is but a specimen of the trials to which the christian subjects of this government are liable.

An Interesting Greek Pupil.

But we are not entirely discouraged. The ideas of many of these people on the subject of religion have been much

improved since the commencement of our labors among them. The confidence of many in the vain traditions, on which they formerly relied for salvation, has been shaken. A spirit of inquiry has been kindled up to some extent, and the most intelligent and influential among the clergy, (I speak of the Armenians,) are convinced that their church needs reform, and they want nothing but the grace of God to make them zealous reformers.

I have also another fact to mention from which we feel encouraged that our labors shall not be in vain in the Lord. Soon after our arrival here a Greek sea captain from Oonieh brought his family here on purpose to place his son under our tuition, then about twelve years old. He commenced studying English, and soon discovered an aptness to learn. When the Greeks were forbidden by the bishop to send to our school, this boy continued to come, and manifested a remarkable attachment to us personally, as well as desire for our instruction. He chose to spend much of his leisure time at our house, and on Sundays came voluntarily to our English service. The bishop at last became so exceedingly enraged, that we advised him to stay away for a while. He quit school, but still he could not help slipping into our yard almost every day, and very soon, before we were aware, he was a regular attendant at school again. This was repeated two or three times. At last it was thought best for him to go to Constantinople for a while, where he might pursue his studies with less notoriety than here. In the mean time his father went to Russia and obtained the protection of that government for himself and family, by which his son was released from farther molestation by the bishop, except that he and his family are detained from church ordinances and all that shew them any favors. All the Greeks are forbid to receive them into their houses. One old man, however, ventured to give them a lodging for a season, till his wife fell sick, and the bishop warned him that he would not attend her funeral in case she died, unless he first dismissed that disobedient boy and his mother, the father being absent. As soon then as he saw his wife would not recover, he turned them out, and shut his doors against them; since which they have been living in an Armenian house. He continues to come to us, and on Sundays I read and explain the Scriptures to him and an Armenian boy, another of our pupils in English. He speaks and reads English now quite well and possesses much general knowledge. His talents are of a superior order and his disposition remarkably gentle. But what is more, he has recently manifested considerable thoughtfulness on the subject of his soul's salvation. He takes great interest in reading the memoirs of pious children, as Nathan Dickerman, Little Sarah, etc., as well as other books on practical religion. This fact I mention because I think it will lead some to pray more earnestly for our station, and for this youth in particular. Should it please the Lord to sanctify his heart, and spare his life, much may be hoped respecting his future usefulness.

Sioux.

LETTER FROM MR. S. R. RIGGS, DATED LAC QUI PARLE, OCT. 1838,

In the volume of this work for 1837, pp. 461–4, were inserted some remarks relative to the religious notions and practices of the Sioux Indians, furnished by Doct. Williamson. Mr. Riggs adds the following statements, as the result of his observation among them.

Erroneous Notions of the Deity and his Works—Inquiry after Truth.

The developement of character ordinarily consists in a variety of little things, rather than in a single commanding action. So a consistent and thorough knowledge of the character of an individual or people can only be acquired by continued and discriminating observation. Thus we are almost daily witnessing little things, that might perhaps be interesting to Christians, as contributing to make up a portraiture of man as he is.

Those who worship every thing they see, cannot be expected to have very consistent ideas of the works of that "God in whom we live, and move, and have our being." The Great Spirit of the Sioux is not the God of the Bible. They possess scarcely any properties in common. Or if their imaginary deity was once a copy of the Great Original, it has become so defaced, that but a single feature remains. They ascribe to *Wakantanka*, (the Great Spirit,) the creation of all things. But having performed

this work, he seems, according to the ideas of a Dakota, to have no more to do in preserving and governing the world, than have a thousand other things. It is true, they consider him the god of war, and as a thing of course, they sacrifice and pray to him for success against their enemies. But if a man desires fair weather, he is quite as likely to present his oblations and his prayers to a tortoise, or a stone, as to the Great Spirit.

As it regards the moral character of their deity, it is true of these as of all other heathens, that they make him altogether such an one as themselves. And so far as ignorance is concerned, their ideas of the material system and its phenomenon are in perfect keeping with their theory of morals. Thus, for instance, a very common if not universal opinion, in reference to the phases of the moon, is, that a great number of very small mice commence nibbling on the full moon, and continue their work until it is devoured. Then they say, "The moon is dead." Almost as soon as it is dead, another commences growing, which shares the same fate.

When the sun was eclipsed on the 18th of September, they said, "The sun is sick, it will die." And when the eclipse passed off, they said, "Now it is well." During the time of the eclipse I went to the Dakota village, taking with me a smoked glass, that the Indians might see the eclipse more distinctly. Some of them said, "We observed that every thing looked strangely, but could not tell why." The men and boys were eager to look through the glass, but most of the women refused. A few of those who were members of the native church here consented, and seeming somewhat astonished, asked, "What is this day?" wishing to know whether we regarded it as more sacred than others. When I asked the other women why they would not look through the glass, they replied, "It is *wakan*." This they considered a sufficient reason, as a Dakota woman has nothing to do with that to which this epithet is applied. The gun, bow and arrows, looking-glass, and almost every thing which the men possess is *wakan*, or sacred, but the women have no such things. And so deep rooted is their prejudice in regard to this, that most of them would be ashamed even to be seen looking into a mirror. When the gospel comes in with its floods of light, then, and not till then, will these dark hearts be freed from the bondage of superstition, and introduced into its glorious liberty.

The extracts which follow, taken from communications which Mr. Riggs has received from two of the Sioux young men evince a serious and inquiring state of mind, so unlike the indifference and torpor on those subjects, manifested by untutored Indians generally, as to encourage the hope that they are under the effectual teachings of the Holy Spirit.

Sometimes we think religious truth is advancing a little, and making some impression on a few minds. Aside from the regular exercises on the Sabbath, four or five women remain after the service to receive special instruction. The minds of some of the young men also seem to be seeking for light. The writers of the following paragraphs are from twenty-five to thirty years of age. The first, written by Zitkadan Ota, (Many Birds,) was given me some months since, when we were traveling on the prairie, on our way to Fort Snelling.

"Write me one word of the Great Spirit. I have none, and am without a book to read. I think of nothing else. That alone I esteem good. What is evil I fear. 'This is right—that is good,' I think you will say to me. 'There is one whom you must think of above all others;—pray much to him;—he will have mercy on you,' I think you will say."

The next was written a few weeks since, by a man who is a murderer, even according to Dakota morality. They suppose it is perfectly right, nay glorious, to kill their enemies, but it is wrong to kill one of their own nation. Some years ago this man killed his wife, but we know, "the blood of Christ cleanseth from all sin." He writes thus.

"I will pray much to Wakantanka, (Great Spirit.) Tell me how. I will listen. I esteem Wakantanka as good. Tell me how I must pray to him, for I don't know. My friend, now I think the actions of the Sioux are bad. Wakantanka alone I love. Write me some hymns, I mean those they sing on the Sabbath. I fear Wakanshica (Bad Spirit.) Teach me well."

May the Great Spirit wash him in the blood of his Son, which has been shed for the redemption of the world!

Revenge and Cruelty—Remarks on their Dances and Oratory.

Such accounts as the following are in danger of prejudicing the mind of the reader against the Indians as more depraved and irreclaimable than any other class of men, and almost unworthy of christian sympathy or effort. But

instead of turning away from him, horror struck and despairing of his recovery, we should be led to consider under what influences that savageness of character has been cherished, and how immediate and indispensable is his need of the gospel to enlighten and subdue him.

Of a great majority of the Indians here it may still be said, with emphasis, "They love darkness rather than light, because their deeds are evil." By way of retaliation for the slaughter of the Sioux by the Chippewas, last spring, a war party, composed of a few young men, went out from this place some weeks ago. They soon discovered five or six of their enemies, but were able to take only one scalp—that of a defenceless woman unable to escape. The rest of her party fled. She also attempted flight, but in swimming a stream, lost most of her clothes, and became so exhausted that on reaching the bank, she dropped down, under a full conviction doubtless, that her enemies would show no mercy. She was soon overtaken by her pursuers, who, with fiendish delight, stabbed and scalped her, and then prematurely ushered into existence an infant and dashed it on the ground! The scalp of this wretched mother they brought home, as a trophy of victory, and around it the women have been dancing, and the men singing, drumming, and shaking their rattles, sometimes from dark till day-light, for nearly two months past.

This is the principal dance in which the women engage. Most of their other dances, I believe, are performed by men alone. When they dance to obtain food of the traders and others, as well as at their sacred feasts, the best opportunity, perhaps, is offered for the display of their natural oratory. Then, when in a circle of thirty or forty young men, gaily dressed and painted, with the old men and women looking on, the Dakota orator celebrates his own and his nation's greatness. He recounts the deeds of valor which he and his fellows have done; tells how expertly he has killed and scalped men, women, and children; and pours out his phillipics against his inveterate enemies. Notwithstanding the gracefulness and appropriateness of their gestures in common and animated conversation, they have always appeared to me exceedingly stiff and formal on such occasions. At such times three or four commonly make orations. With a spear in one hand, and a tomahawk, war-club, or some instrument in the other, they keep almost constantly sawing the air with their hands, without seeming to add any thing, by way of impression, to what they say.

In the scalp dance there is nothing of this kind. The men, forming a segment of a circle on one side, stand with their drums and rattles, with which they make music, at the same time accompanying it with their voices and keeping time with their feet. The words of their song, which are generally very few, have reference to their enemies, or to some of the circumstances which attended the taking of the scalp. The women, forming also a part of a circle, stand opposite the men, and dance round before, or from their starting place approach slowly towards them, all the while carrying the scalp stretched on a stick made like a hoop at one end. At certain times, the women, by a singular squeaking of their voices, form a kind of chorus to the song.

When a scalp is taken in the summer, they continue to dance round it nightly, and sometimes in the day-time also, until the leaves fall in autumn, when the scalp is burned, and this dance ceases.

That an Indian derives no joy from such exercises would be a remark entirely gratuitous. But at the same time, that feeling which must necessarily be generated by rejoicing over enemies slain, and pouring upon them all possible contempt, if joy it may be called, must in its very nature be fiendish. A great part of the joy of earth depends for its existence on animal excitement. On this Indians are more dependent for happiness than those whose minds are cultivated. There is a kind of thrilling excitement in the dance and their wild songs, which is joy to their untamed spirits. It makes them happy, they say. They forget their troubles and their poverty. They may be hungry, but the dance for the time makes them forget that. And when exhausted, they lie down to sleep, and as the day dawns their dreams are of deer, or of flocks of geese and ducks coming to be shot.

Usually there is a lurking fear, that perchance, in the midst of their revelry, their enemies may come and destroy them. This fear detracts from their happiness. But now their cup of joy here is full. Two days since nearly fifty lodges, Sisitonwan and others, came from the north, which has, I suppose, taken away all fear. In regard to most of them, it is a meeting of friends; and as corn is plenty at this season of the year, they can feast and dance, and

dance and feast, from day to day, and night to night, in the full tide of animal enjoyment.

Oh, when will the waters of the sanctuary wash away the abominations of this people and heal their polluted souls! Our hope is in God, who has promised to answer the prayers of his church, when accompanied by corresponding efforts for the salvation of the lost and perishing.

Mackinaw.

OBITUARY NOTICE OF SHUSCO, AN INDIAN CONVERT.

It will be remembered by the reader that the mission and school at Mackinaw were discontinued in the spring of the year 1837, as stated at p. 14, of the last volume. Shusco, the person to whom the following communication relates, was among the earlier fruits of missionary labor there. At the time of his conversion he was an aged and infirm man; and for the purpose of enjoying more constantly the advantages of christian instruction, for which he uniformly manifested a strong desire, he with his wife, erected a lodge within a few rods of the mission-house, and took up his permanent residence there. He was, of course, an object of much interest to the mission family, and received almost daily instruction from them. As a Christian he was regarded as a model of tractableness and humility; and though poor and ignorant on most subjects, he was much respected and beloved by all. The account of him given below has been furnished by Mrs. Garey, wife of Mr. Garey, who was formerly secular superintendent of the mission, but is now laboring as government farmer and teacher among the Indians at Manistee, in Michigan.

The name of Shusco is familiar to most of our missionary friends in this quarter. Previous to his conversion he is said to have been one of the vilest of the vile. He had much influence among the Indians on account of being a juggler. Indeed, by his very great wickedness he had acquired the fear and respect of his degraded associates. But after the gospel of the blessed God began to illuminate his heart, the lion became a lamb, and it was said of him, "Behold he prayeth." The change in Shusco was truly great. Instead of the savage yelp and drunken song, he learned to lisp the name of Jesus and speak of his goodness with great admiration. His deportment, ever after his conversion, was uniformly that of a Christian. The Sabbath and the sanctuary were his delight. Soon as he understood the design of the former, it was kept by him with great strictness and solemnity. He had a cane upon which he used to cut a notch for every day of the week, that he might know when Sabbath came. At one time himself and wife were absent from the island making sugar, and he had either forgotton to take his cane or cut his notch, so that he lost the day of the week and worked on the Sabbath. Soon as he found his mistake he was in great distress and besought God for pardon. He used to rise earlier than usual on Saturday, that he might have sufficient time to prepare wood and all else before night, so that he could get rested before Sabbath. I recollect his coming to the mission one Saturday afternoon and asking for some one to assist him in getting wood. He said he had been sick all the forenoon, unable to work, "and now," said he, "God's day is near and I cannot get prepared for it without help. Shusco's seat in church was never vacant, unless kept from it by sickness or something unavoidable. Although he was very aged and quite decrepit, if he thought himself belated he would go almost upon the run, so great was his anxiety to get into the courts of his God. I said to him at one time, Shusco, as you cannot understand anything said in church, why are you always so anxious to attend? "Because," said he, "it is God's house—my Father's house, and I love to sit there and pray, and sometimes I can sing too," exclaimed he.

His attachment to the Word of God was also great. He would often come to the mission and say, "I am hungry for the Word of God." As he was old and his sight very dim, he never tried to learn to read himself.

Shusco loved to speak of the goodness of God. When he received any present, as he often did from the friends of Jesus, he would always thank his Heavenly Father first, then the donor.

He was much attached to the mission family, and when he heard the mission was to be broken up, it grieved him greatly. After thinking a few moments, he said, "Well, poor old Shusco will break in pieces soon, then he will go home to his Father. He always called dying "going home." His views of heaven were exalted and scriptural, such as would do honor to an enlightened Christian. As he advanced in age he seemed to be fast ripening for an heavenly inheritance. His faith in God continued strong till the last, so that he

went down the declivity of life and through the dark valley leaning on his beloved.

Just before his last sickness (which lasted only three or four days) he removed to an island about one mile from Mackinaw. His attack was violent; and there being no one with him but his wife, who was old and infirm, and no one then on the island as they knew, Sarah, his wife, was much distressed, lest he should die alone. Shusco, seeing her weeping, tried to comfort her; told her not to fear, God would send some one there before he died. He begged her not to weep because his Father was going to take him home, but to trust in God, and he would never forsake her. "Sarah," said he, "my Father will send some one here to take care of me. Soon after Sarah went to the door and saw an Indian coming, whom she sent immediately to inform their friends of Shusco's sickness. Soon as we heard of it a pious Indian woman, who is now our interpreter, a particular favorite of Shusco's, went and stayed with them till he died. When she went in, he said to Sarah, "I told you my Father would not let me die alone; he has sent M. to take care of me; and now I tell you he will not leave you alone. If you will serve him he will send some one to take care of you when I am gone." He took his friend M. by the hand, and said, "I am now going home to my Father." Soon after, without a struggle or a groan, his spirit took its flight to the bosom of his Father and his God. Thus died this redeemed Indian, showing how grace can triumph over ignorance, darkness, and superstition. Shusco is the third native convert belonging to the church of Mackinaw who has died within three years—all of whom have given good evidence by well-ordered lives and a peaceful death of having gone to join the innumerable company of angels and to the general assembly and church of the first born who have had their robes washed and made white in the blood of the Lamb.

Proceedings of other Societies.

FOREIGN.

BRITISH AND FOREIGN AND CONTINENTAL BIBLE SOCIETIES.

THE London Missionary Register contains a condensed account, gathered from the last annual report of the British and Foreign Bible Society, of the efforts made to diffuse the sacred Scriptures on the continent of Europe, and the results. A large portion of the article will be given below.

France.—The issues of the year were 120,654 copies; being an increase of 32,507: they consisted of 18,651 Biblhs, 100,663 New Testaments, and 1,340 Psalters; which were thus distributed—Colporteurs 60,399, schools 15,332, depots 26,261, religious societies 14,422, gratuitously 3, 860, by sale 380.

Such a distribution as this, in a country where, a few years ago, a copy of the Bible was, in many places, scarcely to be met with, and where the spiritual necessities of the people are still so large, has not failed to inspire in the breasts of your committee, sentiments at once of wonder and of praise. Yet the joy—the unmingled joy—which they might otherwise have felt, has been tempered by the fact, that this great and good work has awakened, in some quarters, the most violent opposition. Both the pulpit and the press have been employed in France, to decry the object and misrepresent the motives of those who are simply employed in circulating the Holy Scriptures; and even the blessed book itself has not wholly escaped, amidst these denunciations of intemperate and mistaken zeal.

One important and novel feature in the proceedings of the year in France, to which the increase in the distributions is mainly to be attributed, is the employment of colporteurs, directly, by the society. Heretofore the colporteurs engaged in selling the Scriptures had belonged to other societies, and had taken up this work in connection with other religious objects. Forty-four of there humble and valuable laborers are now in the employ of the society; and, after a few months, their sales are found to amount to 34,874 copies.

Of the agency which the British and Foreign Bible Society has had in this work, it is said—

Forty thousand copies of the New Testament have been printed at Paris for the society during the year; and 100,000 more are ordered: 64,380 copies, in different languages, have also been purchased in France during the last twelve months, and supplies in English and Italian have been sent from this country.

The French and Foreign Bible Society has circulated during the year, 34,776 copies of the Scriptures; being 11,280 more than in the preceding year. Besides these, it has sold to the British and Foreign Bible Society, 64,380. Within the same period, it has printed 90,100 copies. The operations of this society, which have now become so considerable, include the selling of the Scriptures by colporteurs, and the circulating of them, to a great extent, among soldiers and sailors, as well as among other parts of the community. It has also printed, during the year, the Gospel of St. Matthew, in the Sichuana language, translated by a French missionary in the south of Africa.

Belgium.—The work of circulating the Scriptures in Belgium has assumed an unlooked-for extent and importance. It was thought a great thing, and justly affording matter for thankfulness, to be able to report a distribution in Belgium, in a former year, of 8,420 copies of the Scriptures: the issues of the last twelve months have amounted to 20,548 volumes. Of this number, 17,129 have been disposed of by the colporteurs. This valuable class of agents, notwithstanding their sales are carried on under the sanction of the laws of the country, have had to encounter an opposition similar to that which has been referred to, as experienced in France; only attended, in many instances, with more of violence and outrage: they have been reproached, insulted, threatened: the mob has been instigated to injure them: their books have been stolen, or forcibly taken away; and some torn to pieces, or burnt before their eyes: yet have they persevered in their peaceful, self-denying labors: through evil and through good report they have held on their way, oftimes indebted for their personal safety to the presence and interference of the civil, sometimes of the military authorities.

In the midst of all these interruptions and hindrances, the sales have been carried on, sometimes with remarkable rapidity. Thus we are told of one colporteur selling 1,400 Bibles and Testaments in three months—another 140 Bibles and 500 Testaments in one week—another 880 in fourteen days; and on one occasion 222 in one day; and since that, in another fortnight, 190 Bibles and 805 Testaments.

There have been printed during the year at Brussels 15,000 Flemish New Testaments; and there are now in the press, 5,000 Flemish Bibles and 10,000 Testaments, and 5,000 French Bibles and 10,000 Testaments.

Germany and Prussia.—Dr. Pinkerton's annual statement of proceedings will be found to possess, as heretofore, very considerable interest:—

During the year, we have issued 47,634 copies of the Scriptures, of which 7,056 were German Bibles of Luther's version, 13,867 do. Testaments, 6,090 do. with Psalms, 10,436 German Testaments for Roman Catholics, with 376 copies of the Book of Psalms and select books of the Old Testament, 900 Polish Bibles for Protestants, 1,676 Polish Testaments for do. 2,400 Polish Testaments for Catholics, 150 Bohemian Bibles, 650 do. Testaments, with 300 Wendish Testaments, and 540 Lithuanian do. with Psalms for Protestants; also 1,180 Bibles and 2,013 Testaments, in Hebrew, Greek and Latin, Servian, French, English, Italian, and other languages. Thus of these 47,634 copies of the word of God, 31,229 were for dissemination among Protestants, 13,212 among Roman Catholics, and 3,193 among Jews and Christians of various confessions.

On account of the society, there have been six editions of the Holy Scriptures printed during the year; consisting of 10,000 Bibles, 20,000 Testaments, and 5,000 do. with Psalms, all in German.

As to the present prospects of the christian church in these lands, it must be acknowledged that there is much to lament over, yet much that is encouraging also. Many hands are now at work, endeavoring to root up the thorns, briers, and thistles, which have overspread the field of the Protestant church; and to sow, in their stead, the holy and incorruptible seed of gospel truth. We are emerging from a state of wide-extending infidelity and indifference. The scattered friends of the Savior are loudly proclaiming their attachment to his cross, and many are manfully contending for the faith once delivered to the saints. The Holy Spirit is blowing again upon the embers of sound doctrine, so long covered over with the ashes of unsanctified learning; and we have no doubt that this sacred fire, which in many parts of Germany is already burning, will ultimately consume the wood, hay, and stubble of neology and rationalism. And notwithstanding the large distributions of the Scriptures which have been made during the last twenty years, there is still an increasing call for them: this is evident from the reports of the Bible societies of the protestant kingdoms and states of Germany, which, at a moderate estimate, annually circulate from 80,000 to 90,000 copies, chiefly Bibles, independent of those distributed at the expense of our society. Since the establishment of the agency here in 1830, there have been 341,682 copies of the sacred writings circulated by it, at the expense of the British and Foreign Bible Society. It will also be observed, that our issues in the past year have exceeded those of the year preceding by nearly 10,000 copies, though the amount of proceeds is considerably less. The poverty of the people to whom our copies are given—who are generally among the very poorest and unable to purchase copies with the Apocrypha, which they all prefer to ours—is the only cause that I am able to assign for this diminution. Of this poverty we are continually reminded in the applications made for grants, and in the accounts rendered of their distribution.

During the past year Dr. Pinkerton, agent of the British and Foreign Bible Society, made a tour of 1,400 or 1,500 miles, during which he placed 7,473 copies of the word of God in the hands of various distributors. One friend of the Bible has received 3,570 copies, in various languages, for the use of the Prussian troops. By order of the government 112,404 New Testaments have also been given to the troops.

Of the Central Prussian Bible Society it is said—

During the past year, there have been issued from the society's depository in Berlin, 11,965 Bibles and 964 Testaments; making the issues of the society, since 1814 to the present time, 242,216 copies. During 1837, the issues of the Auxiliary Bible Societies in Prussia have also been considerable; so that the grand total of the distributions of the society and its auxiliaries may be stated at 336,225 copies. In this number are not included the New Testaments, which, since 1830, have been distributed among the Prussian army, and toward a new edition of which, consisting of 24,000 copies, the British and Foreign Bible Society in London have again generously contributed 4,000 rix-dollars.

Of some of the principal Bible Societies of Germany, not during the last year aided by the British Society, it is stated—

The Saxon Society has put in circulation, in the year, 8,454 copies of the Scriptures, The Hanover Society distributed 2,736 Bibles: dur-

ing the twenty-two years of its labors, it circulated 50,798 Bibles, 6,964 Testaments, and 136 Hebrew Bibles. The Central Protestant Society in Nuremberg continues to extend its operations to every part of the Bavarian states: it circulated, during the past year, 5,319 Bibles and 737 Testaments, making the total distributions 63,126 copies. Wuertemberg is still greatly distinguished among the protestant nations around, for her steady adherence to the doctrines of the reformation. It is to the piety found in that kingdom, that the continued prosperity of her Bible Society is attributed; which, during the past year, has circulated in Wuertemberg, and sent forth to neighboring countries, 13,579 Bibles and 3,962 Testaments. "What blessings," exclaim the committee, "may we not expect from the perusal of these 17,541 holy books, of which often one text is able to lead a soul out of the power of Satan to God! And what a rich harvest of blessings may yet be reaped from 334,504 copies of the sacred Scriptures which have been disseminated among our fellow men by this institution, since its first establishment! The cause is the Lord's!"

Denmark.—The Copenhagen Society has issued 213 Bibles and 3,201 Testaments.

Norway.—The agency at Christiana have issued, during the year, 815 Bibles and 2,959 Testaments. The edition of 5,000 New Testaments reported as ordered last year, has left the press. The applications which they have received, in consequence of a circular to the clergy, have been very numerous.

Sweden.—The agency at Stockholm have issued 3,047 Bibles and 11,411 Testaments in Swedish, besides 1,450 Finnish Testaments; in all, 20,908 copies. Since the formation of the agency, 91,331 copies have been sent forth from the depot there.

The Swedish Bible Society has, during the year 1837, printed 5,000 Bibles and 15,000 New Testaments; and issued 6,694 Bibles and 16,413 Testaments; making its total issues, 439,745.

In no one year, since the commencement of Bible-society operations in Sweden, have so many copies of the word of God been issued, as were issued last year. The Swedish Society, and your agency together, have printed 50,000 copies, and issued 44,015. It may appear a small matter, in your extended operations; but, to us, it is a great thing, that 37,000 copies have been bound in Stockholm during the past year —a fact perhaps unprecedented in the annals of Stockholm book-binding.

Russia.—The zealous friends of the society at St. Petersburg have put into circulation, during the last year, 7,474 copies of the Holy Scriptures: there have been distributed among the convicts 1,251.

It is very pleasing to perceive the increased circulation of the Scriptures which is going on among the Protestants in Russia: measures are in contemplation to carry this out to a much greater extent; especially in Finland, where above 100,000 families are reported as destitute of the sacred volume, and in other of the Russian provinces where protestant families are found.

A report has been received of the Russian Protestant Bible Society, from which it appears that its issues, in three years, have amounted to 17,563 copies.

The committee of the Riga Society, encouraged by the favorable openings around them, are now engaged in printing a new edition of 5,000 copies of the Lettish New Testament and Psalms.

Spain.—To Spain your committee turn with feelings of gratitude, mingled with astonishment. Editions of the Scriptures in the Spanish or the Catalan, amounting to 3,000 Bibles and 13,000 Testaments, have, during the last two years, issued from the Spanish press; besides those which have been sent from England. A large part of these have been disposed of, and almost entirely by sale. The issues of the last year alone have amounted to between five and six thousand volumes.

The first gentleman to whom the work of introducing and circulating the Scriptures in Spain was intrusted, has labored during the past, as well as in some preceding years, with the most gratifying results.

Spain has also enjoyed for some time the services of another ardent and enterprising friend of the society. This gentleman, having succeeded in carrying through the press at Madrid an edition of 5,000 copies of the New Testament, spent above five months of the last year in traveling through the provinces, seeking to bring the holy book into circulation: he left small quantities for sale in a number of the principal places, besides, in the same way, disposing of a considerable quantity himself: he has acted, almost without exception, on the principle of obtaining a price for the books. On his return to Madrid, which he did much enfeebled in health, having been very ill on the road, he opened a room or shop, for the public sale of the Scriptures: this, however, after a short time, was not allowed by the authorities: while it remained open, some hundreds of copies were sold.

WESLEYAN MISSIONARY SOCIETY.

Summary of the Report for 1837—38.

Missionaries.—In Ireland 24, Sweden 1, Germany 1, France 14, Gibraltar and Cadiz 2, Western Africa 14, South Africa 20, Malta 1, South India 15, North Ceylon 8, South Ceylon 15, New South Wales 5, Van Diemen's Land 7, Swan River 1, New Zealand 4, Friendly Islands 8, Fejee Islands 4, West Indies 85, British America 85: total 314—of whom 173 are principally connected with heathen and converts from heathenism, and 141 chiefly labor among Europeans and British colonists.

Assistants.—These missionaries are assisted by 3,176 catechists and readers, and 295 salaried and 2,918 gratuitous teachers; of whom 5,386 labor in missions among the heathen, and 1,003 among professed Christians.

Members in Society.—Stockholm 11, Winnenden in Germany 445, France 605, Gibraltar and Cadiz 86, Gambia 559, Sierra Leone 1,337, Cape Coast 423, South Africa 1,231, Malta 60, South India 346: Ceylon, Tamul 139, Cingalese 656—New South Wales 221, Van Diemen's Land 487, New Zealand 600, Friendly Islands 7,716, Fejee Islands 131, West Indies and Guiana 40,234, British America 11,387: total 66,729; (not 66,629, as in the schedule printed

with the report, one of the columns of which is under-cast;) being an increase of 2,038 on the number last reported, and consisting of 53,427 chiefly from among the heathen, and 13,302 from among professed Christians.

Scholars.—Ireland 4,770, France 646, Gibraltar and Cadiz 156, Gambia 256, Sierra Leone 1,134, Cape Coast 105, South Africa 3,046, Malta 65, South India 1,375: Ceylon, Tamul 2,136, Cingalese 3,315; New South Wales 489, Van Diemen's Land 1,133, Friendly Islands 7,555, West Indies and Guiana 16,027, British America 6,830: total 49,538; being an increase of 2,432 on the last return, and consisting of 35,449 chiefly from among the heathen, and 14,089 from among professed Christians.

The whole number of missionary laborers, male and female, sent out during the year, is fifty; while eleven have been removed by death during the same period.

Receipts and Payments.—The receipts of the year, amounting to £83,648, were detailed at p. 231 of our number for May. The payments are there stated at £91,419; but of this amount the sum of £4,616 was for the purchase of government securities.

The report contains the following remarks relative to the signs of the coming of Christ's kingdom.

Signs of the approaching dominion of Christ over the multiplied kindreds of the earth are now devoutly owned by his servants of every name; and in that sphere of labor which is more directly placed under the committee's superintendency, these signs are neither few nor small. Older stations—revived, strengthened, and enlarged—are plentifully pouring forth their benefits, especially on the youthful population. New stations, of a character the most promising, arise in rapid succession; and, contrary to the anticipations of even wise and good men with respect to the course and progress of divine truth, they arise in regions of the globe which were, until of late, comparatively undiscovered and unknown, and which, in human estimation, seemed likely to be the last that would receive the light and blessings of Christianity. A spirit of apostolical zeal begins to constrain not only the young, but some of the more mature and experienced ministers of the gospel, to resign the comforts and privileges of home—to hasten into distant and perilous fields of toil, undaunted by all that they may be called to endure, and to consecrate their valuable lives to the service of the heathen. Above all, the agency of God the Holy Ghost, whom we adore as "the Lord and giver of life," is passing over the wild and confused chaos of the spiritual world, controlling its fitful and unruly elements—and preparing the joyous scenes of a new creation. Dark and disastrous as the present state of things may, in some respects, appear, it is not without an ample pledge of future and advancing good. The mighty work of the world's true renovation is in progress. *The time is* again *fulfilled,* and *the kingdom of God is at hand.*

MISSION OF THE LONDON MISSIONARY SOCIETY IN MADAGASCAR.

Early History of the Mission.

The mission on the island of Madagascar was established in the year 1818. This is the largest of the African islands, being about 700 miles long and 200 broad, and containing a population of about 4,000,000. When the missionaries arrived not more than two or three persons were found at the court of the king who could write, and all the people, from the king downward, seemed to have no idea of the value of knowledge. Two years elapsed before any interest was manifested in the schools; and not till after laboring twelve years did the missionaries find any ready to make an explicit profession of Christianity. The king, however, was a friend and patron of the schools and the mission, from the time when he first saw their value till his death, which occurred in 1828. During two or three years which followed this event, the progress of the mission, especially the schools, was impeded by the unsettled state of the government, but the next three or four years, which followed the quiet establishment of the power in the queen, who succeeded Radama, constituted a period of great prosperity, both to the church and the schools.

When the hostility of the queen began to manifest itself, in 1835, more than 20,000 pupils had been taught to read and write in the schools, 2,000 of whom had been taken into the employ of the government; and about 500 converts had made a reputable profession of faith in Christ. The whole New Testament, and large portions of the Old Testament, together with numerous school books and tracts had been prepared and printed in the native language, and numerous copies distributed among the people.

Early in the year 1835 the character and intentions of the queen became manifest. She formally proclaimed her determination to suppress Christianity, and proceeded to carry her purpose into effect. Of the commencement of this persecution a brief account was given at page 154, of volume xxxii. Soon the missionaries were obliged to desist from their labors and leave the island. The cruel treatment to which the converts have been subjected, the distresses they have endured, and their steadfastness in the faith may be learned in part from the following statements, obtained from letters of native converts themselves, forwarded to their former teachers, most of whom have retired to the neighboring island of Mauritius. The first extracts which follow are taken from a statement published about a year since

by the secretaries of the London Missionary Society.

Persecution and Martyrdom of Rafaravavy.

It is now three years since the flame of direct persecution burst forth with violence against Christianity in Madagascar, by the publication of an edict suppressing all christian instruction in the country. Sincerely as we lamented this, we could not despond as to the issue. Our hope was sustained, not only by a review of the past history of the church, and by the remembrance of the animating assurance of its divine founder, that the very "gates of hell shall not prevail against it," but by our acquaintance with facts of a most cheering and satisfactory character, which we did not feel at liberty to publish.*

All public worship being forbidden by the edict of 1835, those who had professed faith in the Savior were reduced to the alternative of meeting death by direct opposition to the mandates of the sovereign, or maintaining, in private, the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of christian books, found near the residence of the eminent christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering inflicted with the view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labor from morning to night, to the utmost limits of their strength. Their property has been also confiscated.† Of those who were married, their wives and children, whether professing Christianity or not, were also reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate around the closing days of the honored protomartyr of Madagascar, Rafaravavy. Placed by the unrighteous deed of "them that can kill the body only," beyond the reach of further vengeance, we feel at liberty to give a more detailed account of her previous history and conduct.

From the time of her having embraced the truth as it is in Jesus, which was about seven years ago, she gave the most satisfactory evidence of the power of the gospel in its transforming influence, and in her whole deportment honorably exemplified the christian character. Mild and open in disposition, yet energetic and persevering, and endowed with highly respectable natural abilities, she presented one of the happiest illustrations of native character the missionaries had met with, and, under the influence of religion, one of the most satisfactory examples they could desire of success in their ministry; all who saw her beheld a heathen who had been brought from darkness to light, and was filled with the fruits of the Spirit. Her prayerful efforts in the behalf of others, sustained by her own consistency of deportment, could not be and were not without effect. Should prudential reasons continue to restrain us from saying more at present, yet the day that will reveal the secrets of all hearts will disclose her labors of love, and the blessing with which they were honored of God.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold though tried with fire. An accusation was laid against her before the government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation, and neither the gray hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of the sovereign could terrify her into an abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed, amidst mutual tears, to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. "Did not the Savior forewarn us," said she, "that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed,* the word of God must prosper in this country." She added, with great feeling, "Pray for me, that if it be the Lord's will I should suffer now, that he would take my soul to himself; but that, if I am spared, I may live more than ever to his glory." Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connections living in wickedness.

The queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be "very ilana," that is, a

* The reason of this silence may be found in our being aware of the frequency of communication between this country and Mauritius, and between that colony and the island referred to. It may suffice to allude to this as the reason for abstaining, even now, from details we else should feel it most suitable and gratifying to communicate.

† According to the custom of Madagascar, when the property of a criminal is confiscated, a certain portion—one tenth—is distributed among the civil officers. It is a circumstance of considerable interest, that in the present instance, when the legal portion of the confiscated property was offered to the parties above referred to, few could be induced to accept it—only some of the most profligate would touch what appeared to have something sacred about it.

* In speaking of her death, she employed a term which also contained allusion to the fact of her body being left at the place of execution to be devoured by the dogs that swarm in the neighborhood.

pecuniary fine was imposed, equivalent to half the amount of her estimated value if sold into slavery; and she was severely threatened, and warned, that "though her life was spared, she should be taught a lesson not to trifle with the edict of the queen."

Scarcely could a more striking example of christian forgiveness and meekness be found in all the records of the church, than she displayed on this trying occasion. While many of the members of her family, indignant with her accusers, as slaves who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, endeavored to lead them to repentance, and to direct them to the Savior. Her exemplary christian spirit towards her accusers, besides forming a further proof of the reality and the elevation of her piety, has also left satisfactory evidence that her holy labors were not in vain.

After this sketch of her career, it will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Rafaravavy has the honor of being the first martyr of Madagascar. It was near her residence that the prohibited books—the Scriptures, with other publications issued from the missionary press—were found. On her the vengeance of the sovereign has been inflicted, and she has fallen under the spear of the public executioner; but her spirit has joined the company of the redeemed in glory, who have come out of great tribulation. Her last moments are thus described in a letter from Mr. Johns:—

"On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm, and perfectly composed; and was put to death by spearing on the 14th of August, 1837. She had said repeatedly by letter to her friend, Mrs. Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moment of her life. Her age at the time of her death was thirty-eight years. Many even of the old people remarked they had never seen any one so 'stubborn' as Rafaravavy, for although the queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance."

In relation to her death, Mr. Baker justly remarks:—"Never did a christian martyr in the annals of the church suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendor had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of stubbornness. The people generally regarded her as stubborn, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and by recantation and by humbling herself to beg pardon of the queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If 'the blood of the martyrs is the seed of the church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the gospel."

Allusion has been made to her letters. It may suffice at present to give the following extract from one of her communications to Mr. Johns, written shortly before her last imprisonment:—

"Blessed be God who hath given us access by our Lord Jesus Christ. My earnest prayer to God is, that he would enable me to obey the words of Jesus to his disciples, Matt. 16: 24, 'If any man desire to come after me, let him deny himself,' etc. Hence, then, none of these things move me, nor count I my life dear to myself that I may finish my course in the service I have received of the Lord Jesus. Do not you, missionaries, grieve under an idea that your labor here has been in vain in the Lord; through the blessing of God it succeeds. 'If our gospel be hid, it is hid to them that are lost; but it is the power of God unto salvation to them that believe.' Here is my ground of confidence; the power of God cannot be effectually resisted. I will go in the strength of the Lord. Though I should walk through the valley of the shadow of death, I will fear no evil, for God is with me. 'Though he slay me, yet will I trust in him.' 'Precious in the sight of the Lord is the death of his saints.' May I 'be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.' Phil. 3: 9—14.

"Pray for us, that the Lord may open the door for his word among us."

Rasalama and Rafaralahy.

The South-African Commercial Advertiser, of October 10th, 1838, contains extracts from letters of Mr. Johns, one of the missionaries who was obliged to withdraw to Mauritius, giving further particulars, from which extracts are given below.

It appears that the name of the first martyr to the cause of Christ in Madagascar, was Rasalama, and not as was first reported, Rafaravavy. Rafaravavy was marked by the government to be put to death, but Rasalama spoke so boldly in defence of Christianity that she was fixed upon as the victim to appease the wrath of the queen. She was most severely flogged for several days successively before she was put to death—a thing never heard of before in Madagascar. She, however, continued steadfast to the end, and met death with such calmness and tranquillity, that the executioners repeatedly declared that *"there was some charm in the religion of the whites, that took away the dread of death."* She requested a few moments to commit her soul to God, and, contrary to custom, her request was granted. This shows that even the executioners themselves were somewhat affected.

Soon after the martyrdom of Rasalama, our friends who were accused with her, were valued and sold, all their property confiscated, and their wives and children reduced to slavery. Many of them were treated with great cruelty. They were put to hard labor, and if they could not finish their tasks, were severely flogged. About a month after they were sold, Rafaravavy was informed that the wrath of the queen had abated since the death of Rasalama, and that her irons might be taken off. This was accordingly done, but she was placed among those reduced to perpetual slavery. After this the Christians began to assemble in the night in the house of Rafaralahy. They state that they found it good for their souls to be there: and that they never before enjoyed so much of the presence of God in his ordinances. "It was," say they, "indeed sweet to our souls, to meet together after a hard day's labor to read the words of eternal life, to converse together on spiritual things, and to unite in prayer and praise."

These refreshing seasons were not long to be enjoyed. A pretended friend was admitted to their little meeting who betrayed them to the government. Rafaralahy was immediately put in irons, and every thing done to extort from him the names of his companions; but he remained inflexible; saying, "Here I am, let the queen do as she pleases with me; but I will not accuse my friends." After having been in irons for two or three days, he was taken to the place of execution and speared to death. The calmness with which he met death made a deep impression on the minds of his executioners. As he went along with the executioners he spoke to them all the way of Jesus Christ, and *how happy he felt "at the thought of seeing, in a few minutes, him who loved him and died for him."* At the place of execution, a few moments being granted him, at his request, to commit his soul to his Savior, he offered up a most fervent prayer for his country, and for his persecuted brethren, and commended his soul to Jesus. He then with perfect composure laid himself down and was immediately put to death. His friends were allowed to bury his body in the tomb of their ancestors, but the body of Rasalama was devoured by the dogs.

Rafaralahy was about twenty-five years of age, and of a respectable family. The person who accused him to the government appears to have been the first who had spoken to him of religion. He was never baptized, and did not take a prominent part in the promotion of Christianity, before the persecution arose. He was a very mild and retiring young man. After the queen's attempt to suppress Christianity, he obtained a complete copy of the Scriptures, and continued to visit the missionaries once or twice a week, until they left the capital, but he always appeared very timid. He, however, continued in connection with the Christians, and improved very fast in knowledge. The death of Rasalama made a deep impression on his mind. He is the only friend who is known to have had the courage to follow Rasalama to the place of execution, and he was frequently heard to say that "he wished to die as happy as Rasalama died."

After the death of Rafaralahy the government determined, if possible, to secure all his companions. In order to effect this they seized his widow, flogged her severely for several days in succession, and threatened her with instant death if she refused to give up the names of those who visited her husband. She at length yielded to the torture of her enemies, and the entreaties of her relations, and gave the names of all who had visited her house for the purpose of worshipping God.

Our devoted friends, Paul and Rantonandro, were first apprehended, and orders were actually given by the queen to put them to death. But the chief officers delayed the execution until all their companions should be apprehended. Rafaravavy was to be put to death without further trial. She was informed of this, and urged by her friends, she escaped to Vonizongo, where she was concealed by Rafaralahiandrianiny and some others. Soldiers were sent in every direction in search of her and four others, who had escaped at the same time. The chief officer was informed of the place of her concealment and sent eight soldiers in search of her. Two of the soldiers came in the middle of the day to the house of Rafaralahiandrianiny, while the others were left in the field. Andrianinlama, one of our friends, stood at the door as they approached. They demanded of him where Rafaravavy was, for they were told that the owner of that house was concealing her. He replied that he did not know where the master of that house was, at that moment, for he had just gone out; but, that of course, they were at liberty to enter and search the house. They entered, and looked in both rooms, but saw no one. Rafaravavy was then lying on a kind of large shelf, at one end of the house, and heard all the conversation. As the soldiers left the house they said they would return in the evening with their companions.

As soon as they were out of sight Andrianilama took his wife and Rafaravavy, and made his escape. The friends of Rafaralahiandrianiny ran to tell him what had happened, and he soon joined the party. At the very time the soldiers were searching for Rafaravavy, a young man, Andriamanana, arrived in the village from the capital, having fled for his life. He was one of the twelve senior teachers; and he also joined the christian friends who were then leaving the village. The eight soldiers, after searching several days in the village in vain, returned to the capital. The government continued their search for two or three months, but to no purpose; and our friends have continued in that district to this day. Andriamanana is concealed by the first man of the district, who is also a devoted Christian. There are more devoted Christians in the district of Vonizongo

than in any part of Madagascar, except the capital. Rafaralahiandrianiny has been the chief instrument in promoting Christianity there.

These men have fled to the east of the capital; they hide themselves on the borders of the forest. There are two women wandering about somewhere in the north. One of them has a young child. The husband of the one died, and the husband of the other was reduced to slavery about a year ago. The wife of Rafaralahy is still in irons. She is in great distress of mind for having disclosed to the government the names of her brethren. Our friends think that she is really a pious young woman; and that torture and fear alone forced her to tell what she did. The number of those who are in slavery, bonds, and under suretyship is not exactly known, but it is certainly very great. The queen proposed to the chief officers to put every one of the Christians to death. "To destroy completely all the roots, that no sprout may spring up hereafter." But some of her officers advised her against this, and said that *"it is the nature of the religion of the whites; the more you kill, the more people will receive it."* I could not ascertain who it was that thus advised her. I think it must have been Rahaniraka and Raombana, two youths who were educated in England; at any rate we may suppose that it originated with them.

Six of the Christians have expressed a strong desire to escape from the island, as there is now neither peace nor safety for them in their native country unless they renounce the religion of Jesus, and that they declare they cannot do. They cannot escape without great risk; but measures have been concerted by which, under the blessing of God, it is hoped they will escape to the Mauritius. All the six are eminent and devoted Christians, and it is hoped they may, in the hand of God, prove a great blessing to their countrymen in Mauritius. You will soon hear of the safe arrival of this little party or of their death. Is it not astonishing that amidst all the persecutions some come forward to join the Christians, who never thought of religion before its professors were sought to be put to death?

Extracts from Letters of the Native Christians.

As before stated, in March, 1835, the queen assembled the missionary brethren, then seven in number, and informed them of her determination to suppress Christianity, and constrain her people to return to the customs of their ancestors. Immediately afterwards she ordered all who had in any manner countenanced Christianity to give in their names, that she might decide what punishment to inflict. Many thousands obeyed. It was then made a capital offence to embrace the christian religion. The missionaries, excepting Messrs. Johns and Baker, soon left the island. These remained till July, 1836, when they also deemed it expedient to retire to Mauritius. With these the native Christians, many of whom have been reduced to perpetual slavery, and others forced to secrete themselves in deserts and forests, and all exposed to martyrdom, have maintained a constant correspondence, though at the hazard of their lives. Extracts from this correspondence are given below for the double purpose of exhibiting more vividly the sufferings of this persecuted people and exciting christian sympathy and intercession in their behalf; and of showing their attainments in knowledge of the Scriptures, and how much of the spirit of primitive Christianity they manifest. Copies of these letters were obtained from Mr. Johns, by Mr. Johnson, missionary of the Board lately arrived in this country from Siam, during his detention at Mauritius, as stated at page 44. The South African Commercial Advertiser, before referred to, also contains a portion of them.

To Messrs. Baker and Johns, and all who wait for the blessed hope and the appearance of the glory of the Great God. We salute you. As to our life since we separated from you, it is well; for the Lord has not forsaken us, according to his word, "I will never leave thee nor forsake thee." We suffered indeed severe affliction after we were seized by the officers of justice. The following are the names and numbers of us, who are declared by law, to be lost, not to be redeemed, and whose property is confiscated. [Here follows a list of the names of seven men and nine women; also a list of the wives and children, whom they were able to redeem, being six in all, and whose redemption cost upward of ninety Spanish dollars.]

Of these, one was put to death, Rasalama. After some months Rafaralahy was apprehended, for many had assembled at his house. He was urged to tell the names of those who assembled at his house, but he would not. "For myself," said he, "do to me what the sovereign orders you." Then they took him to suffer death; but he felt no anxiety about that; for he, perhaps, saw that he should obtain that which he hoped for.

Under the severity of her torture, the persecutors compelled the wife of the martyr just mentioned to give up the names of ten persons who were accustomed to meet at his house. She afterwards penitently deplored what she had done. Of these some fled; while of those who remained and were arrested it is said—

Very wonderful is God's hiding of these five, for the searchers look for them every where, but cannot discover them. Great indeed is the dread here, and cannot be told. But, whatever be our afflictions, there is no trial that can separate us from the love of Jesus Christ and the blessings of God. "Weeping may endure for a night, but joy cometh in the morning." We can say as a wise man, Hab. 3, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

The next extract is from an aged convert whose husband is in irons.

My present afflictions are many on account of my husband, on account of my friends who are wandering about, and on account of you and myself. I have no home to reside in, but follow my husband wherever he may be suffering in bonds. Occasionally I reside with the women who are suffering like myself, especially with ——, without whose kindness I should have had no place to live in. My husband has been in irons five months and a half. When he was put in irons, I went with ——, for I could not bear to see his death. But after a week, R—— saw when he was bound, and sent him rice to eat once a day. So we hearing that he was yet living, returned. His relations cast him off upon me alone, except his own children. I want to tell you many things about our sufferings, but cannot write them. But though our afflictions are many, what shall separate us from the love of Christ? Affliction? Sword? Persecution? Famine? Nakedness? No! nothing shall separate us from the love of Christ.

Another, writing to Mr. Johns, says—

And may you live. May God bless you and all friends with you; for we by the blessing of God can visit you by a letter, for this letter which we now hold in our hands will come to your hands, say your friends in Vonizongo.

We received the letter you sent us by our mutual friend Rasoamaka, in which you say, that your heart desires to see us, and that, although the road which we now travel is indeed difficult, yet it is the road to eternal life, and that you hope the dark clouds will not continue long. Yes, our dear friend, thanks be to God for giving you strength to declare this way to us, and for giving us the opening ear. We can now say, in the language of the Samaritan, John 4: 42, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world." We may also adopt the language of the 51st Hymn, and say, "We see the good old way and will advance in it." Read John 6: 67—69, "Then said Jesus unto the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life: and we believe, and are sure that thou art the Christ, the Son of the living God." And also, Hab. 3: 17—18, "Although the fig-tree shall not blossom," etc. We read in the Pilgrim's Progress, that when Christian saw Apollyon coming to meet him, he began to be afraid, and to hesitate whether to return or stand his ground. But when he considered that he had no armor for his back, he thought that to turn his back to his enemy might give him greater advantage to pierce with his darts. Therefore he resolved to stand his ground; for, said he, "had I no more in my eye than the saving of my life, it would be the best way to stand." When Christian also entered the valley of the shadow of death, he said, "Though it be a gloomy valley, yet it is the way to the celestial city." These words of Christian, and the passages quoted above, express in few words our own feelings on this head.

And this, also, we say unto you, for you have been the instrument of saving our souls from the second death, therefore we tell you our temporal condition. For we can say as our Savior said, "Who is our father and mother, our sisters and brothers, but those who believe in God our heavenly Father." We, therefore, tell you what has befallen us here, that you, if possible, may do something to relieve us. We say, "if possible," for the Savior used the word in his prayer to his Father, saying, "If it be possible. let this cup pass from me." That you may know our wish, read Matthew 10: 23, "But when they persecute you in this city, flee ye into another;" and, also, 1 Sam. 27: 1—2, "And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand," etc. We shall now tell you our situation since you left us. Seventeen of us were at one time accused to the government, and one of that number, Rasalama, was put to death. In a few months after, twelve were accused and Rafaralahy was put to death. Rainitsihena or Paul, Andriamanana, Andrianantoandro, and Rafaravavy were of the number of the seventeen reduced to slavery before, and were also included in these twelve. These four, therefore, were immediately sought for, but only Rainitsiheva and Andrianantoandro were caught; they have been in close confinement for five months and a half. Those of the twelve who were not accused before were only reduced to slavery. Rafaravavy and Andriamanana made their escape to Vonizongo to Rafaralahiandrianiny, and Andrianilaina, and these two have been accused to the government of concealing the others, and have been obliged to run away to the desert to save their lives, and are no longer able to remain in their villages. There are a few coming forward to join us in worshipping God.—Say your friends Andriantsimihsly and six others.

P. S.—Please to send me some spelling-books, and farewell till death, say your friends in Vonizongo.

On the desire for knowledge, and the determination to retain and diffuse it, however great the peril, Mr. Johns remarks—

This is a most remarkable postscript, when we consider the circumstances of those who wrote it. It cannot fail to produce a deep and favorable impression on the minds of all who look with interest on the conversion and civilization of the heathen. We have here a principle at work which the spear of the queen of Madagascar cannot destroy. And while we sympathise with our persecuted brethren and ought to help them, if it be in our power, we may well take courage and thank God for the strength and consolation which have been communicated to them in their trials. We have here another striking proof of the divinity of the religion of Jesus. It can sustain the soul in the greatest privations. And this fresh exhibition of its blessed reality and power, is well calculated to, and we doubt not will stimulate and increase the missionary spirit in the churches at home. God will cause even the wrath of man to praise him. The heathen may rage and the people imagine a vain thing. The kings of the earth may combine and the rulers take counsel together, against the Lord and against his anointed—but, "he that sitteth in heaven shall laugh: the Lord shall have them in derision." There is at present good ground for hoping well of the cause of Christ in the island of Madagas-

car. The persons who have suffered are of the first rank. Rafaravavy is a near relation of the queen, and the sufferings of such persons are almost sure to create a deep and general interest in the cause for which they suffer. This seems actually to be the case, for some are now coming forward and joining the Christians under the persecutions, who never thought of religion before.

The conduct of the officers when Rasalama and Rafaralahy were put to death, and the conduct of the soldiers sent to apprehend Rafaravavy, together with the advice of some of the general officers to the queen, when she proposed putting all the Christians to death, seem to indicate that the persecution originates with the queen and a few about her person. The noble bearing of the Christians under persecution, and their cheerfully suffering unto death furnishes an unequivocal evidence that the work is of God, and must therefore continue, and ultimately prosper.

Another, writing of a party of nineteen, who were doomed to perpetual slavery, says—

We salute all who remember us in this land of Madagascar, for we abide in darkness. Be strong to pray for us that the kingdom of Christ may advance. Wonderful was the word out of those who were apprehended. Many people were present, and there was a great stir; for it was at the place of public execution, and it was published, "These cannot be redeemed from slavery forever."

Mr. Johns mentions that, without the Scriptures in their bondage or concealment, they are obliged to make their quotations from what they had treasured in their memories. One of the enslaved females writes—

Our afflictions increase exceedingly at present, for we are of the number called perpetual slaves, not redeemable till death. But though we are afflicted, the word of God gives assurance to all who believe, that they who will live uprightly in Christ Jesus, will be persecuted: for if the world hate you, says Jesus, you know that it hated me first.

It would seem from the statements made that the persecution had its rise with the queen, and has been carried forward in all its severity by her influence, and often in opposition to the counsel of her principal men. The people generally seem to have pitied the sufferers, and by the execution of the two who have suffered martyrdom, appear to have been much affected.

The Hava government, under which this persecution has arisen, does not extend over the whole island. Nearly the whole western and southern coasts are under the control of other rulers, who are said to be very favorably disposed towards schools and christian instruction, and have even requested that teachers might be sent to them. What portion of the 4,000,000 of people on the island, (who are all said to speak substantially the same language,) are under the authority of the persecuting queen of Hava, and what in subjection to other rulers it seems difficult, with the means at command, to determine.

ENGLISH WESLEYAN MISSION IN SOUTHERN AFRICA.

At a meeting held in Cape Town, in June last, for the purpose of organizing a branch society auxiliary to the Wesleyan Missionary Society, the Rev. Mr. Haddy made the following statements, as they appear in the South-African Christian Herald, concerning the—

Introduction and Progress of Christianity in Cafferland.

When the Caffer war broke out, it was asked by some, why the influence of the missionaries had not prevented it, though it might as well be asked why Christendom itself is not free from war. It will be seen, however, that it is necessary to qualify the term success, and to keep in mind that missionary societies have not been laboring in Cafferland for more than about thirteen years. The Glasgow Missionary Society was the first which succeeded in establishing schools and churches, and also commenced printing in the Caffer language. When I first went into Cafferland I could only obtain a piece of printed paper about the size of the palm of my hand, containing I believe, the Lord's prayer, and part of the commandments. This was not the only thing that had been printed, an elementary school book having been also published, but such was its scarcity, this was the only thing I could get. The first Wesleyan mission was commenced at Wesleyville, in Pato's tribe, many of the people belonging to which were led to embrace the gospel, and though these formed but a comparatively small minority, yet such was their influence over the others, that the whole tribe was thereby prevented from joining in the late war against the colony. The next station was formed at Mount Coke, where we experienced much greater difficulties, and it must be confessed, that our success was much more limited. Yet, though there were but a few who had become interested in the object of the mission, the chief and his people defended the station, and protected the missionaries and some traders, who must otherwise have lost their lives.

A mission was next established with Hintza, by Mr. Shrewsbury, who has lately left this country for England. The operations of this station were suspended by the hostile feeling of that chief, who with his tribe entered into the late war. The consequences are so well known that I need not detail them. On visiting this station in the beginning of this year, I found a numerous congregation, and many children learning to read. About twenty souls were united in church fellowship, some of whom had found peace with God, and others were seeking that inestimable blessing. I attended their meetings, and heard some of these poor natives relate their christian experience, in a very ingenuous manner.

Next to that station, and farther in advance, is the mission with the Tambookie chief Vadana.

That mission, at its commencement in 1830, was confided to me, and oh, what a novel sight presented itself on my arrival! Although I had seen many Caffers in different parts of the country, yet when I first saw hundreds of naked Caffers together, it affected me in a way I cannot describe. We found them in utter darkness, and the light of the gospel when brought to bear upon them, only rendered that "darkness visible." In their language there was no name for the Deity; they had not the slightest idea of an almighty Creator and Ruler of the universe, to whom they were subject and responsible. Even on my last visit, a man of considerable influence in a neighboring part of the country, came to the station, and pointing to the chapel, said, "What house is that?" He was told it was God's house.—"And who is God?" Pointing to the sun, I asked if he did not know that a Great Being made the heavens and the earth, and that we must pray to him. "What is prayer?" It is talking to God, and asking him for what we need. "But does God talk too? Is he a white man?" I said, How can you be so dull; do you think a white man could make all these things? "Oh," said he, "I am very ignorant, but I shall learn all from you." Thus, although the station had been established for seven or eight years, yet here was a man living not very far distant, who had no knowledge of God, a man whose soul is as precious as our own. Oh, my brethren, awfully dark is the heathen mind! I may truly say, I could form no conception of the gross moral darkness of these people until I came among them.

After giving some striking illustrations of the power of Christianity over the minds of this benighted people, Mr. Haddy adds—

Thus the messengers of the gospel have been enabled to labor and to exert a beneficial influence among a people awfully degraded and dark, and much addicted to the shedding of blood. You are, sir, aware that the native of Africa knows the art of war; he knows how to make assagais and to use them, and when you have said this, you have reckoned the amount of his knowledge. This confirms the scripture account of man, that the dark places of the earth are full of the habitations of cruelty. On this subject I would wish to avoid controversy. Some say that the Caffers are not a blood-thirsty people, while others say they are. Perhaps these opinions are both correct; and if the parties who maintain them understood each other, they would find themselves agreed. If it is meant that the Caffers generally are unscrupulous of human life, where booty is to be obtained, then it must be acknowledged by all who know them, that under such circumstances they are too "swift to shed blood." But if by blood-thirsty is meant that they derive an abstract pleasure from shedding blood where there is no such attraction as I have mentioned, then it must be admitted that they do not deserve the appellation. Thus the controversy may be ended in a few words.

When we remember, then, that among these people, missionaries are laboring and schools established, in which useful systems of education have been introduced, and many thousands of children brought under instruction; that in a country where a few years ago, the very name of God was unknown, a large portion of the Scriptures is circulated in the vernacular tongue, a tongue that, with the Sichuana, which belongs to the same class or family of languages, is spoken by the natives from the eastern to the western coasts; when we reflect also that among this degraded people churches have been raised up, whose members are blessed with christian privileges, and where thousands enjoy the opportunity of hearing the word of God regularly expounded, and many find that word to be indeed a light unto their feet, and a lamp unto their path—we cannot but rejoice in the establishment of another branch of a society whose influence has already been so beneficial among the dark nations of Southern Africa.

DOMESTIC.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

Historical Notice of the Society and its Missions.

THE statements which follow are taken from the annual report of the Young Men's Methodist Foreign Missionary Society of New England, auxiliary to the general society named at the head of this article.

The parent missionary society of the Methodist Episcopal Church, originated in New York, in 1818. The constitution was adopted, the society was organized, and the first officers chosen, April 5, 1819. The first president was bishop McKendree. The first efforts of the society were directed to the Wyandot Indians in Ohio; and its first missionary was a colored man named John Steward. Although a man of not much learning, yet possessing ardent piety, and gifted with great powers of perseverance, he accomplished wonders. Were not the result of his labors authenticated beyond doubt, they would stagger belief. His history is intensely interesting, but there is not time to dwell upon it.

The attention of the society in 1822 was directed to the Creek Indians, and to a number of tribes in Upper Canada; in 1823 to the Cherokees and Potawatamies; in 1825 to the Choctaws, and in 1830 to the Oneidas, the Shawnees and Kanzas. The Indian missions proved very successful, and their history is full of interest. During the first thirteen years of the society's operations, about 7,000 Indians were gathered into the church, beside 5,000 whites and 2,000 colored people, exclusive of all the deaths during that period. In addition to this, great advances were made by the Indians in common school education, in domestic economy, agriculture, and in some of the mechanical arts, and 800 Indian children were gathered into schools. In 1828 the Canada Conference became independent, when the Upper Canada missions were taken under its care.

Our society has at present, missions among the Wyandot, the Huron, the Oneida, the Menominee, the Winebago, the Sioux, the Chippeway, the Cherokee, the Creek, the Choctaw, the Seneca, the Mohawk, the Kickapoo, the

Pottawattamy, and the Shawnee Indians. The number of church members in all these, is 2,400.

The Liberia mission in Africa, was established in 1830. It has fifteen preachers, a physician, and seven school teachers, the latter of whom have under their charge 221 pupils. During the past year, there have been revivals of religion in nearly all the stations, and 160 members have been added to the church; twenty of whom are native Africans. The whole number of church members is now 578. On the 11th of the present month, a reinforcement to this mission sailed from New York, consisting of four men, one a preacher, one principal of a new Academy about to be opened there, and a printer, and a teacher.

The Oregon mission was undertaken in August, 1833. There are twelve missionaries here, including the teachers, etc. The superintendent of this mission, Rev. Jason Lee, who has recently arrived in the States, bringing with him three Indian youths, of the Flat Head tribe, is laying a foundation for immense good in that territory. The Board of Managers of the society have recently determined to increase the establishment, by sending out five missionaries, one physician, six mechanics, four farmers, and one missionary steward, with their wives, making thirty-two adults; who, with those already there, will make forty-four in the whole. It is estimated that the outfit of this company, including half a year's salary and passage, will amount to $30,000.

The mission at Rio de Janeiro was established in 1835. Here are six missionaries, three of whom are preachers. A small church has been gathered, and Sabbath schools established.

The mission at Buenos Ayres was commenced in 1836 under very favorable auspices. There is only one missionary here. He has succeeded in collecting a large congregation, and $10,000 have recently been appropriated to the building of a house of worship.

The Texas mission was undertaken in 1837, and much good has already resulted from it. Six preachers are in the field, four houses of worship are about being erected, and the people themselves have already contributed 1,000 dollars toward the support of missions. There are in Texas about forty local preachers.

In the missions among the aborigines, there are thirty-five missionaries, 2,400 church members, twenty-four teachers, and 630 pupils. In the foreign stations there are twenty-four missionaries, five school teachers, about 600 church members, and 178 pupils; making in the whole fifty-nine missionaries, twenty-nine school teachers, 2,952 church members, and 818 pupils.

In addition to the missions already named, the parent society has a large number of domestic missions, scattered throughout the states and territories. "As the new states and territories are rapidly filling up with inhabitants by emigration from the older states, and from Europe, it has been the policy of this society from the beginning, to supply these new settlements with the word and ordinances of the gospel, so that a great number of societies, now vigorous and flourishing, were commenced under the auspices of this society." These domestic missions are 119 in number. There are 132 missionaries, and 14,600 church members. A large proportion of these missions are among the slave population; there being connected with the Methodist Episcopal Church, more than 79,000 colored members, exclusive of the Indians. The whole number of missionaries in the foreign and domestic stations is 190; the number of church members 17,500; the number of scholars 1,500, and teachers fifty-eight.

The first year of the formation of the society, which was 1820, the whole sum raised was only $823; and of this, only $85 were expended. In 1825, the sum had risen to $4,000, and the same sum was expended. In 1830, it reached to 13,000. In 1835 to $33,000, and the expenditures were $41,000, being $8,000 more than the receipts. In 1836, the receipts were $61,000, being a gain upon the preceding year of $27,000. In 1837, they were $62,000. During the last year of the society's operations, the commercial and mercantile embarrassments of the country were such, that the managers of the society were fearful they would not be able to meet its pecuniary obligations; especially when they had got so far as to have expended all the income, and had borrowed $12,000 on the credit of the society. An urgent call however was made, and the people nobly responded to it, by contributing to the treasury the past year, the sum of $94,500, being an advance on the preceding year of $32,500. The expenditures last year were $95,500, leaving the society $1,000 in debt. The expenditures from the first of May last to the present date, embracing a period of seven months and a half, amount to $61,000 and it is estimated that the expenditures of the present year will not fall short of $130,000. The sum total raised by the society from its formation, up to May last, is $386,770.

American Board of Commissioners for Foreign Missions.

NAMING AND EDUCATING HEATHEN CHILDREN.

Donations for the support of heathen children, under the direction of the missionaries of the Board, and bearing christian names given them by the donors, have been received for more than twenty years. The proposal was at first made with reference to the missions at Bombay, Ceylon, and among the North-American Indians. At Bombay the plan was immediately found to be impracticable. At these missions it was designed as an experiment, having advantages, which, it was hoped, would outweigh any evils that might flow from it. The principal advantage of the plan, and one which was not small when it was first proposed, was that, in the early stage of missionary operations, it was adapted to awaken special interest in the minds of the young, of those who possessed little information on the subject, and who were not accustomed to take enlarged views, or to be influenced by well established religious principle with regard to it. The necessity of any such

specific objects to create an interest and incite to liberality would, of course, diminish, as the nature and obligatoriness of the work became better understood by the christian community.

Some difficulties attending this mode of operating were early felt, both by the Committee and the missionaries; as may be seen from remarks relative to it in the volumes of this work for 1820, p. 207; and 1825, p. 225. These difficulties have been pretty steadily increasing, and are likely to increase in future.

On the following points the patrons of the Board should be fully informed:—

1. That christian names and donations for the support and education of individual pupils, can be applied only to such pupils as are in the boarding-schools. No others receive such an education as donors of this class expect to give.

2. That naming and educating children in this manner is confined to Ceylon and the Indians. Many donations, with names, have been received by the treasurer for other missions, and been forwarded; but no information has been received from the missionaries that names can be given. Many heathen tribes are unwilling to have the names of their children changed. Owing to this circumstance, and the discontinuance of most of the boarding schools among the Indian tribes, very few names can be given at these missions.

3. Donors must not think it strange, or become impatient, if they should not soon hear that a child has been named, or their donation applied according to their desire. From eighteen months to three and even four years may first elapse. In the year 1825, the missionaries in Ceylon had 200 unappropriated names; and as they could not then admit more than about fifty pupils annually to their boarding schools, donors must then wait four years, besides the time requisite for the intelligence to go there and return. In March last, at the time when the reductions in the Ceylon mission began, there were fifty unappropriated names for pupils there; and as few or no pupils have been received to the boarding schools since, the number has probably now increased to 150—a larger number than the missionaries will be able to assign during the next two years.

4. Donors must not complain, if they hear little or nothing from their beneficiaries, or from the missionaries concerning them. To give an account of one pupil is comparatively a light task; but to impose on the two or three missionary teachers in Ceylon the labor of writing an annual statement respecting their 300 beneficiaries, is making a too heavy draft on their time and strength. General statements will from time to time be published in the Missionary Herald, giving an account of the number and progress of the schools, with catalogues of the beneficiaries, etc.

5. It should be understood, that, when donations with names for pupils are sent for missions where such names and donations cannot properly be applied; or when donations of this class are so numerous as, if literally applied, to carry forward one department of missionary labor in a manner disproportionate to others, these donations will be used for promoting education generally. This was expressly stated in a long article on this subject, inserted in the Missionary Herald for 1825, pp. 225–23; to which the reader is referred.

6. At a meeting of the delegates from the Ceylon, Madura, and Madras missions, in February, 1833, the question, whether it is expedient, in a new mission, to give christian names to native youth in charity boarding-schools, was discussed, and decided in the negative. This gives the result of the experience of these missionaries on this subject.

7. The objections named above, in the paragraphs numbered 4, and 5, may be urged with similar force against donations appropriated to the support of a particular school to which the donor gives a name, and from which he expects frequently to receive information.

But some may inquire if there is no branch of missionary labor to which the contributions of donors may be, without inconvenience, specifically appropriated, when they desire it?—It reply it may be stated that funds may be appropriated by donors, 1st. to *schools generally*, at any one of the missions; 2d. to the *seminaries* for educating native teachers and preachers in Ceylon, at Ahmednuggur in the Mahratta country, at Singapore, at Beyroot, at the Sandwich Islands, or at Cape Palmas; 3d. to the support of any one of the *printing establishments* of the Board; of which there are now thirteen; 4th. to any one of the *missions or stations* under the care of the Board.

Still it is respectfully suggested to ministers, to superintendents of Sabbath schools, to parents, and to other individuals and associations, whether it will not be better, in its ultimate influence, to acquire and communicate, as far as practicable, a familiar acquaintance with all the missions, and with all the departments of labor, and to cherish so lively an interest in all, as to cast their contributions into a common fund, to be applied to one mission or another, to one branch of missionary labor or another, as the necessities of each shall require.

RECENT INTELLIGENCE.

PERSIA.—Mr. Merrick was at Tabreez on the 11th of September, where he was making arrangements to remain for some time. The British ambassador was still at Tabreez; and as it was then expected that the Shah of Persia would comply with the demands of the British government, and thus the contemplated war be averted, the prospect was that the British influence in that part of Asia would be increased.

CEYLON.—During the half year ending with January 1st, 1838, twenty-five different works were issued from the mission-press at Manepy, making, if numbered together, 1,112 consecutive pages. The aggregate of the copies printed of all the works, was 260,800; embracing 9,044,800 pages, requiring more than 445 reams of paper.

The number of persons employed in the printing-office is nineteen, and thirty-three in the bindery; of whom seventeen are members of the mission church, and others are seriously disposed.

MADRAS AND MADURA.—On the 30th of August, Mr. Winslow writes from Madras that fifteen schools were then going on, sustained by the mission. The Madura mission had received 3,000 rupees, (nearly 1,500 dollars,) from the government, to aid in sustaining the schools under the care of that mission.

Doct. Steele had not returned from the voyage which he took for the restoration of his health.

GREECE.—Early in October Mr. Riggs writes that he was making arrangements for removing his family from Argos, with the expectation of proceeding to Smyrna to aid in labors connected with the Greek press, and the Greek population there. Mr. Benjamin would also remove from Argos and join Mr. King at Athens.

ARKANSAS CHEROKEES.—Mr. Worcester writes from Park Hill, under date of 31st of October, that on the 20th, himself and Mr. Washburn visited a Cherokee settlement on Honey Creek, in the northern part of their country, and organized a church, consisting of eleven members, all members of churches in their old country. The pastoral care of the church was committed to Rev. John Huss, a native Cherokee, who was, as a preacher, long associated with Mr. Chamberlin at Willstown.

The Gospel of John, in the Cherokee language and alphabet has been printed at the mission-press at Park Hill, consisting of 101 pages. The edition embraced 1,500 copies. Also an edition of 1,500 copies of a small primer of sixteen pages, in the same language.

Donations,

RECEIVED IN DECEMBER.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson. New York, Tr.

Acquackanunk, R. D. chh. mon. con. 31,41; m. box of Miss B. 3;	34 41
Albany, 3d R. D. chh. sab. sch.	25 00
Bellville, N. J. Mon. con. in R. D. chh.	61 00
Berne, Do. in 2d do.	7 00
Blawenburgh, N. J. R. D. chh.	31 00
Claverack, Miss M. Heermance,	4 00
Clove, Mon. con. in R. D. chh.	7 09
Coxsackie, Mon. con. in 1st do.	23 00
Ellenville, Mon. con. in R. D. chh.	6 00
English Neighborhood, N. J. Mon. con. in do.	13 36
Fishkill, Classis of Poughkeepsie, for support of Mr. and Mrs. Thomson,	100 00
Geneva, Mon. con. in R. D. chh.	80 00
Guilford, Do.	14 50
Hackensack, N. J. R. D. chh.	30 00
Hurley, Mon. con. in do.	18 50
Jersey City, N. J. Do.	15 80
Kinderhook, R. D. chh. 43,79; sab. sch. in do. for *Homer Blanchard*, Ceylon, 20;	63 79
Kingston, Mon. con. in R. D. chh. 40; coll. 17,41; sab. sch. 10;	67 41
Marbletown, Mon. con. in R. D. chh.	20 00
New Prospect, R. D. chh.	4 12
Newtown, R. D. chh.	51 00
New Utrecht, A friend,	20 00
New York, Miss. asso. of collegiate R. D. chh. for support of Mr. and Mrs. Youngblood, 400; mon. con. in R. D. chh Market-st. 290; Mrs. W. P. 3; Coll. in North collegiate R. D. chh. 129,51; a lady, for *Christopher Hunt*, Madras, (see note p. 74,) 100; R. D. chh. Broome-st. for support of Mr. and Mrs. Ennis, Borneo, 122,51; a lady of do. 30; New South R. D. chh. Washington Square, mon. con. 127,86; South R. D. chh. Murry and Church-st. 100; P. H. Silvester, 10; mon. con. in R. D. chh. 3d st. 5; a lady, 7,50; a friend, 5;	1,240 38
Paterson, N. J. Mon. con. in 1st R. D. chh.	23 00
Poughkeepsie, Classis R. D. chh. Hopewell, for support of Mr. and Mrs. Thomson,	100 00
Ramapo, Mon. con. in R. D. chh.	6 18
Root, H. Voorhees,	5 00
Saddle River and Pascack, R. D. chh.	13 25
Saratoga, R. D. chh.	40 00
Schenectady, R. D. chh.	100 00
Shawangunk, La. benev. asso. for *John H. Bevier*, Borneo, (see note p. 74,)	25 00

Somerville, N. J. La. of R. D. chh. 50 00
Stone. Arabia and Ephrata, R. D. chh. 20 00
Tyoshoke, Mon. con. in R. D. chh. 21 25
Union Village, R. D. chh. 14 00
Unionville, Mon. con. in R. D. chh. 9 00
Utica, Coll. in R. D. chh. 50; J. H. RATHBONE, which and prev. dona. constitute him an Hon. Mem. 50; 100 00
West Hemstead, R. D. chh. 25 72
2,489 76
Ded. expenses paid by R. D. Board, 11 75—2,478 01

Southern Board of Foreign Missions, J. Adger, Charleston, S. C. Tr.
For support of missionaries, 3 000

Addison co. Vt. Aux. So. G. H. Fish, Tr.
Cornwall, Mon. con. 7 63
Middlebury, Philadelphian so. in college, 7 33
Russeltown, Miss Cary, 4 00
Weybridge, Fem. miss. so. 2 25—21 21

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, 2d presb. chh. mon. con. 9 50
Aurora, Coll. 27.18; mon. con. 12,56; (of which for *Salem Town*, Ceylon, 20;) 39 74
Cayuga, Fem. miss. so. 24 00
Jordan, Presb. chh. 30 00
La Fayette, to constitute Rev. A. K. BARR an Hon. Mem. 50 00
Port Byron, Fem. miss. so. 4 25
Scipio, Fem. benev. so. 10 00
South Butler, Savannah chh. 8 35
175 84
Ded. notes of Roxbury bank, rec'd fr. Homer, 13 50—162 34

Cheshire co. N H. Aux. So. S. A. Gerould, Tr.
Keene, Heshbon so. for Dwight, 55; fem. miss. so. 34,11; M. F. 1; 90 11
Nelson, Gent. 81 81—171 92

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills Village, Mon. con. 35 00
Bellville Newbury, Mon. con. 10,20; a lady, 1; 11 20
Newburyport, Mon. con. in Mr. Dimmick's so. 76,58; la. asso. ann. coll. 71,88; Quar. coll. in Mr. Stearns's so. 87,70; 236 16
Parker River Village, Newbury, Mon. con. 9 02
Salisbury, Mon. con. in Mr. Hadley's so. 20 00
West Haverhill, Rev. Mr. Cross, 4 50—315 88

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Mon. con. in Crombie-st. chh. 32,26; a friend, 5; a friend, dec'd, 5; 42 26

Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Bethel, Mon. con. 38,30; chh. and so. 22,20; to constitute Rev. JOHN GREENWOOD an Hon. Mem. 60 50
Bridgeport, Chh. and so. 46,75; mon. con. 31,04; young la. sew. so. 17; 94 79
Brookfield, Gent. 33,87; char. so. 11; Dorcas so. 4; 48 87
Danbury, Mon. con. 100; chh. and so. 93,80; to constitute Rev. ROLLIN S. STONE an Hon. Mem. 193 80
Huntington, Gent. 58,40; la. 63,07; mon. con. 27,84; la. glean. so. 4,50; 153 81
Monroe, Gent. 12; la. 33,57; 45 57
New Fairfield, Miss. so. 25 00
Newtown, La. 6 00
Reading, Gent. 46,22; la. 39; mon. con 29,78; a friend, 1; 116 00
Stratford, Gent. 20,18; la. 40,29; mon. con. 25,29; 85 76
Trumbull, Chh. and so. 18,42; la. sew. so. 26,71; mon. con. 7,10; 52 23
Yorktown, Chh. and so. 30 00—912 33

Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.
Norfield, Gent. and la. 10 00

Geneva and vic. N. Y. By C. A. Cook, Agent,
Albion, 45 50
Barre Centre, 60 00
Benton, West Hill so. for *Minor Chase*, Siam, (see note p. 74,) 10 00
Bergen Corners, 26 16
Bloomfield, Presb. chh. 25 25
Brockport, 77 26
Dundee, Presb. chh. 33 21
Evans, 2d cong. chh. 10 00
Gaines, 5 00
Geneseo, 2d presb. chh. coll. 66,38; mon. con. 61,52; 127 90
Geneva, Presb. chh. H. H. Seelye, (of which to constitute LUTHER JACKSON, of New York, an Hon. Mem. 100,) 300; D. L. Lum, 75; Mrs. E. Hopkins, 25; 400 00
Knowlesville, 15 50
Lancaster, Mon. con. 10 00
Lockport, 1st presb. chh. 120,54; 2d do. 50; cong. chh. 21,76; 192 30
Mount Morris, 1st presb. chh. coll. 80 00
Palmyra, W. presb. chh. 75,59; E. do. 15; 90 59
Penn Yan, Miss. so. 58 00
Ripley, Presb. chh. 94 20
St. Catherines, U. C. Mon. con. 7 00
Tuscarora, J. Cusick, 1 00
Victor, 42 77
Waterloo, Presb. chh. 70 00
Westfield, Do. 107 50
Youngstown, Presb. chh. 50; H. H. SMITH, (which and prev. dona. constitute him an Hon. Mem.) 50; 100 00
1,039 14
Ded. loss on unc. notes, 8 24—1,680 90

Harmony Confer. of Chhs. Ms. W. C. Capron, Tr.
Sutton, Gent. 19,56; la. 10; 29 56
Bal. of coll. at ann. meeting, 25 83—55 39

Jamestown and vic. N. Y., E. T. Foote, Agent,
Carroll, Cong chh. (which and prev. dona. constitute Rev. JOSEPH S. EMERY an Hon. Mem.) 40 25

Kennebec Confer. of chhs. Me. B. Nason, Tr.
Farmington, Cong. chh. to constitute Rev. ISAAC ROGERS an Hon. Mem. 72 25
Temple, Chh. and so. 16 70
Wayne, B. Burgess, 1 00
Winthrop, Fem. so. 15,45; mon. con. 10; 25 45—115 40

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Barkhamsted, Fem. char. so. 26 00
Canaan South, 11 00
Litchfield, 1st so. a friend, 15; do. 10; estate of J. M. Gould, 8; 33 00
Sharon, Ellsworth so. 19 00
Rec'd for uncur. money, 81 00—170 00

Lowell and vic. Ms. Char. asso. W. Davidson, Tr.
Lowell, 1st cong. chh. and so. mon. con. 58,50; young la. for re-establishing schs. in Ceylon, 20; 78 50

Middlesex North and vic. Ms. Aux. So. J. S. Adams, Tr.
Associations, viz. Ashby, 15,43; Boxborough, 20; Dunstable, 51,19; Fitchburg, 196,54; Groton, 31,88; Harvard, 68,89; Leominster, 47,60; Lunenburgh, 32,79; Pepperell, 101,88; Shirley, 6; Sterling, 21,50; Townsend, 37,69; Westford, 4,35; 635 74
Ded. expenses paid by aux. so. 3 53—632 21

Middlesex South Confer. of chhs. Ms. O. Hoyt, Tr.
Framingham, Hollis evang. chh. and so. 15 00
Saxonville, Chh. and so. 15 00—30 00

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Albion, 1st presb. chh. 73 50

Livonia, Evan. so. 125; young la. sew. so. 2,50; 127 50
Mendon, 1st presb. chh. 10 00
Pittsford, La. miss. so. 61 00
Rochester, 1st presb. chh. (of which fr. Charles M. Lee, to constitute Mrs. MARGARET A. CASE an Hon. Mem. 100;) 516,56; Bethel chh. (of which for *Alida Boardman*, Ceylon, 20;) 234,52; Mrs. E. C. Ward, 10; 761 08
Royalton, Presb. chh. 11 00
Sparta, Union Corners, Presb. chh. 34 44
Sweden, Presb. chh. 12 00
West Bloomfield, Cong. chh. 46, sab. sch. for *Hervey Bushnell*, Ceylon, 20; 66 00-1,156 52

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
North sab. sch. miss. asso. (of which for New Haven sch. Ceylon, 30; for *Mary Austin*, Ceylon, 20; for support of Mr. Smith, Oregon miss. 12,04; to constitute SHERMAN W. KNEVALS an Hon. Mem. 100;) 162,04; la. of united so. 26; mon. con. in 1st and united so. 16,01; do. in 3d chh. 6; a new years offer. 12; 222 05

New Haven Co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, Gent. 6 75

New Haven co. Ct. Western Consociation, A. Townsend, Jr. Tr.
North Milford, 4 00
Oxford, 6,87; N. Stone, 1; 7 87
Wolcott, 4 58——16 45

New York city and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. H. Leet, 30;) 2,115 09

Northampton and neighboring towns, Ms. J. D. Whitney, Tr.
Amherst, 1st par. sub. 148,91; mon. con. 74,41; la. 151,18; sab. sch. 19,43; to constitute Mrs. HEPZIBAH EASTMAN an Hon. Mem. N. par. gent. 27,30; la. 21,21; mon. con. 14,75; (to constitute Rev. DAVID TILTON an Hon. Mem.) E. par. coll. 27; mon. con. 19,07; S. par. contrib. 32,50; mon. con. 13; la. 8; 556 76
Chesterfield, Coll. in cong. so. 75 87
Cummington, Gent. 30; la. 21,44; Mrs. A. Briggs, 10; 61 44
East Hampton, Gent. 31,39; la. 41; mon. con. 133,82; 206 21
Enfield, Gent. and la. to constitute HENRY FOBES and TIMOTHY BRAINARD Hon. Mem. 262 00
Goshen, Gent. 36,94; la. 29,28; 66 22
Granby, 1st par. gent. 42,53; la. 16,14; mon. con. 160; W. par. char. asso. 24; Miss P. Smith, 10; 252 67
Greenwich, Coll. 20 61
Hadley, N. par. gent. 30; mon. con. 15; 45 00
Hatfield, Gent. 105,84; la. 72,53; mon. con. 53,05; sab. sch. 5,41; a pensioner, 5; 244 83
Middlefield, Gent. 40; la. 14,21; mon. con. 24; 78 21
Northampton, 1st par. gent. 266,50; la. 51,12; mon. con. 60,25; Edwards chh. sew. so. 30; E. Jewett, 5; 412 87
Norwich, Mon. con. 10 65
Plainfield, Coll. 120 50
Prescott, Mon. con. 15 00
Southampton, Mon. con. 120,21; la. 42,12; 162 33
South Hadley, 1st par. gent. 172,88; mon. con. 47,92; cent so. 50,75; 271 55
Westhampton, Gent. 45; la. 13,68; 58 68
Whately, Mon. con. 75; la. 32,50; 107 50
Worthington, Sub. ($50 of which and a prev. dona. fr. a young farmer, constitute JOHN ADAMS an Hon. Mem. 114 41
Coll. at ann. meeting, 18 50
3,161 81
Ded. loss on unc. notes, 5 00-3,156 81

Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Colchester, La. 34,25; sew. so. 18,49; 52 74
Lisbon, Newent so. la. and gent. 14 00
Norwich, Chelsea so. gent. 31,66; mon. con. 150,87; 182 53—249 27

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
De Witt, Mon. con. 10 61
Georgetown, H. Hanks, 3 00
Mansville, Mater. asso. 2 00
Mount Vernon, Presb. so. 60 00
Oswego, La. indus so. of 1st presb. chh. to constitute Mrs. ROBERT W. CONDIT an Hon. Mem. 100 00
Springfield, Coll. 73 50
Utica, 1st presb. chh. and cong. coll. 42; mon. con. 38,93; 80 93
Vernon Centre, Gent. and la. 30 00
Waterville, Presb. chh. 17 00
377 04
Ded. loss on unc. notes, 1 40—375 64

Orleans co. Vt. Aux. So. J. Kimball, Tr.
Craftsbury, Mon. con. 5,06; fem. so. 26,63; juv. so. for ed. of chil. in Ceylon, 7,24; E. C. 50c. 39 43
Westfield, S. Hitchcock, 2,28; A. R. 11c. P. H. 21c. 2 60——42 03

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Levant, Chil. of Mr. Page, 75c. do. of I. Case, 43c. av. of retrenchment, 1 18

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Alton, Asso. 3; a friend, 2; 5 00
Falmouth, Mon. con. which and prev. dona. constitute Rev. WILLIAM F. BUFFET an Hon. Mem. 6 56
Gilmanton Centre, Mon. con. 9 00
20 56
Ded. expenses paid by aux. so. 7 18——13 38

Tolland co. Ct. Aux. So. J. R. Flynt, Tr.
A balance, 1 77
Columbia, Gent. 24,03; la. 21,63; (which and prev. dona. constitute Rev ALFRED WRIGHT, Choctaw nation, an Hon. Mem.) 45 66
Ellington, Gent. 64,85; la. 72,23; 137 08
Hebron, Gent. 31,50; la. 15,09; mon. con. 9,51; 56 70
Somers, Gent. 100; la. 90,63; 190 63
South Coventry, Gent. 90,34; la. 42,07; 132 41
Vernon, Gent. (of which fr. N. O. Kellogg, to constitute Mrs. ELIZA N. KELLOGG an Hon. Mem. 100;) 432,10; la. 122,74; sab. sch. for ed. of a hea. youth in Ceylon, 30; 584 84
Willington, Gent. 12,96; la. 17,95; 30 91-1,180 00

Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so. By Rev. H. Coe, Ashtabula co. Andover, 9,87; Austinburg, 29,94; J. M. Case, 10; J. Austin, 30; Morgan, 16,91; G. W. St. John, 10; Rome, 5,07; Wayne, 1,50; Williamsfield, 21,24; Geauga co. Chester, 25c. Painesville, 36,85; R. Hitchcock, 10; E. Merrills, 10; Unionville, Mon. con. 10; C. Stratton, 25; Miss Stratton, 5; indiv. 5; Trumbull co. Hartford. 25,45; A. Hart, 10; Kinsman, to constitute Rev. HENRY B. ELDRED an Hon. Mem. 81,56; G. Swift, 10; Vernon, 19,68; Vienna, 10,14; Mrs. L. B. D. and child, 2,09; Warren, 32,48; Mrs. N. Perkins, 20; Portage co. Freedom, A lady, 1; Hudson, Wes. Res. coll. mon. con. 8,70; Twinsburg, 4; J. Herrick, 3; Medina co. Wadsworth, Chil. in sab. sch. 1,13; 465 86

Washington co. Vt. Aux. So. C. W. Storrs, Tr.
Berlin, Mon. con. in cong. so. 12 42

Montpelier, Mon. con. in 1st cong. 39,45; la. 37,73; mon. con. of sab. sch. chil. (of which for *Buel W. Smith*, Ceylon, 8.85;) 11,31; united mon. con. of 1st and 2d chh. 5,88; 94 37
Stow, Mon. con. 4 00
Waitsfield, 1st cong. so. 16 00
126 79
Ded. expenses paid by aux. so. 1 50—125 29
Windham co. North, Ct. Aux. So. J. Williams, Tr.
North Woodstock, Village Corners, Gent. 67,25; la. 52,77; mon. con. 5,98; 126 00
West Killingly, Gent. 73,80; la. 49,03; mon. con. 14,31; juv. so. 27c. 137 41—263 41
Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.
Woodstock, W. Miller, 10 00
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.
Auburn, Gent. 45,70; la. 30,62; mon. con. 24; 100 32
Boylston, Gent. and la. 50,20; mon. con. 43,37; 93 57
East Douglas, Mon. con. 40; la. 20; 60 00
Holden, Gent. 96,09; la. 77,85; mon. con. 85,06; Walter Lee, dec'd, 200; 459 00
Leicester, Gent. 296; la. 122; mon. con. 91; 509 00
Oxford, Gent. 136,51; la. 195,03; mon. con. 163,89; sab. sch. 53,38; strawbraid so. for miss. to S. Africa, 5; 553 81
Paxton, Gent. 35,37; la. 42,03; (of which to constitute Rev. Gaius Conant an Hon. Mem. 50;) mon. con. 16,75; for *Martha T. Bigelow*, Ceylon, 20; 114 15
Princeton, Gent. 35; la. to constitute Rev. John P. Cowles an Hon. Mem. 50; mon. con. 33,33; 118 33
Rutland, Gent. 46,30; la. 54; mon. con. 16; 116 30
Shrewsbury, Gent. 71,22; la. 66,15; mon. con. 69; 206 37
West Boylston, Gent. 48,25; la. 60,18; mon. con. 38,62; 147 05
Worcester, Mr. Miller's so. gent. 87; la. 60; mon. con. 159,67; Mr. Smalley's so. gent. 79; la. 38,81; mon con. 304,56; Mr. Peabody's so. gent. 91,46; la. 215,95; mon. con. 246,38; 1,282 83
3,760 73
Ded. expenses paid by aux. so. 3,26; loss on unc. notes, 81c. 4 07
3,756 66
Ded. am't prev. ackn. 3,336 16—420 50
Worcester co. Ms. Char. So. H. Mills, Tr.
Westboro', La. (of which for *Elisha Rockwood* and *Susan Rockwood*, Ceylon, 50;) 85 50
Total from the above sources, $19,822 33

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 100; 3d do. mon. con. 15; a friend, 5; 120 00
Alton, Ill. Presb. chh. coll. 130; mon. con. 40; 170 00
Amenia, (South) N. Y. Presb. chh. 12,50; ded. c. note, 3; 9 50
Andover, Ms. A fem. friend, for miss. to Siam, 5 00
Arkport, N. Y. Mon. con. 10 00
Athens, Ten. Mars Hill chh. 25; less dis. 1,25; 23 75
Attleborough, Ms. Fem. miss. asso. in 2d cong. so. 61 00
Baltimore, Md. Fem. miss. so. for support of Mrs. Allen, Mahratta miss. 15 00
Bethany, Pa. Sarah Kelly, 50
Binghamton, N. Y. Cong. chh. 4 00
Boston, Ms. Two female mem. of Bowdoin-st. chh. to constitute Rev. Hubbard Winslow, Mrs. Abigail Thompson and Miss Louisa Thompson, Hon. Mem. 250; Rev. J. Mann, 7; Mrs. Mann, 5; 262 00
Bristol, Me. Mon. con. in cong. chh. 20 00
Brookline, Ms. La. Japan miss. so. 38 00
Brownington, Vt. Four ladies, 4 50
Bucksport, Me. Mon. con. 48 00
Buffalo, N. Y. For M. E. C., Ceylon, 40 00
Camden, Me. Mon. con. in cong. chh. 40 00
Canaan Four Corners, N. Y. Indiv. 7 50
Canandaigua, N. Y. Mon. con. in 1st cong. chh. 58; boys sab. sch. for *Walter Hubbell*, Ceylon, 20; girls do. for *Eliza M. Hubbell*, Ceylon, 20; Mrs. Martin, Mrs. Phelps, Mrs. Howell, and Mrs. Hubbell, for a fem. scholar at Sandw. Isl. 20; 118 00
Canonsburg, Pa. Presb. chh. sab. sch. 13 75
Canton, N.Y., G. Ray, 3 50
Charlestown, Ms. Social sew. cir. in 1st chh. and cong. 34 34
Chatham, N. J., W. C. Wallace, for Ceylon miss. 25; la. so. for do. 10; 35 00
Chester, N. Y. Presb. chh. (which and prev. dona. constitute Rev. Isaac C. Beach an Hon. Mem.) 2 00
Columbus, Pa. Cong. for support of Mr. Ballantine, Mahratta miss. 40 00
Dedham, Ms. Two ladies, to constitute Miss Mary Grant an Hon. Mem. 100; la. of Dr. Burgess's chh. and so. 27; 127 00
Derby, Vt. Mon. con. 1,25; Rev. S. M. Wheelock, 75c. 2 00
Dudley, Ms. La. miss. so. 28,68; la. sew. so. 21,35, to constitute Rev. Walter Follett an Hon. Mem. 50 03
Dundee, Mich. Soc. By J. D. 17 00
East Bloomfield, N. Y. Coll. in cong. chh. 40 2 00
East Bradford, Ms. Miss S. Tuttle, 40 00
Elizabethtown, N. J. Miss E. Harrison, 5 00
Epsom, N. H. Contrib. 32 00
Fitchburg, Ms. Sally H. Merriam, dec'd, by J. T. Farwell, 75 00
Fly Creek, N. Y., A. North, for the Alfred North sch. in Ceylon, 30 00
Fly and Oaks Creek, N. Y. Presb. chh. 35 00
Fort Edward, N. Y. Mrs. E. L. Hasbrouck, 5 00
Glens Falls, N. Y. Mrs. I. F. Scovill, 3 00
Goshen, N. H. Ladies, 2 50
Goshen, N. Y., J. S. Crane, 5 00
Groton, Ms. Ladies in Mr. Phelps's so. for ed. of two chil. at Sandw. Isl. 40 00
Harpersfield, N. Y. Mrs. A. Dayton, 5 00
Henniker, N. H. Mrs. Nancy B. Scales, dec'd, 100; A. Connor and family, for *Hannah W. Connor*, Ceylon, 20; L. Connor, dec'd, av. of jew. 6; 126 00
Huntsville, Ala. Presb. chh. benev. so. 50; Mrs. Fearn, 20; less dis. 3,50; 66 50
Ipswich, Ms. S. par. Chil. of so. 8th dist. for Ind. chil. 1 50
Jamaica, N. Y., A friend, for miss. to Syria, to constitute Thomas Crane of Elizabethtown, N. J. an Hon. Mem. 100 00
Jefferson co. N. Y. Miss. so. A. Ely, Tr. Watertown, 1st chh. sab. sch. miss. so. for *George Boardman*, Ceylon, 20; fem. benev. asso. 11; S. Calkins, 2; 33 00
Keene, N. H., A. Kingsbury, 10 00
Knox, N. Y. Presb. chh. 9 85
Lancaster, Pa. J. Galt, 10 00
Libertyville, N. J. Rev. E. Allen, 18 50
Logansport, Ind. Miss H. Hobart, for schs. in Ceylon, 5 00
Marathon, N. Y. Presb. chh. 20 00
Marlboro', Ms. Union mon. con. 15; J. Stowe, 10; 25 00
Medford, Ms. Ann. coll. in cong. chh. and so. 208 50
Mendham, N. J. Coll. 22; mon. con. 20; miss. so. Washington Corner, 5; 47 00
Methuen, Ms. Mon. con. in 1st cong. chh. 35 00
Millbury, Ms. A lady of 1st cong. chh. 50; a friend, 10; 60 00
Montrose, Pa. I. Lyons, for the Jews, 2 00
Morristown, N. J. Presb. chh. Mrs. C. B. Arden, 100; J. F. Voorhees, 20; cash, 39,87; 1st class in sab. sch. 6,56; coll. 57,75; mon con. 15; 239 18
Newark, N. J. 1st presb. chh. J. Taylor, 100; C. J. Graham, 10; I. P. Jackson, 10; cash,

14; 2d presb. chh. miss. so. for miss. to China, 94,50; coll. 77,12; 3d presb. chh. coll. 54,91; la. 50,50; mon. con. 13,26; M. Roberts, 30; J. B. Pinneo, 15; M. W. Day, 20; 489 29

Newburyport, Ms. Sab. sch. in Mr. Dimmick's so. for chil. in Ceylon, 40; sab. sch. of 1st presb. so. for bible at Sandw. Isl. 15; 55 00

Newfield, Me. S. C. Adams, 2 50

New Haven, Ct. Centre sab. sch. miss. asso. for a sch. in Ceylon, 30; for tracts in China, 22,25; Miss C. D. 1; 53 25

New Ipswich, N. H. Mrs. D. Everett, 10 00

New Lebanon, N. Y., R. Woodworth, a rev. pensioner, 20 00

Newport, R. I. Mon. con. in Spring-st. chh. 93; fem. miss. so. 45; (of which to constitute Mrs. JULIA A. DUMONT an Hon. Mem. 100;) 138 00

New York, 2d years int. by A. P. C. 7; W. for Ceylon miss. 5; 12 00

Norristown, Pa. Presb. cong. (of which to constitute Rev. SAMUEL M. GOULD an Hon. Mem. 50;) 80 84

Northborough, Ms. Evan. so. sab. sch. 1 60

North Bridgewater, Ms. Sab. sch. for evang. the world, 30,35; juv. so. in sch. dist. No. 7, 1,45; to sup. a teacher in Ceylon, 31 81

Norwalk, O. Mon. con. in presb. chh. 29 73

Old Town, Me. Mon. con 59 00

Onondaga Hollow, N. Y. Miss B. Brewster, 10 00

Orange, N. J. 2d presb. chh. 20; Mr. Lincoln's sch. (of which for Mr. Wood, Singapore, 15,) 17; sab. sch. 2d chh. 3; 40 00

Parsippany, N. J. Presb. chh. and cong. 31,05; Rev. J. Ford, 5; 36 05

Parsonsfield, Me. L. Sanborn, 2 50

Pawtucket, Ms. Mon. con. in cong. so. 74; a household offer. 17,56; 91 56

Philadelphia, Pa. 1st presb. chh. T. Fleming, 200; E. A. Holmes, 20; Cedar-st. chh. 40,50; 10th presb. chh. Ceylon, inf. sch. so. for two schs. in Ceylon, 100; Mrs. K. M. Linnard, for ed. of *Mary Linnard*, at Lahaina, (see note p. 74,) 20; union col'd sab. sch. of 3d presb. chh. 4,02; a lady of Franklin-st. chh. 3,75; juv. mite so. of Miss Giles's sem. for printing paper at Sandw. Isl. 13,94; 402 21

Plainfield, Ms. Mon. con. 10 00

Plattsburgh, N. Y., B. S. Saterlee, 20 00

Princeton, N. J. Sab. sch. for *Ephraim T. McLean*, Ceylon, 20; fem. so. for fem. schs. Ceylon, 60; 80 00

Providence, R. I. Benef. cong. miss. so. 150; mon. con. in High st. cong. chh. 67,50; 217 50

Ramapo Works, N. Y. Mon. con. 10 00

Randolph, Vt. 1st cong. so. 15 00

Reading, Ms. S. par. Mon. con. in Mr. Pickett's so. 22 03

Rensselaerville, N. Y. Presb. chh. 98 50

Rockwell, Ill. Mon. con. 1 08

Roxbury, Ms. Eliot chh. and cong. 24; mon. con. in do. 12,84; 36 84

Salem, Ms. Mon. con. at Howard-st. vestry, 41 86

Scotchtown, N. Y., D. Corwin, for schs. at Sandw. Isl. 5; S. Millspaugh, a thankg. offer. 5; 10 00

Simsbury, Ct. Mon. con. 31 54

Sing Sing, N. Y. Presb. chh. mon. con. 18 65

Somers, Ct. Mon. con. 9 62

South Berwick, Me. E. Leigh, 5 00

South Cameron, N. Y., C. P. Hubbard, 5 00

South Middletown, N. Y. Cong. 40; 1st presb. so. 5; 45 00

Springfield, N. J. Presb. chh. 65,37; ded. loss on gold, 58; 64 79

Suffield, Ct. Rev. D. A. Sherman, 10 00

Unionville, N. Y. Presb. chh. mon. con. 30 99

Walpole, N. H. La. miss. sew. so. for Walpole sch. Ceylon, 25 00

Wantage, N. J. 2d presb. chh. 11 50

Washington, N. Y., Z. Bisbee, 1 00

Waterbury, N. Y., T. C. McEwen, 10 00

Whippany, N. J. Mon. con. in cong. chh. 12 00

Whitingham, Vt. D. Bascom, 1 08

Whitneys Point, N. Y., E. Rogers, 30 00

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Wilmington, Ms. N. dis. 2d pay. for *James M. Lincoln*, Ceylon, 20 00

Woodstock, Vt. T. Hutchinson, a new year's gift, 15 00

Unknown, A fem. friend, 2 00

$25,396 46

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Boston, Ms. Richard Cobb, by B. Sewall, and J. C. Dunn, Ex'rs, 2,500 00

Cornwall, Vt. Luther Baxter, by G. H. Fish, 200 00

Fishkill, N. Y. Mrs. Mary Platt, by J. and N. W. Platt, Ex'rs, 200 00

Newburyport, Ms. Benjamin Balch, by Daniel Smith, Ex'r, 300 00

$3,200 00

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Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands

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Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

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Syria and the Holy Land.

NOTICES BY MR. SMITH OF THE BEDAWEEN TRIBES OF ARABS.

In the last volume, at page 237, it was mentioned that Mr. Smith, in company with the Rev. Professor Robinson, of the New-York Theological Seminary, was contemplating a tour among the Arab tribes of the desert, and in the vicinity of Mount Sinai. The journey was performed during the spring and summer of last year; and the following brief account of the observations made while traversing those parts has been forwarded by Mr. Smith. It is understood that Dr. Robinson, after he shall have returned to the United States, contemplates giving to the public a full account of this highly interesting tour.

Countries of the Bedaween Tribes—Peninsula of Sinai.

The regions inhabited by Bedaweens, over which our inquiries extended, may be divided into four:—

1. *The peninsula of Mount Sinai*, bounded on two sides by the two gulfs of Suez and Akabah, into which the extremity of the Red Sea is here divided; and on the northern side by an unbroken mountain ridge that extends from the neighborhood of Suez to the neighborhood of Akabah.

2. *The desert of Teeh*, extending, in its widest sense, from the mountain ridge above mentioned, northward to the borders of Palestine; and from the Mediterranean on the west, to the valley of the Arabah on the east, forming an elevated table land.

3. *The mountains west of the Arabah*, extending from the parallel of the southern extremity of the Dead Sea, on the north, to the shores of the Red Sea, west of the gulf of Akabah, on the south.

4. *The valley of the Jordan*, from the mouth of that river to its source.

A geographical description of these regions would not here be in place. I shall limit myself to their Bedaween inhabitants, and to such facts respecting them, as have a bearing upon missionary inquiries.

I. The peninsula of Mount Sinai we traversed from one extremity to the other, entering it at Suez and proceeding, first to Mount Sinai, and then to Akabah. Toor is the only inhabited town in this whole region, and out of the one hundred families which it contains, eighty are Bedaween, the remaining twenty being, in about equal proportions, Christians of the Greek church and common citizen Moslems. All the other inhabitants of Sinai are nomads, dwelling in tents. The Bedaweens consist of three leading tribes, viz. the Samalihah, the Aleikat, and the Muzeiny: the first of which are divided into the Awarimeh, the Dhuheiry, and the Kurrashy, and the last contains the large family of Saeedeeyeh, or Aulad Saeed, which are the most known to travelers in that region. The Muzeiny, though now more numerous than the Aleikat, are later settlers in this region, and are still regarded by the Samalihah as intruders. There are also some minor tribes, allies of those above mentioned, consisting generally of only a few families, with whose names I will not trouble you. All these Bedaweens are called by the general name of Tawarah, the plural of Taory, which is an appellation derived from Toor. We obtained hardly any data from which to estimate their numbers, but my opinion is, that, including the Jebeleeyeh yet to be mentioned, they cannot be more than four thousand,

and probably they fall considerably short of that.

Small as is this number, it is apparently as much as the country can sustain. In our whole journey through it we saw but one tract of naturally arable soil, a few rods square; and our guides assured us it was the only one that existed. A running stream we saw nowhere. Rains are, at times at least, so unfrequent, that for two years before we were there, there had been but two showers to water the earth. We actually saw no grass but in one place, and then it covered a plat only a few feet square. Hence no cattle are kept by the Bedaweens, except such as are made to subsist upon the saline and bitter herbs that grow in the wadies, almost without moisture, viz. camels, sheep, and goats, with a very few donkeys. Natural sources of water are to be found in a few places, but they are nitrous and incapable of giving fertility even to their immediate margins, being more like "nature's ulcers," than like living fountains. It was only around the summits of Sinai, that we found pure water. There springs are numerous, but so very small, that only little nooks are watered by them, where the Bedaweens have a few date and pear trees, and small vegetable gardens. In such a country, how can men subsist? The Bedaween mode of life seems the only one that is practicable; and even in this way subsistence is not always to be had. Many had left the country when we were there, to search for pasturage, and even on the borders of Palestine we found Tawarah Arabs. Camels had died in great numbers from mere hunger; and even of those that we hired, two died on the way, because they had not enough to eat. Inhabiting such a country, you would not expect a Tawarah to be rich. They are far from it and are generally very poor. The head sheik, who is the richest of them, has not more than four hundred camels, and the common people often not more than one, or even only a share in one. Such is the peninsula of Sinai, and such the pinching poverty and state approaching to starvation of the few wandering nomads who inhabit it; and all the southern part of the desert of Teeh is no better, but rather worse. Reflect now upon the greatness of that miracle which once sustained for so long a time, in these same regions, not far from two millions of people! Actual inspection alone can rightly impress one with its greatness.

Favorable Regard for Christianity, and Reasons for it.

Such a state of poverty and dependence gives to the Tawarah Arabs a peculiar mildness and submissiveness of character, which is increased by their having been made to bow before the iron rod of the present ruler of Egypt. They had formerly the monopoly of transporting goods from Suez to Cairo, and also received a tribute for the safe conduct of the caravan of pilgrims from Ajrood to Nukhl on the road to Mecca. Not many years ago, the merchants of Suez, having begun to give their goods to other Arabs to carry, the Tawarah, to revenge themselves for such an infringement of their rights, robbed a large caravan of coffee. The consequence was that Mohammed Aly marched his troops into the heart of their mountains, subdued them in a pitched battle, deprived them of the monopoly for which they were contending, and ceased thenceforward to give them the tribute for the safe conduct of the pilgrims. By losing at once two such important sources of income, almost necessary to their existence, and being made sensible of their weakness in arms, they were effectually and permanently humbled.

In such a subdued and dependent state, the Moslem mind is far more accessible to the preacher of the gospel, than when puffed up, not only by the haughtiness which the religion of the false prophet in its very nature inspires, but also with a feeling of national and personal pride. But another cause, having more distinctly a specific tendency to wear off prejudice against Christianity, has been operating upon the character of the Tawarah. In former times, the monks of Mount Sinai, cut off from every other means of protection, found their only way to shield themselves against the depredations of their Bedaween neighbors, was to have protectors among these very Bedaweens themselves. Such protectors certain branches of the Tawarah tribes became, in consideration of receiving food, clothing, and money, in certain rations, together with the exclusive right of carrying pilgrims to and from the convent, as a compensation. In time these protectors amounted to much the largest part of the inhabitants of the peninsula, as is now the case, and what was at first an arrangement, sought by the monks for their own safety, became at last of much greater necessity to the protectors than

to the protected. So that now the Arabs stand in more need of the bread of the convent, than the monks do of their protection. Of this the monks are beginning to make them sensible by diminishing their contributions. Still every one who comes to the convent is supplied with bread, and all who are in Cairo receive daily rations of two small loaves and a dish of cooked food; and they have the right of taking all travelers and pilgrims from the convent. This connection with the convent, and with travelers, tends to wear off prejudice in two ways. Such frequent contact with Christians occasions personal acquaintances to be formed; and although the Christians whom they meet with are not always the best specimens of Christians, yet the general effect of extended acquaintance, that of enlarging one's friendly regards beyond his little circle of daily associates, is nevertheless produced. And then the substantial benefits they derive from the monks makes them regard them as benefactors. They declare that were it not for the convent, they could not longer inhabit their country. They consider it an invaluable treasure, and actually have a great veneration for it. Their veneration extends to the monks, whom they regard as the favorites of heaven, sincerely believing that by reading a certain book they have the power of causing the rain to descend. A more earnest request I never received, than was urged by the sheik of our party, that we would induce the monks to make the proper use of this book; and as we approached the convent, on coming from Cairo, he besought us, even with tears, to open a certain window, which the monks knew of, in the ruined church on the top of Sinai, and which, if opened, was sure to bring rain. In a word, in all our intercourse with the Tawarah, we discovered hardly any of that prejudice against Christianity which is so characteristic a trait of Mohammedanism: and I found a freedom in conversing with them on religious topics, which I have not often experienced in intercourse with any other followers of the Arabian prophet.

Other remarks which are applicable to the Bedaweens generally, as well as to the Tawarah, I shall reserve to the close of my communication.

Origin and Condition of the Jebeleeyeh.

One other class of people, inhabiting the region of Sinai, and still more accessible to christian influence than the Bedaweens, remain to be treated of. They have already been mentioned, and are called Jebeleeyeh, (i. e. mountaineers.) Their history, as given us by the superior of the convent, is as follows:—When the emperor Justinian founded the convent, he sent hither two hundred Wallachians, and ordered the governor of Egypt to send as many more Egyptians to be its serfs. Their descendants, as Mohammedanism spread, and the Arabs took possession of the country, were gradually led by oppression and fear, to renounce Christianity. The last Christian among them died some forty years ago. Now they have the religion, the costume, the language, and the manners of their Bedaween neighbors, but are still the serfs of the convent. Its power over them is unlimited, to execute, to sell, or to dispose of them in any other way it pleases. Five black loaves, about the size of one's fist, doled out every other day by the convent, is the allowance for a man, a smaller portion for a woman, and only one or two loaves for a child. When they labor for the convent, they are paid also in bread. The thorny, bitter herbs of the mountain, furnish the remainder of their food, and these having failed the last year, they were, many of them, the most pitiable objects I ever saw. Clothed in rags, or entirely naked, and reduced to actual starvation, they were little more than walking skeletons. Some dozens of them gathered around the door of the convent as we left, and it was an enviable luxury to distribute among them even a small contribution for the supply of their pinching necessities. I asked the superior if he knew their whole number. He confessed his ignorance, but estimated it at 1,500 or 2,000, which in my opinion is far too high. I inquired if they never thought of converting them back to Christianity, and he said that within the last few years, two had been baptised, who still remained firm adherents to the christian faith. The others, and the Bedaweens also, he assured me, instead of being offended at this step, would all of them gladly follow the example, if they could thereby secure to themselves a subsistence.

Were this convent a missionary establishment, maintaining its present relations towards the surrounding people, as far as those relations could be sustained consistent with christian principles, how many advantages would it have, for diffusing among them the saving knowledge of the gospel, with all the temporal blessings that follow in its train! But as it

is, nothing is done for their spiritual benefit. On the contrary, its very serfs have been suffered to embrace Mohammedanism, which might doubtless have been prevented by proper instruction and care. The convent is neither a missionary establishment, nor would it, there is great reason to fear, favor missions. Should it oppose, it has influence enough to break up any missionary establishment which might be commenced here. Were it not for this, and should it be resolved to attempt missionary labors among the Bedaweens, Mount Sinai, according to my present knowledge, would be the place where I should recommend the first attempt to be made.

Desert of Teeh, and the Tribes occupying it.

II. The desert of Teeh, we traversed on our way from Akabah to Jerusalem, in its whole length from south to north, until we reached the borders of Palestine at Beersheba. These borders are now not distinctly marked, the whole of the territory of Simeon, and much of the south of Judah, being now Bedaween ground. Classing the tribes that pitch here with those that roam in the Teeh proper, the following will be a tolerably complete list of their tribes, viz. the Haiwat, Teigahah, Terabeen, Azaziweh, Saeedeeyeh, Dhullam, Jehaleen, Kudeirat, Suwararikeh, and Jebarat. A few more names might be added, but as they represent minor tribes of only a few families, I will save you the trouble of decyphering them. The whole desert is inhabited by them, but only in proportion to the pasturage it affords, and the water to be found in it: so that the southern part is but thinly peopled. Here, for five days journey, we found no stream, nor well, nor spring of any kind, nor any soil for cultivation, or grass for the pasturage of cattle. It was mostly an elevated table land, covered with coarse pebbles and loose sand, and our camels subsisted upon a few herbs, quenching their thirst even from a puddle of rain water from which we also filled our water skins. In all this region the Arabs neither sow, nor have any horned cattle or horses. As we advanced northward, we began to find wells of water at long intervals, a light soil occasionally appeared in the bottom of the valleys, and a few solitary spears of grass peered up among the stones; until we reached the region in which the patriarchs pastured their flocks, where the pure water of the wells of Beersheba quenched our thirst, hills and valleys were every where covered with grass, and many fields of grain, the work of Bedaween ploughmen, were waving in the breeze. The Bedaweens of this region are rich in cattle and horses; and the possession of the latter animal makes them formidable to their enemies. For the camel, possessing all the timidity of the sheep, is good for nothing in battle, except for flight.

All these several tribes have distinct regions or districts, in which they pitch; but in these they pretend to no exclusive right to the soil or pasture. The soil, they say, belongs to God; and wherever another friendly tribe may choose to pasture, it meets with no interference. Hence now, as in some former times, when drought pinches the inhabitants of the more arid parts of the desert, they migrate for pasturage and hover around the borders of Palestine, or the banks of the Nile. We encountered several companies from the great eastern desert, taking these two directions.

All the tribes above mentioned are at peace with each other, and some of them are united by leagues offensive and defensive; or as one of our guides expressed it in rythmical Arabic, "They are sworn to be friends while water is found in the ocean, and no hair grows in the palm of the hand." This good understanding among themselves renders their country safe to travelers, for whichever of them become the traveler's guides, he is in no danger of interference from the rest. Their contiguity to the Egyptian government also, both on the south and on the north, keeps them in check: and I consider their country now perfectly safe, if one only observes a few Bedaween rules, which are simple and no impediment. At any rate, we traveled the whole distance above mentioned without a guard, and encountered no danger, and were equally unmolested in crossing the same region in our way from Hebron to the mountains of Edom and back.

This safety is favorable to farther inquiries into the moral state of these Bedaween tribes, and to any effort that may be made to evangelize them. Yet there is sometimes danger from another source. These tribes are, many of them, at war with others to the east of the Arabah. They make marauding excursions among their enemies not unfrequently, and their enemies occasionally cross the Arabah and fall upon them. These foraging adventures are the delight of the Arab of the desert. We came near encountering more than one

of them in another part of our journey, and have great reason to be thankful that we did not. For the traveler who falls into their hands is sure to be robbed, and may lose his life.

We passed through the territories of seven of these tribes, but with only one of them did we have much to do. The Bedaweens are careful to pitch as rarely as possible near any traveled road, and in passing along the great routes you rarely see their tents. One of these tribes furnished us guides and camels for our excursion to Petra. It is small and poor, and not a good specimen of the general character of the Bedaweens of these parts. They were faithful in the accomplishment of their journey, and greater capacity or readiness to endure fatigue than they exhibited, we could not often desire. Having occasion once, in order to escape from danger, to travel on our camels twenty-four hours out of thirty, they walked nearly the whole distance, without once complaining either for themselves or their camels, although the latter had next to nothing to eat. But a greater disregard for truth than they exhibited, I have never found. We actually could put confidence in nothing that they said, merely upon their testimony. In instances without number, after re-questioning and cross-questioning, with all the skill I possessed, did we find their information entirely contradicted by our own observation, or by some subsequent declaration of their own. This was owing, partly to their reluctance to give information to strangers, partly to actual ignorance and very much to sheer carelessness. We found our Bedaween guides generally very reserved at first; but this reserve I was able, in every case but the present, to overcome, after two or three day's acquaintance; and even here it yielded in part, but the ignorance and carelessness remained. Indeed the Bedaweens generally, though within their own territory they know the name of every mountain and valley and almost every stone, yet at the distance of two or three days' journey, their information becomes very vague and imperfect; and with very few exceptions, the points of most interest to the traveler they care so little about, as to be brought with difficulty to any exactness of description.

As to the numbers of the Bedaweens whom I have classed under the present general division, I am unable to give you any satisfactory estimate. The information necessary for this we could have obtained only by actual intercourse for some time with the different tribes. I satisfy myself by comparing an Arab tribe with a village of peasants, and my opinion of the tribes of these deserts is, that they will vary from the size of a small village, to that of a moderate town. I do not believe that, with perhaps two or three exceptions, they will be found to exceed this estimate.

Tribes East of the Arabah and the Elonitic Gulf.

III. The mountains east of the Arabah and of the Elonitic branch of the Red Sea, we approached at Akabah and actually entered for a short distance in our visit to Petra. They form a continued range, and are the western boundary of the great eastern desert, which in all the northern part, is a high table land. In the part of these that came under our observation, which was around the capital of the kingdom of Edom, they are watered with regular rains, and above, to a considerable extent, are arable soil, though it is much inferior in quality to that of the mountains of Judah. Indeed they are now, to some extent, cultivated; and I have a list of some ten or a dozen villages, some of them large, inhabited by peasants who till the soil. But none of these are to the south of Petra; though there are in that direction three or four encampments of peasants, dwelling in tents like nomads, yet not considered Bedaweens.

The Bedaweens of these regions, with which our inquiries made us acquainted, consist of the Kaabeneh and Hejaya, in the most northern part; two divisions of the great Haweitat tribe, one inhabiting the mountains of Edom, and subdivided into the Abu Rasheed Jazy and Alaween, and the other inhabiting the region around Muweilih, near the shore of the Red Sea; also the Ammareen, likewise in Ancient Edom, the Maareh, the Amran, and the Mesadeeyeh.

With these tribes we had more to do than could have been expected from the short excursion we made in their country. Our guides from Akabah to within a day's journey of Beersheba, were Amran. Their tribe occupies the region bordering upon Akabah to the southeast. The nature of their country may be inferred from the fact that they cultivate nothing; and, with the exception of four or five horses owned by the principal sheik, they have neither horses nor horned cattle. They are themselves respectable in numbers, and are leagued with the branch of the Haweitat, who

are their neighbors on the southeast. From these Haweitat we had guides for two days in the neighborhood of Beersheba. They were a part of a considerable body which we encountered all the way from Akabah, who were migrating from the region around Muweilih to the borders of Palestine for pasturage; the dearth in their own country having left them none for their camels. They were real sons of the desert, as uncultivated as their own barren wilds, strangers to every law but such conventional usages as even the ungoverned Arab acknowledges, and wild in look and character as the American Indian, and as patient under privation as the camels they rode. They were actually almost in a state of starvation, and the barley our Arabs had provided for their camels, hastily pounded, husks and all, wet with water and baked into a black loaf in the fire, was relished as a rare luxury. Yet even these rude fellows were not inaccessible to one speaking their own language, and the second day I found myself gaining their confidence and winning from them something like a feeling of complacency. Finding us curious about ancient ruins, one of them assured me that in their country, on the left of the road to Mecca, there were many, and that if I would come to Muweilih, he would conduct me to them all.

From a branch of the other division of the Haweitat, inhabiting the mountains of Edom, we had five companions for four days on our visit to Petra. They were not more civilized than the others. Encountering a small company of the peasants on the way, they actually robbed them before our eyes; and upon our remonstrating, they were much astonished, declaring that they had proceeded according to Bedaween law, and showing not the least sense of having done wrong. Still ruder specimens of Arabian wildness did we find in the neighborhood of Petra. The Maazeh, driven from their own country of Hismeh, at a distance to the east of Akabah, by the prevailing drought, they were now pasturing their flocks on these mountains. We found one man tending his flocks in company with a number of women, with not an article of clothing upon him, except a mere rag, some two or three inches broad. And yet even he had his matchlock on his shoulder, and a girdle furnished with ammunition about his loins: for you never find a Bedaween without his arms. We seemed to have got far beyond the outskirts of civilization, and I could easily have imagined myself among the cannibals of the Indian ocean.

In the heart of mountains teeming with such barbarians, did we find ourselves, while examining the splendid ruins of ancient Petra. Such a prize as they deemed us to be, was not to be left unmolested. The morning after our arrival, they poured down upon us through the narrow glens that lead to the valley, until a little imagination might have fancied an armed Arab springing up behind every rock, and issuing from every tomb. Their actual number was about forty, all armed with match-locks and swords. Their demand was nothing less than 1,500 piastres. In coming hither, I had calculated for the worst, and was not therefore, taken by surprise. I felt no fear and exhibited none. By firmness of speech and mildness of manner, we escaped from their hands without losing a para. But it was the dread of the pasha of Egypt that saved us. We were traveling with a passport that bore his seal and they feared to touch us. And nothing shows so strikingly the extent of his power as the influence it sways over these wandering barbarians. Yet it is here but a feeble cord, easily burst asunder. Though the Bedaweens, in these mountains, all acknowledge their allegiance, the peasants to the north of Petra have been in successful rebellion for more than a year.

It was to escape from any violence, which these robbers, disappointed of their prey, might attempt under cover of night, that we effected the long march already referred to. Petra is at no time to be visited without danger. But the greatest danger is not from the Arabs to be encountered there; it is from marauding parties in the Arabah valley. Several tribes on the west and east of that valley, as has already been mentioned, are hereditary enemies; and they are often crossing and re-crossing the Arabah to fall upon each other. The very Arabs who furnished us camels to Petra, had within two months made two successful expeditions against their enemies of the Dead Sea; and we narrowly escaped one party of 500 dromedaries going eastward, and another large party coming westward, while traveling on the Arabah.

After reading the above account, you will not, I presume, expect me to recommend the speedy establishment of a mission in the mountains of Edom. Long, long, it is to be feared, will they remain under the prophetic curse.

Bedaween Tribes in the Valley of the Jordan.

IV. The valley of the Jordan, from the distance often of fifteen miles below the south end of the Dead Sea to the southern end of the lake Tiberias, is called the Ghor. Among the Arabs of the Ghor, I include three tribes on the western side of the Dead Sea, and as many more on its eastern side, both for convenience of arrangement, as well as because several of them pitch occasionally on the banks of the Jordan, and all of them on the shores of the Dead Sea. The territories of those on the west, we traversed thoroughly, and from two of them we had guides in our employ for several days. They number about 500 men, exclusive of women and children. But one of these tribes, and that the largest, have assumed so nearly the character and habits of peasants, that they are hardly acknowledged as Bedaweens by other tribes. They are all thoroughly tributary and subject to the existing government of Syria, and of course have a subdued spirit. They are easily accessible from Jerusalem or Hebron. With the tribes on the east of the Dead Sea we had no intercourse, but from what I heard of them, I judged that they were no better than their neighbors farther south, and that the present inhabitants of Moab are quite as unsubdued and uncivilized as those of Edom. A tribe of their friends from the west had occasion within two or three years to seek among them an asylum from the oppressions of government. While these guests were dwelling unarmed in the same tents with them, they actually fell upon them and robbed them of every thing, even to the outer garments of their women. This is the basest act of which, according to Bedaween law, an Arab can be guilty. The result is a deadly feud between three of the tribes east of the Dead Sea and others in the west.

Including the tribes above mentioned, my list of the Bedaweens who pitch in the Ghor, or valley of the Jordan, south of the lake of Tiberias, contains the names of seventeen tribes. None of these inhabit the Ghor permanently, but only make it a common ground in which they occasionally encamp, especially in winter, when the warmth of its climate makes it a more comfortable residence than the mountains where they usually dwell. Of these tribes, nine descend into the Ghor from the west, and eight from the east. Excluding those already spoken of, I know of only two or three of any size, the rest probably consist of only a few families in each, and would not number more than so many small villages. Two or three of them are venerated as companies of religious *fakeers*, and it was formerly common for travelers to put themselves under the protection of one of their sheiks, and then they were respected wherever they went. We came into contact with one of these tribes in our visit to Jericho, and in spite of us, were compelled to accept from their sheik a present of a lamb, and also of a breakfast the next day, as we passed through his encampment. At the same place also we found several individuals of a tribe that encamps near Heshbon, on the mountains of Moab, and with whom we could probably have visited in safety the ruins of that ancient city. I am not aware that any of the western tribes now attempt to commit robbery, and all those on the east, to the north of the country of Moab, are at present in a subdued state.

Proceeding farther north you find numerous small tribes, encamping in the plain of Genesereth, on the northern shores of the lake of Tiberias, and along the course of the Jordan, as you trace it up towards its source, through the broad basin of the Hooleh. I have the names of fifteen tribes within the government of Safed, most of whom, I believe, encamp more or less in the region just marked out. But as our present journey led us to see or learn very little respecting them, I cannot give you much information. They must be very small, though some of them are rich in herds. This is particularly true of an encampment, whose large black tents I have twice passed on former journeys, pitched in the verdant meadows of the Hooleh, just north of the ancient waters of Merom.

Bands of the Ghawarineh.

There is still another class of people inhabiting the region now under review, which may properly be mentioned in this connection. A Bedaween, in attempting to describe to me their character, said, "You must conceive of them as something that is neither Bedaween, nor citizen, nor negro." His implication was, that they were beneath the lowest of the three, thus arranged according to his idea of relative rank. They are called Ghawarineh, the plural of Ghory, which is an appellation derived from Ghor. They are the proper, permanent inhabitants of the valley of the Jordan. Though

of the Arab race, and speaking the Arabic language, they are owned by neither Bedaween nor peasant, and despised by both, as the lowest of the race. A settlement of some two hundred of them live near the site, and cultivate the fertile soil of the ancient Zoar, at the southeastern corner of the Dead Sea; where they are the only people that can live, on account of the sickliness of the climate. Another smaller body occupy a peninsula that projects into the Dead Sea from the eastern side; and a third cultivate a fertile tract at the northeast corner of the same sea, which is watered by the streams of Hesban and Nimrin. At each of these places they live in tents, made chiefly of reeds, and suffer the very extreme of oppression from the neighboring Bedaween tribes, whose demands of wheat and corn from them are regulated by no rule and know no limit. So that, though occupying the most exuberantly fertile soil, they are constantly sunk in the lowest poverty. The inhabitants of Jericho, about 200 in number, are of the same class of people. Here they occupy houses, if such their miserable hovels of round stones and mud, can be called. A more slovenly, indolent, degenerate race, I never saw; and that, though the plain around them, watered by the noble fountain of Elisha, smiles in all the richness of the most exuberant vegetation. Their own soil they do not cultivate: but it is sown and reaped by christian peasants from the mountains, who give them the fourth of what it produces. It would seem that this valley has not lost its reputation for licentiousness since the days of Lot. The night before we left Jericho, I overheard the Arabs who were guiding us, demanding of their sheik a writing to shield them from the fascinations of the women of that place: and from the conversation that ensued, I inferred that licentiousness prevails among the Ghawarineh with hardly a check, both among the married and the unmarried. And on inquiring of the sheik the next morning, I had the information confirmed.

The same race of people inhabit the valley of the Jordan, north of the lake of Tiberias. I have formerly found their reed tents scattered along the basin of the Hooleh; and on this journey, having occasion to visit the northern shore of the lake of Tiberias, where the Jordan enters it, we found there some 150 of their tents of the same material. In an atmosphere raising the mercury in the thermometer to above 90°, with a strong breeze blowing over them from the lake, as they lay in their frail, open habitations, upon the very margin of its waters, they seemed to be enjoying the very luxury of indolence. A more fertile and better irrigated plain does not exist in Palestine, than the one we found here. And as I rode over it at sunset, and met large droves of buffaloes and oxen slowly moving towards the tents of their owners, I got some idea of the wealth of its occupants. We had found no tribe of Bedaweens so well off.

I have now gone over the ground which I laid out for myself, at the beginning of this letter. But for the misfortune which deprived me of the manuscript of a former journey, I could add a *fifth* division of country, the Hauran. But since that accident, I am left with only a bare list of some thirty names of tribes and divisions of tribes, and a few indistinct recollections. The one would not interest you, and to the other I am not willing to trust; and besides, the war that is now raging in that region will probably exterminate many of them. So I will bring my letter to a close with a few general remarks. In perusing them, you are requested to bear in mind two considerations;—One, that they have specially in view the real Bedaweens of the desert, and are not so fully applicable to those who are surrounded by the inhabited parts of Palestine: as the spirit and character of the latter, if not their habits, have been more or less modified by intercourse with the resident population;—The other, that I do not profess fully to understand the Bedaween character; such an understanding being only to be obtained by a much longer and more intimate acquaintance than I have yet had opportunity to cultivate. You will receive my impressions for what they are worth, remembering that they are my own, and not borrowed, any more than the information already given, from other travelers.

Prevailing Ignorance among the Bedaweens—State of Mohammedanism.

1. Mohammedanism assumes among the Bedaweens a perceptibly different character, from what it has among the citizen Moslems. Two important circumstances help to account for this variety. One is their ignorance; the other their mode of life. It is a fact, which I wish you distinctly to mark, that among all the tribes with which we have had intercourse, or respecting which we have made inquiries, *we have not heard of one Bedaween that could read.* The only

exception to this remark is the sheik and priest of the tribe on the western side of the Dead Sea, which I have already spoken of, as having approached so near to the habits of peasants as hardly to be acknowledged to be Bedaweens by other tribes. On being asked if he can read, the Arab of the desert replies, with a negative motion of the head, "I am a Bedaween;" as if the very name implied an ignorance of letters. One sheik, indeed, acknowledged that he had heard of some tribes far east in Arabia, who knew how to read: but among all the tribes with whom he was acquainted in these parts, he had never heard of an individual who had this knowledge. When the sheik of all the Tawarah receives a letter, or an order from government, he sends to the convent or to Toor, to have it read. The Amrans resort in like manner to the castle of Akabah: and the Haweitat of the south to Meeweihih: a similar castle on the road to Mecca.

A very great ignorance of the theoretical doctrines of their religion, and especially of those nice and multifarious distinctions which have been introduced by the Ulema, could not but result from such a universal ignorance of the art of reading. Among the ignorant peasantry some doctrinal knowledge is kept up by frequent intercourse with the cities, and by the sermons of preachers, who go abroad among them during the sacred month of Ramadan. But who will go to preach to the Bedaweens? They are as much despised by the citizen Arabs, as the latter are by them; and such a missionary work as that of preaching to them, is not, in any case that I know of, attempted. But their ignorance is not limited to theoretical doctrines: it shows itself in their neglect of ceremonial and positive injunctions. Among the external rites of the Mohammedan religion, which actually assume the greatest prominence, are the five prayers, the fast of Ramadan, circumcision, and the pilgrimage to Mecca. The Mohammedan religion enjoins upon each of its professors, certain forms of worship five times a day, upon penalty of long and excruciating torments in hell for each omission. These prayers are commonly attended to with great strictness. But among all the Bedaweens with whom we have had to do, we never saw one at prayer; the single sheik already mentioned, always excepted. They confessedly do not know how to pray. After many inquiries, I am satisfied that not more than six or eight per cent of the men even know the forms and the words of prayer.

The rest, when in the company of these, occasionally join with them in their devotions; at other times they never pray. Of the pilgrimage they are still more neglectful, and a much smaller proportion of them have ever been to Mecca. Circumcision and the fast they observe; but of the latter it is said the women are very neglectful.

Their nomadic mode of life has produced other modifications, especially in their domestic and legal institutions, which, as the Koran meddles so much even in these matters, may be considered, to a certain extent, as modifications of Mohammedanism. While the Ulema, by their traditions and commentaries, have been adding to and twisting the precepts of Mohammed, to fit them to the wants of a civilized, resident life; the nomadic customs of the desert, readily gaining the ascendancy where the Koran is not read, have, it is believed, to a considerable extent, been producing a counter modification among the Bedaween tribes. But to follow out this inquiry, would lead me aside from my present object, and in fact carry me farther than my own investigations have hitherto extended. While under this head, I may be allowed to remark that the Bedaweens, separated as they are by distance and mode of life from all resident citizens and peasants, have a less distinctive prejudice against Christians and Christianity, than other Moslems. They are more apt to associate them, both Christians and Mohammedans, all together, as one body of resident people, or as they call them, *hudher;* and as such, they have little fellow feeling with them. For the Bedaween despises the hudery. He considers himself of a noble race, of the purity of which he is as choice as are the kings of Europe of theirs. To intermarry with the hudher, would be to taint this ingenuous blood, and is never dreamed of. Their common intercourse with each other is in keeping with this sense of personal dignity; and were you merely to overhear the conversation of two of them accidentally met, you might, from the high titles and compliments used, imagine yourself listening to the formal intercourse of two nobles of royal blood, and be sadly disappointed on turning round, to find yourself in the presence of two half-starved barbarians, clothed in rags. But when they approach the dwellings of the hudher, all this self-

esteem goes for nothing, and they are treated according to their mean appearance, without compliments, and without respect. Hence a strong dislike and feeling of repulsion is generated in their minds towards all the hudher; but so far as I have observed, Moslems share about as largely in it as Christians, and feelings of religious bigotry towards the latter have very little to do with it. This is particularly true of the Tawarah. We had an illustration of this in our intercourse with them, which, though a little circumstance, is worth mentioning. The Bedaweens have the custom of offering sacrifices, which they call *feda*, i. e. redemption. Our Tawarah guides, as we were encamped one Sabbath in the desert, purchased a kid, and sacrificed him as a feda, they said, for the benefit of themselves, their camels, and us. With the blood they marked all their camels; and though Moslems generally avoid, with the greatest care, making in any way what shall look like a cross, this blood was in every instance put on in the shape of a cross.

Of the moral character of the Bedaweens, I need say little more than that it does not, so far as I know, differ materially from that of the laboring Moslem peasantry of Palestine. In general it is believed to be less demoralized. But in one respect, the Bedaween habits are shocking. I have never met with so profane a people. Almost every sentence contains an oath. They can hardly answer a question without one. The Arabic language contains four affirmative particles corresponding to our *yes*. One of these is intended to be always accompanied with an oath. This, with its oath, is the one they use.

Remarks relative to the Establishment of Christian Missions among the Bedaweens.

2. In reference to missionary labors among the Bedaweens, the following thoughts have occurred to me.

It should not be adopted as one of the objects of these labors, to change their nomadic mode of life. That must be tolerated, for the simple reason, that, in the desert no other is practicable. The desert must be inhabited by nomads, or so much of the earth's surface be left uninhabited. Moreover, so strong is the attachment of the Bedaween to his mode of life, that to interfere with it is attempting an almost hopeless task. I believe he will give up his religion sooner. It is associated in his mind with his most cherished ideas of nobility and freedom, and to become a cultivator of the soil, and an inhabitant of a house, he regards a degradation. Fragments of different tribes of the desert, have been residing for years along the eastern branch of the Nile, where Jacob and his descendents doubtless settled: but with all the temptations before them to change, they still tenaciously adhere to their former habits, and remain Bedaweens, which was probably the case, in part, with the Israelites, and enabled them so readily to return to the nomadic state. Is it said that such a life is unfavorable to religion? I refer to the patriarchs, Abraham, Isaac, and Jacob, whose wandering life, a happy emblem of their spiritual pilgrimage, helped them to cultivate the feeling that they were strangers on earth.

Should a missionary go among them, he must live like them, dwelling in tents and moving about as they do. This, in the first place, would be the only way in which he could actually live among them; and in the second place, it would be the most effectual method by which he could overcome their prejudices against him as a hudhery, and produce in them a fellow feeling in his favor. Probably such a step would be effectual to produce this result; and they might, in favorable circumstances, be even gratified to welcome him as a member of their encampment. In one case such a course has been adopted by a French gentleman among the Tawarah, for a year or two; and he lived among them on terms of the most unreserved friendship, gaining their esteem and confidence. But the missionary's Bedaween life must be a real one, and not consist in name only, while he surrounds himself with comforts. He must be ready to suffer hunger and privation with his neighbors. If he make a show of wealth, and it takes but little to constitute wealth in the estimation of a Bedaween, he will never be at ease. Generosity is the crowning virtue of an Arab. He will divide his last morsel with his friend. This would be expected of the missionary, and such insatiable beggars are they, that he would not be long without the opportunity of doing it. He would only be at ease when he was as poor as they.

The missionary would have some strong suspicions to overcome at first. The Bedaweens have a prejudice against their country's being visited, and especially described in writing. The prejudice is universal, and it is strong. Their

first thought, on seeing a Frank, is that he has come to write down their country. We encountered this feeling continually, and the objection uniformly made was, that by our writing, we would deprive them of rain, and condemn their country to drought. Yet this feeling is not invincible. Among the Tawarah who are accustomed to conduct travelers, it has nearly disappeared. And with our other guides, I generally succeeded in very much allaying it after a day or two, so that we uniformly noted down our information as we obtained it, while on our camel's backs, and yet got generally answers to all our questions. I am persuaded that a missionary, already acquainted with their language, might, by a judicious deportment, in a short time fully acquire their confidence. From religious prejudice, I am confident, he would have a lighter impediment to encounter, than among any other class of Moslems. This is the interesting point from which to look at the Bedaween character. I believe I am not mistaken in it. And notwithstanding all the other obstacles, I am not sure, but it will be found, that the Bedaweens are the most accessible part of the Mohammedan sect. Such a field presents hardships almost too severe for an American missionary to endure. But it is an interesting one for native labor. Had we native helpers, properly qualified by divine grace, and by education, for such a work, I should love to send them forth among these Arab tribes. They could endure the climate and the privations better than we. The native brother who accompanied Dr. Dodge and myself in the Hauran, had a strong desire, which he often expressed, to engage in such a work; and had the direction been given, he would readily have left his home, and penetrated among these wild people. I sympathize with him in this interest in the Bedaween. No class of people in this journey have interested me so much. We have been served so well by none, and have found none so easily managed. The simplicity of their minds gives one, who touches the right string, ready control over them. Their confidence is easily won. And when once friends, there is nothing they will not do for you. And with all their proverbial revengefulness, when once the occasion is given which their law recognizes; they are long suffering and patient, far beyond any thing to which we are accustomed.

My interest in them has led me to the composition of a longer letter, than I should have otherwise been induced to write. But I offer no apology, for it is so rarely that your missionaries have occasion to write respecting the Bedaweens, that I know you will excuse one long letter. I close with the prayer that that beautiful prophecy of the Psalmist, in the 72d Psalm may be fulfilled, and Sheba and Sebá speedily offer gifts unto the Lord.

Cyprus.

JOINT LETTER FROM THE MISSIONARIES, DATED JULY 1, 1838.

Distribution to the Poor—Number of the Impoverished.

THE reader of the last volume must have been pained by statements made at page 360, respecting the poverty of the population of Cyprus, occasioned in part by the failure of the crops for want of sufficient rain for the last two years, and the exactions of the government. The poverty and suffering unfolded in the communication which follows, are adapted to awaken compassion in behalf of the unhappy and oppressed inhabitants of that once beautiful and fertile island.

The letter is dated at Scala, the port of Larnaca.

You have already been informed of the great distress which has prevailed in this island for more than a year, but especially during the last winter, on account of the drought and consequent famine. One of our number was requested, on the 22d of February last, to distribute a portion of funds which had been raised, chiefly amongst the European residents of the place, for the benefit of the suffering poor. As the price of breadstuffs had increased more than one hundred per cent., and the value of labor had diminished an equal amount, in the course of one year, and the government still continued to demand the payment of taxes, which, in the most prosperous season, it is difficult for the poor to pay, it was evident that some measure ought to be adopted for their benefit. Accordingly several thousand piastres were raised, of which nearly two hundred dollars were put into the hands of Mr. Pease, to distribute at his discretion. As he was fully aware that the task was truly delicate, and perhaps it might be difficult to satisfy all parties, or at least escape entirely bad imputations, he determined to pursue a course which would enable him to give the most strict account of every para expended. As,

moreover he knew but very few of the poor, he was in danger of being imposed upon by many. He also requested catalogues of all the poor from the archimandrite, (the highest officer of the bishop, who was absent,) and from the priests of the various parishes of the Greek church, and also of those in districts belonging to the Latin communion from a member of that church. The whole number of souls was 819. The far greater part of them were Greeks, a few Latins and Maronites, but no Turks. We have good reason to believe that every person on the catalogues was poor, though perhaps not all deserving of charity, and that all of the needy poor were not enrolled. Still, that the most needy might derive all the assistance possible, the catalogues were reviewed by various individuals, and the whole number of souls reduced to 620. Mr. P. then divided the sum equally amongst the whole, (including children,) and prepared tickets for each family, or single person, (267 in all,) which were sent to the priests to be distributed to the poor, who, when they brought them to the house of Mr. Pease, received each his proportion carefully folded in a paper. Fourteen others received a small balance, making the whole number assisted 634 souls.

The catalogues gave us some interesting statistical results which we insert.

The number of persons in a family was, on an average, less than two and a half. Of the whole 267 families which were assisted, one eighth only had both husband and wife. The widows formed of the whole number one third. The widows, deserted wives, and old persons formed two fifths. The other single persons and heads of families were chiefly women, whose age, circumstances, etc., were not described. Of the whole 634 persons, 307, or nearly one half, were children. Of the children, 140, or nearly one half were known to be orphans, i. e. destitute of their father or both parents. The blind formed one eighteenth of the whole. The blind, lame, sick, idiots, widows, deserted wives, old women, and children, amounted to 489, or about three fourths of the whole. When you remember that a little more than one sixth of the christian population received charity, you will be able to form some idea of the truly wretched condition of this people. Mr. P. gave about two weeks of almost constant labor to this work. But when we reflect that he thereby was the means of alleviating some misery, that the American name became better known, and American influence more extensively felt, and that the hearts of the people were affected with gratitude to us, it cannot be doubted that it was time well spent.

After mentioning that Messrs. Thompson and Ladd attended the general meeting of the Syrian mission, held at Jerusalem, the brethren notice in the following manner the protecting care of their Heavenly Father during that journey.

The next day, after taking pratique at Beyroot, it was announced by the physician of the quarantine, that one of the crew of the vessel which brought them from Cyprus had the plague; and an addition of fourteen days' quarantine was imposed on the rest of the ship's company, although at the end of the week they were released, the physician having discovered that he was mistaken. At Jaffa, in a few days after they left, the plague broke out in the house of the Russian consul where they dined, and carried four of his family to the grave. Again they were exposed to the plague in Jerusalem, and they barely escaped being shut in that city by a cordon drawn around the walls, and also of spending forty days' quarantine on the confines of Beyroot, a day or two after they left for Cyprus, which, had it been sooner known, would have impeded their departure, and occasioned a long quarantine in Cyprus. Thus strikingly were they saved from the pestilence which walked in darkness, and destroyed its victims at noon-day, and also from the loss of at least two months more of their time. They found the plague entrenching itself in their own field of labor when they arrived, and threatened to add new judgments upon a people already afflicted by famine, and the effects of a tyrannical government. Its ravages here, however, have been exceedingly limited.

Issues of Books and Tracts—Reception by the Archbishop—Schools—Preaching in Greek.

The issues from the depository during the last six months, have been 2,046 copies, including seventy-four copies of the Scriptures, to wit, fifty-six New Testaments, fifteen Psalms, two greater Prophets, one Pentateuch. Most of these have been bestowed gratuitously, though many have been purchased, either at cost price, or a less sum. Of these 159

copies of the ten Commandments were sold at a cheap rate, in a very short time, to children. We rejoice to sow such seed, especially in such a soil, and cannot but hope that these children will grow up with better ideas of the spiritual worship of one God and one Mediator than their parents have.

After the return of the delegation from the general meeting at Jerusalem, mentioned above, the whole mission company, in the month of June, proceeded on a tour for the distribution of books and tracts, visiting Famagousta, Salamis, Cythaala, and Nicosia. Along their way they were encouraged by the constant calls which they received for tracts, the demand not diminishing as they drew near the residence of the archbishop of the island. Of their reception and treatment at his monastery, they remark—

On Tuesday noon we were all welcomed into the metropolis of the archbishop of the island, and very hospitably entertained for three days in his monastery. It was not a little gratifying to find that the archbishop and his retinue still apparently cherished good feelings towards us. Nay, it was a high source of satisfaction to see that they have not yielded to the artifices which have been practised to prejudice them against receiving the proffered assistance of evangelical missionaries. On the walls of the archbishop's Lancasterian school-room hang the lessons issued by Rev. Mr. Temple last year, and presented by our station soon after the plague of persecution passed through the island; and we rejoiced to see bright-eyed Greek youth committing them to memory. It was pleasant also to see some classes studying the Greek Alphabetarion, and Watts' Catechisms, etc., from our press; and especially grateful was it to notice the Diglott of the British Bible Society in the hands of an advanced class—a school-book of the highest promise to the morals and best interests of youth. The teacher, who is a deacon of the archbishop, acknowledged before his scholars his obligations to us for our books, without which he could not proceed with his school, and requested us to send him nine geographies and nine psalters, to supply classes in the school. At our request, he examined several classes, and allowed us to present a tract to those who excelled, and to each pupil who could read well. The number thus rewarded amounted to about fifty, who were well pleased with their books, and carried them with joy through the streets to their parents.

We were eagerly pressed for our books by the inmates of the archiepiscopate, some of whom are pupils of the Hellenic school attached to the monastery, including also some of the highest officers of the church. We distributed among them about 130 copies, large and small, and presented also some choice works to the principal officers of the archbishop. The archbishop has not disappointed the hope we expressed some time ago, in regard to his pursuing the good of his people rather than the bad councils of darkness. May the true light continue to shine from your press upon this people, till salvation crown the result.

Several copies of Arabic books were also presented to the Turkish governor, on a visit which we made to his palace, and accepted. He also allowed the ladies, and one of our eldest children to visit the harem, where they were received with great kindness, copies of the same books above mentioned have been sent since to the secretary of the governor at his request.

The company all arrived safe at home June 15th, after an absence of nine days, and having cause of gratitude to God for the success of our attempts to spread a knowledge of his word. Every evening there were preaching and prayers in Greek, with the natives, two of which were in the palace of the archbishop. Much intercourse was had with the people and opportunity given for them to behold the internal order of christian families and the manners of children under proper christian training. We hope this service, though poor, will be accepted at the hands of our Savior, and its effects not lost on the people.

In respect to schools we have done nothing farther than to pay the rent of our rooms now occupied by the schools, re-established by the Greek committee. At the same time we continue to let them use all our apparatus as heretofore, grant books by gift or sale, and occasionally visit them and remark with the same freedom on the performances of the scholars as formerly. These schools are now in a very critical situation, and it remains for the bishop to return from Constantinople to determine whether they shall cease or not. They have all, however, including the Hellenic, been sustained during the past year by the Greeks themselves, with some assistance from us, mentioned in our previous joint letter.

We are now beginning to preach in Greek, we trust, so as to be understood. We have as yet no regular service, but at the evening worship of Mr. Pease, we continue to have as hearers, not only our helpers in the families, but also occasionally young men from the city, and priests and others from the country. We have likewise, after discussing the subject, determined to commence a more formal service on the Sabbath as soon as possible. From the reception of the public attempts which have been made already in this important department of evangelical labor, and from the sentiments which have been often expressed by the people, as well as the attendance which has been given at the reading of Theotoky's interpretation of the gospels, we believe that a pretty good number would attend. At least, we have learned that the virtue of the little Saxon word "try" is worth trying; nor do we expect to be disappointed in our views of the wants and the sentiments of the people.

LETTER FROM MR. PEASE, DATED AT LARNACA, JULY 13, 1838.

Funeral of a Child of Mr. Pease—Kindness and Sympathy of the Priests.

THREE days before the date given above, Mr. and Mrs. Pease were called to mourn the death of one of their children. After having obtained permission from the Turkish governor, and of the archymandrite of the bishop, to deposit the remains in the protestant burial ground at Scala, the port of Larnaca, the funeral ceremonies were performed on the 11th, when the following interesting scene occurred. Perhaps few occasions could be better adapted to call forth the kind feelings of the priests and people toward the missionaries, and awaken an interest in their behalf.

We had been given to understand that it had been the custom for the Greek priests to precede the corpse on such occasions to their church, and that then they allowed the friends of the deceased to perform the remaining services according to their own custom. They expressed a wish to do so on the present occasion, and a willingness that at the church we should perform our accustomed services. At first I declined, as I feared they might be unwilling to dispense with some services, which, if not wrong, are at least superfluous. But as some of my Greek friends assured me that their chant is not only not objectionable, but perfectly proper, and as I perceived that my refusal might be construed into a declaration of war, or contempt of the priesthood, I consented, on condition that they should leave the cross, the cherubims, the incense, etc., at home. Mr. Ladd led the services at the house in English, in the presence of nine or ten persons who understand our language, and a considerable number of Greeks. Before he closed, the priests arrived, wearing only their robes usual on such occasions, and having conformed in every respect to our wishes. The procession was led by the janissary, (armed Turkish servant, or constable,) of our consul, and two others, belonging to two other consulates, sent as a token of respect to us, according to the custom of the country. The priests followed, chanting the funeral dirge, to the church. The corpse immediately succeeded, borne by four men, having for a pall the star-spangled banner of our country, supported by several boys belonging to our schools. We and our friends came in the rear, as is customary at home, except that the procession was not so regular as is usual on similar occasions in America. The church was soon almost filled with Greeks and a few Franks. I took a stand where I could see nearly all of them, and when the noise of those who were entering had ceased, I began to address them extemporaneously, in the Greek tongue. I alluded to the case of the Shunamitish woman, who having lost her son, on being asked by the prophet Elisha, "Is peace to thee? Is peace to thy husband? Is peace to the child?" answered, "Peace." (You see I have made a literal translation which gives the peculiarity of the expression in the Hebrew, Arabic, and ancient Greek, better than our own authorised version.) I then told them that we could say the same: and stated the grounds of this our peace, to wit, that God does that which is right and best, and that in 1 Cor. 15th chap. he has promised a glorious resurrection to all those who love and obey our Lord Jesus Christ. I followed these remarks by exhorting parents to instruct their children in the knowledge of the word of God, that they might appreciate and appropriate the blessed promises contained therein, and spoke a word of consolation to those who, having been afflicted as we now are, faithfully obey God. It was a blessed moment! Several wept, and all gave the closest attention. I have not had so silent, so attentive, so solemn an audience since I left America. But to

think that in the depth of my afflictions, I was preaching the glorious gospel of the Son of God, to my beloved Greeks, in my beloved Greek, in a Greek church, with the permission and informal invitation of Greek priests, was a privilege I had never expected to enjoy. And I believe that I am the only protestant missionary who has enjoyed this privilege, except the Rev. Mr. Hartley. Is it not time for every missionary in the Mediterranean to gird up his loins for preaching? Can that blessed day be distant? I closed with prayer, and was careful to supplicate a blessing on the archbishop, bishop, and priests of the island. We then went to the grave, and there deposited the remains of our beloved child. Several of our friends having thrown each a shovel-full of earth on the coffin, I returned thanks in Greek to all, and especially to the priests for their kindness and sympathetic attention to us strangers in this far distant land, and then we departed. We had the sympathies of all, and I could see it in their eyes and countenances. Many wondered at the magnanimity of soul, (as they called it,) which I displayed in addressing them on such an occasion. They thought it was I who bore up under afflictions, not knowing that it was, as I trust, the grace of God working in me.

What shall I say? We are afflicted, but not cast down, and I trust God is glorified. We love the Greeks more than ever, and we feel grateful to their priesthood for having shown us such a favor as we should never have received in a Latin church. Tell American Christians to pray for the Greeks, and especially for their priesthood, that they may become enlightened and fitted for their duties. They are generally ignorant, but simple-minded men; and if we could only secure their confidence by freely mingling with them, and performing kind offices to them, I am persuaded that we might do them much good. It is easy for us to bring against them charges of superstition, of wilfully blinding the people, etc.; but this will not enlighten them, nor make them liberal nor holy, nor increase their love and confidence in us. Let us place ourselves in imagination precisely in their condition; let us imagine that we had been brought up as they have been; let us study their church books, history, etc. etc., and I am sure we shall be far better prepared to do them good than we now are, and far less disposed to ransack history to expose their bad qualities and bring them and their church into contempt. God grant that no missionary may engage in a Greek controversy like "the Catholic controversy" which has been waged in America. It is not the cold intellect, but the warm heart, which must carry on this warfare. We must not only love the Greeks, but make them feel that we love them, if we would do them good.

And I am persuaded that we shall secure this, not so much by exposing the quarrels of the church, and aiming to bring their organization and rites into disrepute, as by appealing to their guilty consciences and pointing them earnestly and affectionately to the Lamb of God which taketh away the sins of the world. Should we pursue such a course, perhaps we may yet be freely admitted into their pulpits; at least, I am sure we shall have attentive auditors at our houses or schoolrooms, and see sinners converted to the obedience of the truth.

Turkey.

JOURNAL OF MR. GOODELL AT CONSTANTINOPLE.

Progress of Christian Knowledge and Reform.

NOTICES of Izar and the family to which she belonged were inserted at p. 225 of the last volume.

May 2, 1838. The mother of Izar called. She sometimes appears to be very impatient under the troubles of life, but still clings to this world with both hands, as though it were the only thing worth possessing. I urged on her the importance of improving her afflictions. The little female school under the care of her daughter still continues. Twenty-five have already left the school; and though in America their education would be considered scarcely begun, yet is the little they have learnt worth something. It will enable them better to read the good word of God, as it becomes circulated in their nation. It has contributed to give an impulse to the course of female education; and we trust the fruits of it will one day appear.

7. Monthly concert. To-day we received interesting intelligence from Persia of the work of the Lord on the minds of some English residents there; from Nicomedia, of the spirit of inquiry and seriousness awakened among some of the Armenians of that place; from Smyrna, of the "times of refreshing" in the mission and other families; and from Odessa,

of the continuance of the revival which was commenced a year and a half ago in that city. Showers all around us; and truly "there is a sound of abundance of rain." Oh may the whole of this dry and thirsty land be refreshed!

18. Our christian brother H—s, called and spent the whole afternoon with me in reading the Holy Scriptures, and asking the meaning of various passages. He said he felt the need of these little meetings we used to have together, and regretted he could no longer attend to them; but he is now constantly employed from morning light till long after the stars appear, in the Lord's service. It is remarkable that he never complains of weariness, never appears discomposed, and is at all times the very picture of health. He informed me, that one of the teachers he employed in his high school was now in an interesting state of mind, and he requested my prayers especially for him. "And oh!" contined he, "that we had pious bishops and priests to preach to us and pray for us!" I referred him to the time when he and his christian brother S. not more than half a dozen years ago, used to go away alone and pray, and then say to one another, "Oh that we could have a high school! Oh that some rich individuals of our nation might be raised up to contribute of his substance for this purpose!" And now, said I, look and see what God hath wrought! He hath done exceedingly beyond all you then thought of. Go, then, and do as you did before. Pray for your bishops and priests, and you will find that God is as ready to hear and bless now, as he ever was before. "True," he replied, "his hand is not shortened, that he cannot save; nor is his ear heavy, that it cannot hear. We asked and hoped for much; and he has already very far exceeded our most sanguine expectations: and he is still able to do exceeding abundantly above all we can ask or even think."

He informed me that the patriarch and all the great bankers, the chief men of the nation, went one day last week to see the school, and expressed their unqualified approbation of it. J—k Aga, the head of the bankers, spent the whole day in the school, and made the most minute inquiries into every department. He has since sent a man to take the dimensions of rooms, seats, benches, etc. in the Lancasterian department, in order to introduce the system into the school at Orta Koy.

The following incident which he related to me, shows the change which is taking place in the feelings of Mussulmans.

H—p, who teaches geometry in this high school, had a quarrel a few days since with the Turkish boatman he employed, and in an unguarded moment he reproached the religion of Mohammed. He was forthwith seized, and carried before the proper tribunal, where he was tried and found guilty of death; but the punishment was immediately commuted for the bastinado and the bagnio. His mother, who had a short time before prescribed with success for the sultan's son, when sick with the scarlet fever, and about given up by his physicians, now hastened to the royal gate, and informed the prince of the eunuchs of the situation of her son. This officer immediately sent and took him from prison, and after admonishing him to beware in future of getting into any quarrel with Mussulmans, set him at liberty. As soon as it came to the ears of the sultan's son, he sent for him and told him that he understood he knew many things and was able to teach geometry, astronomy, and the sciences; and that he must not, therefore, expose himself to the rage of the Mussulmans, but let them entirely alone. As if he would say, "They are illiterate, bigoted, and vulgar; keep out of their way, and have nothing to do with them." H—p promised to take heed to his ways in future, and came away proud of the acquaintance he had formed with the young prince, the heir apparent to the throne.

School at Orta Koy—Priests from Nicomedia.

22. An old friend of ours, from Orta Koy, whom I had not seen before, since he left me in the street more than a year ago, crying out "Aman! aman!" so piteously, [vol. xxxiv, p. 223] on hearing of the closing of our high school, called on me to-day. He said, that they were to have a Lancasterian school at Orta Koy, and that he had come with the salutations of the director to request a set of the cards from us, and to ascertain also where slates and other necessary apparatus were to be procured. He seemed perfectly overjoyed. I referred him to my last interview with him in the street, and told him we should learn to trust in God even in the darkest times. He can bring good out of evil, and light out of darkness, and order out of confusion. With him is no darkness at all; but he sees the end from the beginning, and his counsel shall stand, and he will do

all his pleasure in spite of men and devils.

At a subsequent call he informed me that the reason he felt and expressed so much sorrow on that occasion, was, that he fully expected that the enemy would now triumph; that they would utterly extinguish every light that had been kindled, and crush every sincere inquirer after the truth; and that, therefore, on leaving me so abruptly in the street, he had hastened home, got his passport, and left the capital immediately; and that he had been absent a full year.

I gave him a set of the Lancasterian cards in Armenian, which he had requested for the school; for which he seemed unable to express his joy and gratitude: and at a subsequent visit, he brought the salutations and thanks of bishops, priests, and people; and said, that next to God, their eyes were directed to us for aid and assistance in this matter. A remark of the head priest of the village, that he had known us for many years and had never seen any thing in us but good, was repeated by him to us with animation, and I doubt not with real thankfulness to God; though, being a timid man, he would, most likely, in case of danger, real or apparent, run away again.

23. I was visited to-day by one of the two pious priests from Nicomedia, both of whom are officiating in a church in a neighboring village. He said that there was, after all, much knowledge of the truth mixed up with the superstitions of the church; and that we must pray for the Holy Spirit to make use of the truth in softening and sanctifying men's hearts. Then would the superstitions, together with all the abominations, flee away, as the chaff before the wind, or the shadows before the sun. I told him that should the church become thus purified, they would no longer be cursed with Mohammedanism; they would find that it could not exist with pure Christianity, but would either be entirely driven from the country, or assume some other form. But if the very light in the church be darkness, how great is that darkness! As I had just been reading Williams's narrative, I gave him some account of the rapid and wonderful changes that had taken place in the South Sea Islands; of the churches that had been gathered; of the schools that had been established; of the joy some parents, on seeing their remaining children happy at school, expressed, that they had not murdered them all, when in the days of their ignorance they practised infanticide; of their contributing the first money they ever possessed, in order to send the blessings of the gospel to others; of the marked difference which would obtain between the subjects of Christ's kingdom, and the subjects of Satan's kingdom, in their very appearance as well as practice; and of the appropriate title by which the christian party were in some of the islands distinguished from the heathen party, viz. "*Sons and daughters of the word.*" Many interesting facts in that narrative I have mentioned at different times to several of our native brethren; and it always causes thanksgiving to God. It leads our thoughts to Christ and to the great salvation, and we break forth with Paul, THANKS UNTO GOD FOR HIS UNSPEAKABLE GIFT.

June 4. Monthly concert. An interesting day. The other pious priests from Nicomedia and our christian brother, Panayotes, were present; and the latter made one of the prayers in Turkish. As they came a distance of little less than ten miles, they both staid with us over night. We had much conversation with the priest on the Holy Spirit's convincing the world of sin, of righteousness, and of judgment—a good subject for discussion with this people, and always a token for good, when introduced, as in this instance, by themselves. The Armenian patriarch, being an old acquaintance of this priest, and of the other associated with him, is now spending several weeks with them; and as they have daily and unceremonious intercourse with him, they resolved to speak to him freely on the necessity of a revival of evangelical piety in their church; and the particular object of this priest in coming down on this occasion was, to request our special prayers in reference to the conversations they intend to have with him on this subject. May the Lord be with their mouth, and be with their heart, and give them 'an unction from the Holy One, that they may know all things!'

27. Mr. Panayotes informs me that he has now interesting meetings with these two Armenian priests in his village, and that they wax stronger and bolder every day. The patriarch is still with them, with whom they have a frequent and free interchange of thoughts on religious subjects. He one day remarked to them that many observances in their church were not Christianity, and that they would not probably exist ten years lon-

ger. These priests, as you already know, [vol. xxxiv, p. 461] were of the evangelical party at Nicomedia. Indeed the spirit of inquiry there originated with them. And we have recently learnt that among the means employed by the Holy Spirit in bringing one of them to the knowledge of the truth, was the Dairyman's Daughter, a tract in Armeno-Turkish, printed at our press, which it appears I left in that city on my way to Broosa, seven years ago. The individual to whom I gave it, with several other of our tracts, has to this day remained unblest. But this tract passed on from his hands, and has thus been, indirectly, the means of benefitting all those who now constitute that precious little brotherhood; although it was not originally given to any of them, nor to my knowledge does any one of them know to this day, who it was that prepared the tract, or who it was that left it in their city. What a sweet comment on the text, "Cast thy bread upon the waters: for thou shalt find it after many days!" And on this also, "In the morning sow thy seed, and in the evening withhold not thine hand." Oh how many beautiful plants may, with the blessing of God, hereafter spring up, unobserved, from the good seed, which is scattered here and there! May I be encouraged in future to "sow beside all waters!"

Death of the Sultan's Daughter—Sabbath-School Conversation.

July 3. The sultan's second daughter, who was married two years ago to Seid Pasha, died last night, and was buried early this morning. I feel reproved for not having prayed more, in time past, for the sultan and his family. We enjoy protection and great peace and quietness under his reign, and in what better way can we repay him, than by remembering him and his sons and daughters in our intercessions? They suffer pain and affliction, and they must die, as well as others; and in a dying hour, where can they look for comfort, if they know not the power of the gospel? It is affecting to visit the mausoleums of former sultans, where their whole families lie buried in stately sepulchres, corresponding to the age and rank of each individual. Their tombs are covered with large and splendid cashmere shawls; candles burn before them by night, and imams are there, chanting the Koran at all hours. But their dust is like common dust. Their glory is departed. The festivities at their birth or at their marriage, or at their investment with the insignia of royalty, or in commemoration of the victories they achieved, as well as the solemnities of their funerals, are all ended. They have gone to that other world, of which they thought little while in this: and if they went unholy, they are "unholy still."

21. In returning early this morning from San Stefano in a boat, when we were just opposite the sultan's powder manufactory, a part of it blew up. The cloud of smoke that went up was tremendous; and a shower of saltpeter afterwards came down upon us, although we must have been more than a mile from the shore. We have since learnt that more than five persons were killed.

37. A terrible storm of thunder, lightning, hail, wind, and rain. Many boats were destroyed, and about a hundred lives lost. Time is ended with them, and eternity—oh that unlooked for and much dreaded eternity! has come on.

29. Av—s and another young Armenian friend were present at our little Sabbath school this morning. I endeavored to improve the solemn events of the last few days, when so many souls have been called away unexpectedly into eternity, and to awaken their thoughts to the importance of immediate preparation for death. Av—s is a sober minded youth, and always listens to religious instruction with much apparent interest. Of the portion of Scripture which he recited, I gave a short exposition, and made a personal application in my usual way, and finding that his young friend had just begun to be a shepherd, I turned and introduced him to Abel, Jacob, Joseph, Moses, David, and those highly favored ones on the plains of Bethlehem, to whom the angels appeared at the birth of Christ. Speaking afterwards of walking with God, like Enoch and Noah, they inquired respecting the long lives of those antediluvian patriarchs. "Were their years reckoned on the same scale with ours?"

Ans. We have every reason to believe that the years mentioned before the flood were of the same length with those mentioned after the flood, because they are both of them mentioned by one and the same writer, viz. Moses: and because also the decrease of the age of man after the flood was gradual, and not all at once, showing most clearly that the change was not in the length, but only in the number of the years they lived.

"But why did the antediluvian patriarchs live so long?"

Ans. One reason was that they might replenish the earth; for they had sons and daughters till they were eight hundred years old. And as it is not likely they had any books at that early period, another reason was, in order to preserve a knowledge of God, and a faithful account of the creation, of the fall of man, of the promise of a Savior, etc. Methuselah, for instance, was contemporary with Adam more than 240 years, and with Noah from his birth till the very year he entered into the ark, 600 years; so that in case infidel opinions should gain ground, or fictitious narrative should usurp the place of sober history. Methuselah could ask Adam, and Noah could consult Methuselah; while Shem, Noah's son, who also lived a hundred years with Methuselah, and almost as long as Abraham, could tell the whole to "the father of the faithful," or even to Isaac, the child of promise.

Aug. 2. Two Armenian teachers called from Samatiah, a district of the city of Constantinople. They brought the compliments of the bishop, and asked for four sets of the Lancasterian cards for their large school, which they have just fitted up for this new system. I gave them one set, and they bought the others.

7. Our christian brother H—s called. He had been to see the Jesuit's college at Galata: and the superior had talked with him a great deal about the pope, and not a word about Christ. "I marvelled greatly at this," said he.

Sept. 2. One of the evangelical priests from Yeni Koy called, and we had an hour's sweet and refreshing conversation on the glorious gospel. He said it seemed as though God had sent our christian brother Panayotes on purpose to comfort them; and that, although he was of one communion and they of another, yet he was "a dear brother in the Lord," and "a helper in Christ Jesus." Oh if there were but ten such in that village, he continued, what a heaven we should have! Well, I replied, we shall soon be in a village where all are such: yea, where all are perfect. And if we do not find perfection here, and even if we meet with much opposition in our work, still we must not be discouraged. The disciples were at first completely cast down: they had not sufficient confidence in Christ to bear them up; the whole nation had rejected Christ, and every thing turned out differently from what they had anticipated. But He was leading them by a way they knew not, and finally did for them, and for the world, infinitely better than they had ever conceived. So we must have entire confidence in Him, otherwise we shall dishonor him as they did, and our heart will be troubled as theirs was. We must commit ourselves and our work wholly to Him, and daily "tell him both what we have done, and what we have taught."

EXTRACTS FROM THE JOURNAL OF MR. SCHAUFFLER.

May 26, 1838. For some time past conversation has been had with the German and Italian Jews here, relative to a school for their children. They seem not only willing, but very desirous to have such a school established. To-day Mr. B., the chief of the Austrian Jews, called upon me in reference to this subject, and we had a long and pleasant conversation upon it. He promised to ascertain the number of scholars, and converse with the parents, and then call again.

27. Last Sabbath I preached from Matthew 7: 13–14; subject, The way to hell. To-day I took the same text; subject, The way to heaven. To-day the hearers were unusually solemn and attentive.

June 3. Pentecost. Our small place of meeting was too small to-day. Several could not be accommodated with seats. I preached from Acts 2: 1–47.

4. Divine service again in the morning. Not many present. I finished the subject of yesterday.

On the 5th of June Mr. Schauffler embarked for Smyrna, (Mrs. S. having gone down some weeks before,) with the hope of deriving benefit from a short period of relaxation from his labors, where he remained till the 23d. Mrs. Schauffler formerly taught a school of Greek girls in Smyrna, to which allusion is made in the next paragraph.

Mrs. S. has had repeated interviews with her former pupils and they all appeared very affectionate and kind, notwithstanding the hostile position which the Greek church has taken and still maintains against the missionaries. It was gratifying for her to observe that most of the female schools now open among the Greeks and supported by them, are taught by her pupils. Thus her influence continues to be felt; and although the Greeks are charged sweepingly with ingratitude by many, the pupils of Mrs. S. appeared uniformly grateful for what she had done for them in time past.

30. Mr. A., a pious German tailor now resident at Broosa, after a late call here on business, took with him a number of old Testaments in Hebrew, and Hebrew-Spanish Psalters. He now writes that they are all scattered among the Jews, who received them with great avidity as soon as the chief rabbi there had given permission to that effect. Most of the copies were sold—few given away. The last twenty-six copies of our Psalter were bought by the son of the chief rabbi for one hundred piasters. It seems to be a fact that the anathemas pronounced here upon our books do not materially effect other cities.

Letters received from South Russia during the period comprehended in this communication, continue to report a most interesting state of religious feeling, and we may hope with more confidence than ever, that the Lord has yet much people in that realm whom he intends to call from darkness to light by the application of the means of grace and the operation of his Spirit. There is a great opening for the dissemination of Scriptures and tracts there.

The health of my family during the summer has been unusually good, though we spent it in the city. No interruption of labor has occurred. Having been exempt from plague the last summer, we have not only enjoyed the feeling of comparative safety, but have also been spared much trouble, not being obliged to keep up those prophylactic measures which the prevalence of this disease renders necessary, and have had consequently more time for work, and more unrestrained intercourse with the people around us. May the Lord pardon the sinfulness of our most holy services, and bless our feeble efforts to promote his glory and to save sinners from eternal ruin!

Madura.

LETTER FROM MR. POOR, DATED JULY 10, 1838.

AFTER remarking that he had been enabled to prosecute his work in quietness, and without interruption from ill health or other causes, Mr. Poor gives an account of his—

Labors connected with Schools—Book Distribution—Sabbath Preaching.

My daily business is to make known the gospel to the inhabitants of this city. This is done chiefly through the medium of schools, now twenty in number, under my superintendence. The only step in advance worthy of notice, since my last quarterly was written is, that I have succeeded, after encountering some opposition, in assembling the readers from our several schools at a central place twice a month, for the purpose of being examined together in christian lessons, and exercised in reading printed books.

The class of monitors, twenty-five in number, who come daily to the mission-house to be instructed, are making commendable progress. Every lesson they learn is something in advance of what was before known in the city. Seven of these monitors have recently had their monthly stipends raised from half to three quarters of a rupee monthly, in consequence of having arrived at a certain stage in their course of study. The advantages arising from instructing this class of monitors, make the nearest approach to the advantages of a boarding-school. Our knowledge, however, of the native character forbids the hope that it can become fully a substitute for one. Indeed a boarding-school is necessary in order to secure, to the greatest extent, the advantages of day-schools.

The semi-monthly meeting continues to be punctually attended by the school-masters and monitors. Their course of reading for the last quarter has been the epistles to the Romans and to the Corinthians.

In the latter part of April the great annual festival was held at Madura. On this occasion people assembled in greater numbers than on the two preceding years. About this time we received supplies of the Tamul Calendar for the current year, commencing with the month of April. The Calendar is an annual miscellany, scientific and religious. It is the most popular book we have for distribution. The desire of obtaining a copy brought numbers of applicants daily to the mission houses, for fifteen days, during the continuance of the feast. A large portion of my time was spent in conversation with individuals and small companies from different and distant parts of the district. Many of them were persons who visited us last year, and received books. Two circumstances of an encouraging nature arrested my attention. (1.) That the people were making progress in their ability to read the printed character; and (2.) That not the almanac only, but printed books of all kinds are now acceptable to the people, whereas formerly it was not reputable to receive books from the mis-

sionaries. In the midst of the feast, while the city was thronged with people from the country, the stated meeting for schoolmasters was held. On this occasion I furnished them with upwards of one thousand almanacs, tracts, and gospels, to be presented to their friends from abroad. They were much pleased to be intrusted with such presents, as it made them persons of some consequence in the estimation of the people. I have good reason to believe that these books were far more judiciously disposed of, than those which we distribute promiscuously in our intercourse with the multitude.

At the commencement of the year two 'reading-rooms' were opened, the one at the north and the other at the west gate of the city. These rooms were formerly occupied as guard houses, and are gratuitously furnished for the present by the kindness of J. Blackburn, Esq., the collector of the district. The circumstance which first suggested the expediency of having such a room was, that I was much incommoded by persons calling to look at school-books which we had for sale. Such books are now deposited in these rooms, together with a list of prices. This measure has freed me from a real annoyance. The more important objects, however, secured by opening these rooms are, that they are important places for reading and distributing tracts and Scriptures, and for preaching the gospel to the people. The two rooms are open every forenoon, Sundays excepted. At each are to be found printed books in seven languages, known at least by some few in the city, viz. Tamul, Teloogoo, Hindostanee, Persian, Mahratta, English, and Sanscrit. The man who is in daily attendance at the west gate is a native Christian from Tanjore, and formerly in the service of that mission. He is competent to read the Scriptures and tracts, and to say something in defence of Christianity. The man at the north gate, which is the more important place, was formerly employed as a writing master in our English school. He is as much a Christian perhaps, as a man can be, who still wears the badges of heathenism. His knowledge of the Hindoo system, and the low estimate he has of it, give him great advantages in his intercourse with the people, in pointing out the comparative advantages of Christianity. He appears to think himself a Christian, and cannot be made to feel that his wearing the badges of heathenism is any decisive proof to the contrary. Each of these men is furnished with a written copy of an address from me to the inhabitants of the city, setting forth the substance of the message which I wish to deliver in person to every individual. This serves them as an easy and continual introduction to the subject of Christianity with every new company who call at the rooms. Some appropriate training has been found necessary to bring these men into our views and feelings on the subject of furnishing all who can read with a tract or portion of the Scriptures. As I am on our own ground, when I address the people at these rooms, I have met with but one instance of being interrupted or treated with disrespect.

The stated service in the English school-room on Sabbath morning, attended principally by the teachers of the city* schools and the English school children, has been continued through the quarter. My course of preaching on the Sabbath, since I have been at Madura, has been different in some respects from that pursued at Jaffna. Here I have made it a prominent object to make the people acquainted with the letter of Scripture, or to bring to view the contents of the Bible as a whole, attending at the same time to the evidences of the inspiration of the Scriptures, especially the internal evidence. This has induced me to a great extent to read large portions, with small comments, rather than to preach sermons in the usual form. The heathen evidently attach more importance to what is written in the christian Veda, or Bible, than to verbal statements from the missionaries; and this in proportion to the evidence we can get before them that the Bible was written by the inspiration of God. It is important, however, that missionaries prepare sermons with care and accuracy on this whole subject of christian theology, having special reference to the monstrous notions and prejudices of the people. I have of late recommenced to some extent my former method of sermonizing, which I design to continue. In regard to the results of my labors I am not yet permitted to speak with decisive evidence of the effect of the word in the conversion of souls. On the contrary, the more closely I come into contact with the minds of the people, whether heathen or Mohammedans, the farther do they appear to be removed from a cordial reception and an open profession of the gospel. Hence we are made to feel that their state is most woful, and that

* City and Fort are synonymous terms here.

nought but the sovereign, almighty grace of God can reach and relieve their spiritual miseries. From all this, however, in connection with the command and promise of God, we would gather fresh strength for fresh exertions, even unto death, believing it to be our privilege even now to rejoice and to sing, by way of anticipation, the songs of Zion, already prepared for celebrating the universal triumphs and glories of the cross of Christ.

LETTER FROM MR. COPE, DATED AT MADURA, JULY 2, 1838.

OWING to her impaired health, it was thought advisable, in March of last year, for Mrs. Cope to visit the mission in Jaffna, Ceylon. In the following month Mr. Cope also repaired to Jaffna to accompany his wife on her return to Madura. Having visited the several stations and become familiar with the affairs of the mission, while remaining some weeks in the district, he has communicated below the impression made upon his mind by what he witnessed.

General Remarks on Jaffna—Painful Results of the Curtailment.

To one approaching Jaffna, the shore has very much the appearance of the Coromandel coast in general. The low sandy beach appears to be covered with a dense grove of palmyra and cocoanut trees. But when a landing is effected, so level is the whole surface of the island, that the trees, which seemed to grow on the beach, are now seen to be perhaps a mile in the interior. As on the continent, so here, enterprise is dead. The people live at ease, quiet and secure, only anxious for the most part to obtain a bare living. With a soil by nature as fertile as any part of India, and a population not half so great as the island could well sustain, many are in absolute want. Wherever there is a considerable grove, there the people build their huts of mud and palmyra thatch, and there are the gardens, if gardens they may be called, being at best, but a few plantains, cocoanut, jack fruit, or mango trees, growing in the same order as they had sprung up, without any cultivation. It has been said, to the reproach of the Tamulians on the continent, in allusion to their passion for tanks, choultries, etc., that their taste runs only on "cut stone and muddy water." But even this cannot be said of their brethren of Jaffna. I did not notice a single good tank, or any temple or choultry better built than the meanest that abound in this region. Who has not heard and sung the "spicy breezes" of Ceylon. In America I have often passed through groves, and even open fields so blooming that the air was loaded with perfume. I have stood on the mountain that overlooks the Hudson, and have trod the shaded walks of many a lovely village. I have climbed the cliffs of the Kentucky river, and have stood in the rich savannas of the west, and I could say, "Every prospect pleases." But here all is changed. The land, as well as the population, wears the livery of heathenism; and while it remains in such a state, will never be desired for a dwelling-place by any man who has tasted the sweets of civilized and christian society, unless it be to do good, or for the most sordid motives.

From the time that I first thought of going to the heathen, the history of this mission had been quite familiar to me. The stations, their location, the names of the venerated men who had labored here successfully, the obstacles met and surmounted, the thrilling accounts of the many visitations of the Holy Spirit which this mission has enjoyed, had been the frequent topic of conversation in years gone by. And now I stood upon the ground. I found the mission, as you may well suppose, under a cloud. A vast machinery in the matter of schools, had just been stopped. The children, who, but a few months before, were gathered at the different stations by hundreds, the burden of whose learning was Jesus Christ and him worthy of all acceptation, were now rubbing ashes and parading the streets to hiss the missionaries as they passed. On every side was heard in tones of exultation, "Ah! it is as we would have it." Some of the most promising of the native helpers, to whom the brethren were wont to point and say, "See what Christianity can do," had been snared in the meshes of idolatry, and had publicly gone away. Added to all this, Mr. and Mrs. Perry had been taken away as with a stroke. But though all this had come upon them, and as suddenly as tidings of evil came to the man of Uz, still the brethren, I am happy to say, were at their posts, cast down but not confounded.

Condition and Labors of the several Stations.

The first station I visited was Panditeripo. Here in the early history of the

mission, a great work had been done. The gospel had been preached extensively and enforced by the most stirring appeals. Many were gathered into the church. But now most of the members have either been removed to other stations, or excinded from the church. The schools, one excepted, were no more. And now, by the removal of Mr. Eckard to Batticotta, the few that still cleave unto the Lord are left, in a great measure, without a shepherd.

Of the seminaries at Batticotta and Oodooville too much cannot be said. I had the pleasure of witnessing the semi-annual examinations at each place. I wish you and those who act in concert with you could have been there. You would have blessed God for the privilege. "It is a thing to be desired." The Batticotta seminary, as it stands now before this population, aside from the healthy influence it has sent forth, accomplishing much for the overthrow of the reigning idolatry, is worth all the time and labor that has been expended in the whole mission. The same is true of that at Oodooville. Of the girls educated there who have made a profession of religion, but one has ever dishonored that profession. On the other hand, many a church member, weak in the faith, and ready to go back to the beggerly elements of heathenism, has been reproved and sustained by the wife which he married from the Oodooville school. Some of these young men have been brought to hopeful repentance by their wives, when the mission were despairing of their return to rectitude. These seminaries alone, if well sustained, must in time overthrow that fabric against which they are levelled. I was struck with the examination at Batticotta. It was held in the church, and many heathen of good caste and some brahmins were present. As the examination went on, the countenances of the heathen gave evidence that they felt the force of many of the proofs, brought forward by the students to confirm the system which is here taught. The seminarists and graduates, of whom many attended, on the other hand seemed to enjoy the exercises much. It is at such times, especially, that they see how firm is the ground on which they stand. The students, both at Batticotta and Oodooville, as far as from my limited knowledge of the language I could judge, acquitted themselves well. What I saw more than confirmed the opinion I had formed of the high utility and blessed influence of these seminaries planted on heathen soil. May they never want the fervent prayers and liberal supplies of those through whose instrumentality they were commenced, and by whom they have been sustained so long.

The station at Tillipally has been much favored in days past and has still great promise. The congregation on the Sabbath consisted of the English school, the native helpers, and a few church members. I exhorted them to be of good courage, and to quit themselves like men, as on them must eventually devolve the work of christianizing the land. I had but to look through the lattice of the church window, beneath which reposes the dust of Mr. and Mrs. Richards, Mrs. Poor, and the first Mrs. Woodward, to give the thought the intensity it may well take from thence.

Manepy awakened many pleasant yet mournful recollections. Here Woodward labored and prayed, and here he and his successors have left the impress of their piety and zeal. Under the diligent hand of Mr. Miner, the ground and buildings have assumed a most pleasing dress of neatness and order. The gardens contain many rare trees and plants, making an ample return for the labor bestowed. But the most interesting, as well as pleasing object here, is the printing-office and bindery—worthy of the mission by whom it was commenced and of the Board which sustains it. I have had some acquaintance with the business, and I can say that I never entered an office or bindery under a better system of regulations. The work executed here is of the first order, and the amount is very considerable. It must tell on the interests of the island, not to mention the field at Madura, which now shares very liberally in its productions.

The stations at Varany and Chavagacherry are in the midst of a dense population, to mould which will be a mighty work. A boarding-school at each place would do well. Perhaps no stations of this mission have suffered more by the recent curtailment of the funds allotted to them, than these. The congregation at Chavagacherry very much resembled that at Tillipally. Long may the brethren now located here be spared to sow the good seed, and to cultivate till the time come when he that soweth and he that reapeth shall rejoice together.

But I have yet to mention what most delighted and refreshed me while visiting here. The brethren dwell together in unity. One in aim and one in action, loving each other, (I am giving my im-

pressions,) with pure hearts fervently. Each seemed desirous to smooth the pathway of the others, and were daily giving proofs that the kindliest feelings were binding together the whole circle. I am sure that here the Lord will command his blessing. This is a paradise that the called of God may every where enjoy, and it is this that shall make the hills and the mountains of the earth break forth into singing. Instead of the thorn shall come up the fir-tree, and instead of the briar the myrtle tree—then righteousness and praise shall spring forth before all nations.

Ceylon.

SEMI-ANNUAL REPORT OF THE MISSION SEMINARY AT BATTICOTTA, DATED MARCH, 1838.

MESSRS. Hoisington and Ward, the principal instructors in the seminary, giving a statement respecting its affairs during the half year just expired, referring to the term which closed on the 27th of December, with a general examination, remark—

The results of that term were, we believe, as satisfactory as usual. We had at the close of it 151 students, in five regular classes. Of these fifty-eight were church members. Of the non-professors about thirty stood as candidates for the church. Among all, there were but few poor students. We had from time to time, in the way of discipline and otherwise, dismissed those of least promise.

There is one event of that term which must not be omitted. We refer to the defection of one of our older and more prominent teachers, Edward Warren 1st. He married a heathen wife on the 11th of December; and is consequently suspended from church privileges, and removed from his office of teacher. He was engaged in the department of Tamul literature, to fit him for which much pains had been taken. He had been receiving much personal instruction from one of the faculty for the space of three years, in order to lead him to an understanding of the nature of language as a medium of thought,—to a knowledge of the universal principles of grammar,—and to enable him to combine in his instructions, so far as might be profitable, the principles of the English and Tamul grammars. He was the only one connected with us fitted for the station. Our loss is great. That department of instruction is consequently thrown back two or three years. But the defection of such a man is a loss in many other respects. It gives the enemy occasion to feel confident, and to speak reproachfully. The enemies of the truth seem to be making, at the present time, special efforts against our infant church, in the way of heathen marriages. A remark from some of the leaders in heathenism, indicates what we have other evidence of, that there is a pretty general determination to prevent the full operation of our system in respect to the christian marriages of our educated youth. The remark was, "The missionaries may fat the sheep, but we will take care to steal them as soon as they are well fatted." All this indicates another, and a very cheering and encouraging fact, viz. that our cause is gaining ground, and that the tendency of our movements to subvert the predominant system of the country is beginning to be seen by the people. They have obviously taken the alarm, and are beginning to exert themselves in several respects as they had not before.

The other term, the events of which also we now notice, ended abruptly on the 10th of March. The occasion of its closing then, and in such a manner, was the lamented death of our beloved brother, Mr. Perry, by cholera. The boys and their parents all became alarmed. The students all left without order, while we were occupied with the dead and the suffering. Of this painful event you have received full information from other sources. We would be still and hear what the Lord would teach us.

The ordinary movements of the term were much as usual. The class of candidates for church membership continued its usual weekly meetings. Towards the close of the term a few more were added to this class, when also some favorable appearances were beginning to manifest themselves in the church and among other members of the seminary. But the premature close of the term, and the overwhelming occasion of it, left no room for the developements of any thing special for which we began to hope. We would now turn our attention to events which chiefly transpired during the vacation in January, as being those of the most serious aspect in reference to the prosperity of this institution.

At the annual meeting of the mission held on the 2d, 3d, and 4th of January, it was found on an inspection of the state of our funds, that great and painful reductions must be made in our operations,

even though we should not re-establish any of our native free schools. It was manifest that the seminary must be reduced. On the first day of our meeting, it was decided that not less than twenty must be dismissed. But after reducing other parts of the system as far as it seemed possible, it appeared that our expenses would run several hundred pounds beyond the appropriation made. On the succeeding day, therefore, the subject of reducing the seminary still farther was taken up, when we were brought to the painful decision that the then existing third class should be dissolved, and that the first two classes should be reduced to thirty each, bringing the whole number down to 100. This order was carried into effect the next week, as soon as the students came together. Five have since returned, on condition of paying their board, and two have been received as day scholars, who live so near as to be able to board at home, and yet attend regularly upon all the duties of the institution.

Consequences of reducing the Number of Pupils in the Seminary.

What is stated below presents the lamentable effects of the pecuniary embarrassments of the mission in a somewhat different, though not less painful aspect, than was given to them by former communications.—Relative to naming and supporting children, the reader is referred to page 74 of the last number.

1. We have now more than fifty names unappropriated. These we have no prospect of being able to appropriate for some time,—indeed, judging from our present prospects, for some years to come. This we the more lament from the consideration, that the success, and even the existence of many of the little associations which have forwarded these names, depend, in a great measure, upon their accomplishing their specific object. This we know from the communications we receive from them. We hope you will publish the facts in this case, that benefactors may not be disappointed in view of future reports, and that they may understand why they do not hear of or from their beneficiaries.

2. Most of the youth were fine boys of good promise; such, when they left us, as could not elsewhere be found in the country. Some we had supported for one, some for two, three, and more years. But they are now all, with the exception of a very few, who were received into the boarding-school at Nellore, turned back to their heathen friends, to the degrading and wicked ceremonies of heathen temples, to become familiar with whatever is gross in licentiousness, with all that is demoralizing in the example and conversation of heathens. If some of these should be picked up again in future times, much that they had learned must be re-learned, and much which we have done for them must be done over again. And should we take others, they must necessarily be as these were when first received. So that there is necessarily incurred a great and painful loss, to say nothing of the pecuniary sacrifice sustained.

3. We feel that we have lost much by this partial failure in the seminary, in reference to the general interests of education in the district. The English school at Panditeripo seems to have failed already in consequence of there being no prospect of many, if any, being admitted to the seminary very soon. All the other mission central schools must necessarily be affected in the same way, to a greater or less degree. But this is not all. We had come to feel that we had an influence, to some extent, over all the educational movements in the district, especially in English departments, in giving them a more decided christian character. The terms of admission to the seminary included much important christian information. Many of the youth, even in the government schools, where only English is taught, have taken pains to get our christian books in Tamul and have studied them, solely in reference to their admission to the seminary.

The native teachers in the seminary are seven, Henry Martyn, G. Dashiell, D. K. Hassletine, Wiseborn Volk, Alonzo Phillips, William Tennent, and Sanmookam. The classes are four, embracing 108; eleven of whom are not supported by the Ceylon mission. In the preparatory class there are eleven; making the whole number to be 119.

To the patrons of the mission it will be interesting to learn that, some months since, owing to the increasing receipts into the treasury of the Board, the restrictions, which had been laid upon the annual expenditures of the mission, were so far removed, that it is hoped the seminary may be carried forward on its former scale, and most or all of the free schools which had been disbanded may be resumed.

Proceedings of other Societies.

FOREIGN.

OPERATIONS OF THE LONDON JEWS' SOCIETY.

FROM the thirtieth annual report of the society and other documents, the editor of the London Missionary Register has made out the following summary of its proceedings. The society employs thirty missionaries, in various departments of labor, at seventeen stations, on the continent of Europe; exclusive of those employed in Western Asia.

Hamburg.—Mr. Moritz is continually visited by Jews, to whom he is enabled to proclaim the message of salvation, and to offer the Scriptures and tracts: he has undertaken long and useful journeys during the year. Mr. West has traveled through the duchy of Mecklenburg, and also visited Leipsic at the annual fairs.

Cologne.—The Rev. J. Stockfeld has pursued his usual plans for distributing the Word of God in the Jewish schools of a large district, and continues to visit the Jewish teachers and others for that purpose. He has just removed to Neuwied, as offering a more central station, and presenting some other advantages.

Metz.—The Rev. P. J. Oster still resides at Metz, from whence he is enabled to travel in the country of Alsace. His letters and journals shew the difficulties of his work, owing to the infidel views so frequently prevalent among the French Jews. In a recent communication, Mr. Oster has given a translation of a pastoral letter from the grand rabbi at Metz to the Israelites of his district, which shews how the infidel leaven is at work, even among the "masters in Israel." The committee need only call your attention to the following extract:—

God has permitted different religions, according to the different necessities of men, in the same way as, by the same motive, he has created different plants, different animals, and men of different characters, genius, constitutions, physiognomies, and colors. Consequently, all religions are salutary for those who are born in these religions: consequently, we must respect all religions.

In the same letter, dated Feb. 8th, Mr. Oster refers to the general difficulties of his position. It is, however, evident to the committee that it presents encouraging opportunities of patient labor. He writes—

The absence of any assistance of friends or christian brethren, joined to the immense influence of the Jesuits and Romanism, is a very great difficulty wherewith I have to struggle.

So, for instance, Mr. Lacordaire, a most eloquent Roman Catholic priest, from Paris—and probably a member of the Jesuitical body—on his missionary wanderings through France, arrived here some weeks back, on the special invitation of the bishop; and was since holding and intends to hold till Easter, public lectures in the cathedral, to an innumerable auditory of every class of society, and especially of the opulent and learned, and of every religious persuasion—Papists, Protestants, and Jews. The effect which he produced it is difficult to describe: even Jews spoke of him with admiration.

In his first lectures he spoke but on general topics of the christian religion: but afterward he went on turning the arms of his science and eloquence against Protestantism, and protestant countries, and particularly England. He attacked them in such a skilful and persuasive way, that persons unacquainted with the doctrines of the Bible and the history of the Church, (as, unhappily, almost all his auditors were) could not any longer preserve the slightest confidence in the protestant religion and individuals.

How could I stop here, as an evangelical missionary, with the least hope of success, without taking up the defence of the gospel truth against this powerful advocate of popery? I consequently did not long hesitate undertaking, as I thought it my bounden duty, the defence of our reformed christian creed against the insulting aggression of it by the eloquent abbot. I published, in great haste, the two treatises, of which I forward to you a copy. The effect answered to the purpose: the authority of the Jesuitical missionary was evidently broken; and there is, since, such a religious stir among the population of this town, as, since the time of the blessed reformation, has never been the case. Several Jews of my acquaintance expressed their satisfaction; and I can say that their confidence in me has been increased by those publications of controversy; in which, however, as you will observe, I first of all purposed to convince of sin, and to spread the pure knowledge of salvation by faith in Christ only.

Mr. Oster has subsequently been requested by the committee to undertake a journey for the purpose of visiting the Jews in Belgium.

Strasburg.—The Rev. F. A. Hausmeister enjoys much encouragement at Strasburg, in his intercourse with inquirers and converts, and in the zealous co-operation of several pious friends, who constitute a small society for that purpose. The Society for the Friends of Israel at Basle afford great assistance by their persevering care for the converts.

Mr. Hausmeister has visited Basle, and has derived great assistance from the labors of that society: he has also traveled among the Jews of the surrounding country. He will shortly be joined by Mr. Goldberg, his father-in-law, from Dresden, whose increasing infirmities render it desirable that he should be associated with a fellow-laborer, and who will be able to render important aid in giving instruction to inquirers and candidates for baptism.

The committee have great pleasure in laying before you an account of Strasburg, as furnished by Mr. Ewald, on visiting it on his return to Tunis:—

If any place is calculated to be suitable for a missionary station among the Jews, certainly Strasburg is such a spot, because about 5,000 Jews reside there. It is the chief place whereto

the Jews of Alsace resort for commercial intercourse: besides, Strasburg is situated near the dukedom of Baden, from whence constantly Jews come to this place, as also from other places of Germany; and a faithful missionary to the Jews finds work enough, in various ways, in order to do good to the house of Israel: and you know that the labors of our brother Hausmeister have been richly blessed; that many have been brought to the knowledge of Christ through his instrumentality.

Offenbach.—Mr. J. D. Marc has many opportunities of noticing the progress of inquiry among the Jews; and has sent over, from time to time, some interesting evidences of the struggle which is going on. He finds increasing openings for distributing the word of God among the Jews.

Berlin. The committee have already alluded to an alteration in the duties of the Rev. W. Ayerst; who will, in consequence, proceed to Frankfort-on-the-Maine on his return from England, where he has been carefully engaged in promoting the objects of the society.

The Rev. Charles Becker, who was for some time at Magdeburg, and had been subsequently requested by the committee to remove to Frankfort, will now occupy the station formerly filled by Mr. Ayerst at Berlin. He has only spent a part of the year at Frankfort; and, at first, was greatly discouraged by the difficulties in the way of missionary exertion, and by the general character of the Jewish population, absorbed in worldly pursuits and misled by the false philosophy of their learned doctors, Jost, Creutznach, Johlson, etc., who endeavor, to the utmost of their power, to eradicate the very idea of a Messiah. Experience, however, proved that these difficulties were not insurmountable; and Mr. Becker began to find access to the Jewish population, of which he has furnished some details.

Halberstadt.—Mr. Noesgen has traveled through the districts immediately contiguous to his place of residence, and has sown the good seed, though not under very hopeful circumstances. The removal of some difficulties which have hitherto impeded the labors of several of your missionaries will, as the committee hope, enable them to remove Mr. Noesgen to a more suitable sphere of labor.

Breslau.—Dr. Neumann has furnished the committee with much important information respecting the progress of Christianity among the Jews of Silesia. Soon after your last anniversary, he gave a statement, from which it appears that, during the two years previous, fifty-seven Jewish converts had been baptized in the province of Silesia, according to the official statement of the consistory.

Konigsberg.—The Rev. J. G. Bergfeldt still occupies the same post which he has for so many years filled with an evident blessing resting on his labors. Besides his labors in Konigsberg, he has visited Memel, as in former years, disseminating the word of life.

In the course of last summer he had to complain of his stock of Bibles being exhausted, which led to his receiving fewer visits from the Jews. He had, however, ample employment in visiting inquirers and converts at their own houses.

After acknowledging the receipt of a fresh supply of Scriptures, he writes:—

I consider it as no small sign of the advancement of our cause among Israel, that I have been asked repeatedly for the Hebrew Bible with the New Testament, which they would have purchased in preference to others which I offered to them without the New Testament. I do not mean to say that this is the case generally; but even in single instances it is a pleasing fact. When you have an opportunity, I wish you would send me again a supply of the small Hebrew Bible with the New Testament bound together. The young generation of the Polish-Russian Jews are only as it were kept in fetters by their parents and relations, or else we should see numbers of them come forward and profess the christian religion. Our children will, no doubt, see much more striking effects of the missionary operations among the Jews. What we have most to pray for is, that they may be preserved from the spirit of infidelity which threatens to spread very widely among them. Nothing that we can do is better calculated to guard them against it, than the circulation of the pure word of God on the largest possible scale: there, they will learn to distinguish between divine revelation and human tradition and empty fables, which they have been taught to consider as of equal authority.

Posen.—The schools in this province are carefully superintended by the committee of the Posen Society, who report at the close of the year:—

Our seven schools have been frequented by 296 children. It may be some have visited them but a few times, and others very irregularly; yet all who were able to understand have heard somewhat of the saving truth.

Mr. Graf and Mr. Hartmann reside at Fraustadt, from whence they occasionally visit the schools in the duchy, in the course of their missionary journeys. Mr. Hartmann visited Frankfort on-the-Oder.

Mr. Davenport resides at Inowroclaw, and Mr. Bellsom at Bromberg, in the grand duchy of Posen. They have undertaken several interesting journeys in the province, and have proclaimed the gospel to the Israelites who inhabit it in such considerable numbers. The committee are scarcely able to do justice to the importance of this station, by any brief extracts which they might make from the journals already published in the "Jewish Intelligence." The difficulties hitherto interposed in the way of their missionary labors have been removed; and they have received positive permission from the king of Prussia to prosecute their work.

Poland.—Your committee cannot present to you a better summary of the proceedings of your missionaries in Poland than that contained in the report which the mission is required annually to make to the General Evangelical Consistory of the kingdom.

Many details are given under the heads of Warsaw and Lublin. Ten Jews were baptized in the year.

Cracow.—Dr. Gerlach and the Rev. T. E. Hiscock reside at Cracow, where, notwithstanding much apparent discouragement, and great occasional opposition, very important opportunities are enjoyed for disseminating the word of God.

MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN SOUTHERN AFRICA.

FROM the journals of the Rev. Messrs. Owen and Hewetson, missionaries of the Church Missionary Society, stationed at Umgunghlovu, the residence of Dingaan and capital of the Zulu country, pretty copious extracts are inserted below, that the reader may have a fuller history, than communications previously inserted have afforded, of the distressing scenes which were witnessed during the few weeks which followed the breaking up of the missions in Dingaan's country, as narrated at pp. 307—313 of the last volume. The murder of the Dutch delegation by Dingaan, it will be recollected, was on the 5th of February, 1838; immediately after which the Zulu army fell upon the advance party of the Boers. Early in March, an expedition was fitted out at Natal, consisting of white men and natives to invade Dingaan, and take his cattle. In this they were somewhat successful. He soon, however, came upon them with an army and spread terror and destruction in the vicinity of Natal. To this state of things the following extracts from Mr. Hewetson's journal relate. Ambanati was a missionary station occupied by captain Gardiner, within a few days ride of Natal, which had just been abandoned.

Country desolated by War and Wild Beasts.

April 11, 1838. We started this morning at two o'clock; as our neighbors would not suffer us to light fires, and we needed our supper. When daylight came, we discovered that we had left the road, and got into a slough where the elephant and buffalo resorted for coolness: the reeds were upward of sixteen feet high. We got out with a little difficulty; and saw, as we thought, a wild pig. Two of us seized guns; and coming up to the carcase of an elephant, on which the hyænas and beasts of prey had been feasting, a lioness bounded near us, growling as she went. We levelled, but could not get a shot, on account of the grass, which was here up to our arm-pits. It is dangerous to have any thing to do with the African lion; as he is not the gentleman that we read of in books, but a villain, if he can be. We saw numbers of jackals. We outspanned in a lovely plain, called by the Natal hunters, George's Town, abounding with deer, but uninhabited by man;—the remains of a native village telling us, that the devastating wars of Chakka, and his successor Dingaan, had given it to the beasts of prey, who roam unmolested among the beautiful trees, or repose on the rich turf. At last, Ambanati came in view—a romantic spot. On the right, the sea is seen rolling a tremendous surf, while all around little hills caused a pleasing variety of landscape. When we got there, all was silent as death. The benevolent proprietors were now on the deep, and the affrighted natives had fled for refuge to the bush. Every article was exactly in the way that the family had left it: in one place, clothing for the natives; in another, books for their instruction. Alas! that these plans should be entirely frustrated, seems a mysterious providence. I fear that the station will never have an owner, who will supply the place of the good man who has just abandoned it. A few of captain Gardiner's men made their appearance: they looked miserable. They acted wrong in going to war; and nine of them were killed, and the rest did not know what to do. They despised counsel, and suffered.

12. Yesterday evening I started from Ambanati, thinking to cross the Tongat before dark; but could not, as this river had swollen; so that I was forced to outspan in the neighborhood of the Natal army. These worthies had doubled their forces; and as they lay round their fires, they presented the strangest sight imaginable. The natives, to distinguish themselves from the enemy, had put on any thing they could provide: some wore for hats beer-strawers, a sort of sugar-loaf basket; others had on women's gowns, the back in front; others, pieces of calico, etc. Although it was heart-rending to see this fine people about to murder one another, still I could not but gaze at the scene which these creatures presented. I went to their leaders, and endeavored to stop them in every possible way; shewing them the madness of facing a force sixteen times their number; the sin of leading these creatures to certain destruction; and their awful responsibility for such actions to a holy and just God. But I spoke to madmen: they thought of nothing but the Zoolah's rich flocks. I little thought that I should never see them more. I invited them to my wagon, that I might read to them: two came. Just as we had done, one of the sentries ran to us, saying that a herd of elephants were coming, and would attack us. I got out, and heard the male elephant make the mountains and valleys ring with the most terrific noise. The whole troop passed near us; but as we were to leeward, we were not molested. I am told, that if they had got the scent of man, they would certainly have attacked us. The elephant here, full grown, is eighteen feet high; and, if I credit those who hunt them, he is not the grave creature described by travelers, but the tyrant of the desert; and the sound of this trumpet seemed to confirm it. I never heard this strange noise spoken of until to-night. On returning home, we met about 500 natives, armed with assagais and shields; while in the rear were a considerable number of women, carrying Indian corn for the army. As they passed, they sang the wild war-songs of the country; the whole party accompanying the singer with their elbows, wrists, etc., and joining in the chorus, which was merely a repetition of "Huz, huz."

14. I got home in safety, after traveling through a country in a state of war, and inhabited only by wild beasts. In this journey I saw, as far as the eye could reach, luxuriant grass, green as a garden of leeks, evergreen trees, hill and dale, all in pleasing variety; all without one human soul, or one beast that acknowledged man as his master.

17. I wandered this day through the delightful gardens of an unconquered tribe; who, unable to defend cattle, betook themselves to tillage, and now have five miles in a good state of cultivation. They have Indian corn ten feet high; with plots of amadoombi, a root not unlike potatoes, the leaf resembling the parsley;

and izingeloobo, an agreeable sort of pulse. All this immense tract was cultivated by the females, with a spade in the form of a scraper used in English houses. I had an interpreter with me, and entered into conversation with several men whom I met at the entrance of the cattle-fold. They are very communicative, answering freely every question; and, in their turn, asking many questions. They seemed surprised when I informed them about the Bible and some of its contents; and listened with great attention. They are excellent judges of cattle, of which they are fond. I walked about twenty miles this day, through a country inhabited by a tribe who escaped the cruelties of Dingaan and his murdering predecessor Chakka. These people had no cattle till lately; and living in a place not easily approached by an enemy, they are hospitable and communicative. From this tribe the Fingoos descended, who are now at Port Elizabeth; and are extremely frugal and industrious.

As a vessel was providentially in the harbor of Natal, Messrs. Owen and Hewetson went on board on the approach of Dingaan's army to the place, where they were detained by adverse weather till after he had retired from his work of devastation. Mr. Owen gives the following account of his movements and success, when his army came into contact with the main body of the Dutch Boers.

Victory over the Dutch and Port-Natal Settlers.

From a Scotchman connected with the Boers, I learned pretty full particulars of the commencement of hostilities between them and the Zoolah chief. On the 6th instant, a commando, consisting of 300 fighting men, under Peter Uys, left the camp; and proceeded into the Zoolah country, found no enemy till they arrived within half an hour's ride, and were within sight of the capital. Dingaan had ordered all the cattle to be driven away, so that they found but one stray ox. The despot's army was drawn up on some rocks; through which there was a narrow pass, from which the Boers were to make their egress, before they could reach the royal residence. The rocks formed a half circle: on each quadrant sat a division of the Zoolah army, guarding the pass. A third division remained at some distance, to fall on the rear of the Boers as soon as they had entered the ground which the Zoolahs had chosen for the fight. By this means they hoped to surround them, and prevent all opportunity of escape. Peter Uys divided his men into two principal parties, which were to commence with the two divisions of Zoolahs who were arranged on the rocks. A smaller division, under Cobus Uys, was stationed by itself, with orders not to attack the third party of Zoolahs unless they should happen to make the first onset. The division which Peter Uys commanded advanced and fired. The party of the enemy whom this division attacked were quickly put to the rout. Meanwhile, the other main division of the Boers met with a signal defeat. Having fired not more than sixteen shots, they fled. The Zoolahs, returning from the pursuit, and being quickly joined by the other two divisions, now hemmed in the remaining Boers. Before this, however, Peter Uys, his son, a boy about twelve years old, who fought at his side, and ten other men, had fallen. They were surrounded in a clough, from which they were not able to extricate themselves. Uys received a wound in his thigh, and fell from his horse. Being mounted again, he continued to fight; but fainting from the loss of blood, he once more fell from his horse; when he was heard to exclaim, "Fight your way out, my brave boys! I must die." The Zoolahs then came and speared him. The Boers being surrounded by the enemy, who were vastly their superiors in numbers, continued the fight for about an hour and a half, keeping up a continued fire, dismounting, and advancing several paces till they were able to take a sure aim at their adversaries, and then retreating to their horses—which are trained to stand perfectly still in the midst of this noise and firing—mounting and loading. On the other hand, the Zoolahs were not able to come sufficiently near to take aim with their spears—which on this occasion they threw—before they were shot. Thus about 500 of them were killed, though some reckoned their loss at 1,000. At length, the Boers, unable to make their enemy retreat, were obliged to effect a retreat for themselves; which they accomplished by directing a fire simultaneously to one point of the ring: and having thus made a lane with their guns through the Zoolahs, they rode over the dead bodies, and escaped. A party of nine hid themselves in some Indian corn, in order to cut off some spies who had been observed to follow them all day, with a view to notice the place of their encampment, that they might fall on them at night. At sunset, as these spies, seven in number, approached the place where the liers-in-wait were concealed, the latter issued forth, and each shot his man dead in a moment. The battle was fought about ten o'clock, on the 11th instant. The Zoolahs might justly claim the victory, though it was dearly bought.

17. A sad and awful day! I took a long walk in the morning, chiefly with the view of visiting some more villages. On arriving at the first, I saw a young warrior; and on my asking him and the women who were about, whether they would like to be taught, he returned answer, that the whole commando had been destroyed by the Zoolahs, and that all the white men were killed. I pursued my walk to Mr. Ogle's own village; but ere I arrived, the sound of weeping and lamentation met my ear. I entered Mr. Ogle's hut, where a great number of natives were assembled. He himself had not gone out this time to fight; and he now acquainted me with the various reports which he had heard, which, though differing in many particulars, all agreed in this, that there had been a great slaughter both of the natives and white people. He had scarcely begun to tell me what had happened, when a native woman arrived, bringing further intelligence; at which all the women in the village set up loud cries and wailings, running in all directions, crying in their own language, "Alas! alas!" As yet no man had arrived from the commando, who had actually seen the fight; but in a few minutes a warrior arrived with his gun, having fled seventy-five miles in a day and a half, from the very scene of action. The intelligence which he brought corroborated the former reports respecting the general massacre of white people

and black; and now the scene was heart-rending beyond all example. The tumultuous cries of the distressed women, whose husbands were supposed to have been slaughtered, made the air resound. One woman was seen wailing with her hands at the back of her head, crying mournfully, "Borya baba!"—return my father! An English woman, among the rest, was almost frantic with grief. In the mean time, the men eagerly gathered round the messenger, to hear particulars. As it was expected that the Zoolahs would pursue their victory, and come down immediately on Port Natal, I observed that it was of paramount importance that we should be prepared for an eternal world, and exhorted them to seek the Lord. After leaving the village, I heard the voice of weeping and lamentation for more than a mile. At night, we went on board the brig Comet, captain Haddon, which, providentially, is now in the bay.

19. I visited a white man, who with three other Europeans effected an escape. He was lying under a wagon, severely wounded in his knee. He had received two other wounds, which were now healed. It appears that the Port Natal army crossed the Tugala at daybreak on the morning of the 17th, and attacked a Zoolah village. In a short time, myriads of the enemy were seen pouring down the hills. Such of the Natal natives as fought with spears ran to the white people, and the natives who carried guns, for protection; at the same time casting off the white calico which had been tied round their bodies as a badge of distinction. Being followed by the enemy, it was impossible now to distinguish the Zoolahs from the Natal natives. It is stated, that multitudes of the black people fled, and were pursued by thousands of Zoolahs, who killed more in the flight than in the battle. The loss on both sides was very great; but all the leaders of the Natal army being killed, Dingaan may justly reckon that he has triumphed over his foes in this quarter. Nearly every individual of the party with whom I conversed on my arrival at Port Natal and dissuaded from the fight, besides many others of the white men whom I knew and had seen so lately, had perished. Of seventeen Englishmen who went out, only four returned.

To this picture Mr. Hewetson adds—

War is a curse in this fine country, and, I believe, in every other in which it is carried on. Those who think differently, would change their opinion, if they heard the shrieks of the mothers, wives, and daughters of those who fall in battle. The fresh arrivals of the few who returned bring more tales of woe; as the poor creatures hoped the best, until they heard the contrary. So utterly abandoned are they to grief, that they forsake their huts, and live in the corn-fields; and suffer the cattle to come and destroy the corn before their eyes, although in it their chief maintenance consists.

April 24. This morning we saw two large bodies of the Zoolah army coming down the hills. The black shields shewed the regiment of boys, or those who are not suffered to shave their heads, not having distinguished themselves in battle: the others, with white shields, shewed the Unkunkinglove regiment, or body-guards. Each regiment averages 1,000 men: there were other regiments, but we could not distinguish them at this distance. See the merciful dealings of the Lord!—a vessel lying in the bay—the captain being sick when the wind was favorable! If this had not occurred, every man, woman, and child would, in all human probability, have been butchered by these enraged savages. Besides, we got timely notice: and here we are in safety; while thousands of armed warriors are roaming about, to kill all whom they can find. Oh for a grateful heart!

Climate, Productions, and Condition of the Population at Delagoa Bay.

On the 11th of May, Messrs. Owen and Hewetson left Natal, and on the 20th the latter writes—

This morning we entered the spacious bay, Delagoa, thirty miles wide at the mouth. In the evening, as we came up this large river, a boat came to meet us, containing the Portuguese governor, an Arab, a Malay, and Mozambique soldiers; and in half an hour after, I heard the strange jargon of six languages, all being spoken at once, between sailors, soldiers, interpreters, etc. A Dutchman was one of the party; and he told us that his people were all sick—they had buried one this morning.

26–27. That monster, intemperance, finds its way everywhere; and, as a matter of course, has its attendants—crime and misery. The soldiers are foremost here in evil. These are some of the evils which attend civilized man in his intercourse with savages, except he is directed by divine grace. This lovely Lord's-day evening is defiled, by Europeans drunk, or natives at work. The natives are ignorant of its sacred obligations; but the Europeans know better.

29. There is no corn cultivated here; but, at some distance, rice is grown. The boats are the rudest attempts imaginable: as they have no saws, each board costs them a tree. The boards are stitched together with grass ropes; so that, of course, they ship plenty of water. Many things are to be got here—ivory in great abundance; ambergris sometimes; fowls, pigs, and fish, are very cheap. Here are limes, bananas, and cocoa-nuts. Here are also a great variety of singing-birds, which are brought for sale. Old iron is the best currency; but they have no stores to get clothes, nor any sort of bread but what is made from rice: neither have they tea, nor sugar; and, until the Boers came, they had no milk; nor meat, except pigs and fowls. The months of January and February are sickly. Dingaan, the Zoolu tyrant, attacked this place, and killed the late governor, about five years ago. They have a strong fort; but the guns are eaten with rust, and the greater part of the seventy soldiers are the emaciated victims of intemperance and vice. They still think that they could resist the Zoolus, if they made an attack; but I have my doubts, if the Zoolus had the inducement of cattle.

Delagoa Bay, a slave-port of Southeastern Africa, held by the Portuguese, is north of the 26th parallel of latitude, and about 300 miles northeast from Natal. Even as far as this point it seems that the Dutch farmers from the Cape colony have penetrated, still encountering

hardships and disasters in their march. Of the unhappy remnant found at Delagoa Bay, Mr. Owen writes—

As a proof of the unhealthiness of the place, there is the hull of a small schooner of sixty tons on the beach, the crew of which all died from the influence of the climate, when they came into the country to trade. We here saw the shattered remains of Louis Triechard's party, which was the first company of emigrant farmers that left the Colony, some years ago. The afflictions which they have undergone are of a truly pitiable kind. Out of eighteen families, comprising about one hundred individuals, who emigrated under Triechard, two married men only, viz. Triechard and his son, and a few widows and children, are all that now remain. Nine complete families, who separated from Triechard, were destroyed by the native tribes through which they had to pass in quest of a settlement. Five times, generally in the night, was Triechard's party assaulted by the savages, some of whom were armed with bows and poisoned arrows. The farmers were, however, always successful in driving them away with their guns. On one occasion, in the night, the Mantatees, a tribe in the interior, were about to fall on them with sixty men, when the younger Triechard shot their leader, who, as he fell, received in his side one of his own poisoned arrows. His weapons were taken, and shown to us, particularly the arrow in question. But these were not the only dangers which this party were obliged to encounter. Having escaped the violence of man, they began, one after another, to fall victims to the climate. The Portuguese sent an escort to bring them to Delagoa Bay, where they are now suffering from the bilious intermittent fever which they caught in the course of their wanderings. Several have died since they reached the place; and no fewer than three adult persons perished in the short time we were there: one of these was the younger Triechard's wife, whom I buried by the side of her mother-in-law. The rest we left all ill, with very few exceptions; nor is it probable that a single individual among them will survive; as there is no medical man to advise them, nor any one that understands medicine.

The settlement of Lorenzo Marquees contains about 100 individuals, including Portuguese, Mozambiques, and one or two Malays. Most of the inhabitants are connected with government, or are soldiers belonging to the fort. They have no priest, nor any form of religion. In Delagoa Bay, the wives are the slaves of their husbands; for this has been a slave-port, and the inhabitants continue to purchase slaves of the natives. They, however, treat them with kindness; though, for the first few days, they confine them in chains, to prevent them from running away—as we saw. The English river, which shortly branches out into three streams, is, at Lorenzo Marquees, about two miles broad, and is navigable with ships for many miles. There are distant mountains in the horizon; but the country about Delagoa Bay is flat, and contains very poor pasture. There are scarcely any cattle, but such as belong to the Dutch, who have immense flocks and herds. The natives, as well as the Portuguese, seem to live chiefly on rice, Indian corn, poultry, pigs, etc. Lemons, citrons, pine-apples, and bananas, grow here, as well as the cocoa-nut tree and other fruits. The whole country, as far as the south bank of the English river, nominally belongs to Dingaan. It is occupied by various tribes, who are all tributary to that despot. These trade with the Portuguese by means of boats of native structure; the only instance, I believe, of this species of native workmanship in Southeastern Africa. The name of Dingaan has spread terror even beyond the coasts of Delagoa, and his trade extends as far as Inhamboa on the tropic. The Portuguese were once surprised by an army of Dingaan: the governor was killed, and the fort destroyed. The native population is very great in the neighborhood of Lorenzo Marquees. About a mile from the settlement there is a native town, consisting of a vast number of little villages of huts, with some distance between each. Having no cattle, they have no fold; so that the town assumes quite a different appearance from a Zoolu or Caffer town, which consists of huts built round the cattle-fold. The huts at Delagoa Bay are also conical; not beehived, like the Zoolu and Caffer huts. The language here spoken by the natives is a remote dialect of the Zoolu: many of them, however, speak the proper Zoolu dialect, and also Portuguese. The ship having discharged her cargo, and exchanged it for ivory, both elephant and sea-cow teeth, and Indian corn, we set sail on Saturday morning, June 16th: and being carried most of the voyage before a prosperous gale of wind, we had a speedy passage to Algoa Bay; where we anchored on Friday, June 23d, being greeted with much cordiality by our friends.

AMERICAN EPISCOPAL MISSION IN WESTERN AFRICA.

Death of a Chief—Funeral Ceremonies.

Under date of May 5th, 1838, Doct. Savage gives the following account, as published in the Spirit of Missions, of the proceedings at the decease and funeral of one of the head-men at Cape Palmas. Messrs. Wilson and Wynkoop, who visited Cape Palmas in 1834, mention the island off the cape, where the bodies of the dead are deposited, and some of the ceremonies of the interment, [vol. xxx, p. 291.]

Last night about two o'clock, all were awakened by the repeated discharge of numerous guns at the Cape Town. This proved to be on account of the death of Seah, one of the principal "head-men." He was spoken of as the successor to Freeman, the present king. This firing has continued throughout the day. This is customary on the death of a "great man." Went in to town to witness his funeral. This is the first native interment, all the ceremonies of which, I have witnessed. They were as follows:—

Just before arriving at the town, I met three natives going for the coffin. This is a change in their custom. Formerly they put the body into a canoe and left it on the surface of the ground. This is the third who has been buried in a coffin. As I entered the town, noises from drums, firing, mourning, and crying of the wives of the deceased were deafening. I pro-

ceeded to the house of the deceased, in front of which were assembled hundreds of women and children. Upon a rude bedstead lay the corpse in a state of almost perfect nudity. In his life-time he had been a warrior. At his head on the left stood fixed in the ground two spears, and a woman by them, holding up to the view of the multitude, leopard, monkey, and other skins, which he had taken in the chase and some in war. On the right was his standard, the flag of which, composed of dark blue cotton cloth in the body, white cotton for the border, having a cross of red flannel in the centre and a long tail of the same material, waved over his head. By his head sat his chief wife, with a bandanna handkerchief, which she waved to and fro to keep off the flies, accompanying each stroke with a corresponding motion of the head and body, while she poured forth her lamentations loud and long. At the other extremity sat two other wives holding each a foot in their hands, accompanied by contortions of their bodies, recounting the good qualities of the deceased, and mourning over their loss. Along the side were arranged the rest of his wives, all of whom (eight in the whole) manifested by their uncouth movements and piteous exclamations, great sorrow at their bereavement. At a short distance on one side sat six or eight musicians, with instruments of hollow-wood, and dried skins drawn tensely over one end; upon these, as drums, they incessantly played, which, together with their war-horns, the mourning and crying of the women, the firing of the guns, made up a scene unique beyond conception.

Amidst this confusion, approached a woman with an earthen vessel, containing a light colored fluid. Dipping her hand into it, with the utmost solemnity, she spread it gradually over the face, and then the body. This, as it became dry, appeared like chalk, and gave to the corpse a hideous aspect. Next came two men, brothers of the deceased, with long strips of cloth (calico, ginghams, etc.) which were spread successively over the body. This was to show the number and variety of his robes; in other words, that he was rich, consequently a great man. Then came his ornaments, such as strings of beads of various colors and sizes, strings of leopards' teeth, which in numbers, are a sign of wealth. These were laid upon and about his heap, and his snuff-box by his side. Things being thus arranged, the body lay in state.

In another direction, in the centre of a little space or court-yard, around which are built the houses of the deceased, lay a heap of broken wooden bowls, crockery, etc., ready for the interment. These are considered money and ornaments; and the highest ambition of all who aspire to wealth and influence, is to have the inside of their houses hung with them in great numbers. Around this space, or little yard, were arranged six or eight grave, patriarchal looking men, having red woollen caps, long grey beards, and in their hands long and highly polished canes. These were the fathers of his wives. To their view and to that of spectators, was opened an old leather trunk, filled with his treasures. From this were drawn, piece after piece, calicoes, checks, and ginghams, in further display of the dead man's wealth.

Two or three hours were thus spent in exhibiting strips of calico, crockery, etc., to impress the surrounding multitude with a lofty idea of his rank and riches. The coffin was then brought forward, made in the usual manner, with rough pine boards. The body was deposited therein, amidst the firing of guns, and terrific sounds of their drums, and war-horns, and the wailings of hundreds of females. Upon and around the sides were packed the cloths before exhibited. The lid was then nailed down and the coffin covered with blue cotton, striped over with white in figures of a diamond shape. This done, a bullock was produced, and slaughtered by the head of the coffin; the blood caught in a bowl was poured upon other cloths and crockery deposited in chests; a kid was likewise killed, and two fowls and rice prepared with palm-oil, for the dead. At last came a moment of comparative silence; and soon after, by the confused movement of the multitude in an opposite direction, the chief of the tribe was perceived to be approaching to bid the final adieu to the remains. He wore a white silk hat and a piece of gingham around the waist; in this simple dress he proceeded to the head of the coffin, and leaning over it, resting upon his staff, spoke about five minutes to the corpse; no one could or would tell me what he said. Having finished, he retired to his house. Then stepped forward a man of striking appearance, and addressed the crowd with great energy. This it seems was the "soldier-king or commander of the military," issuing the orders of the subsequent exercises. The soldiers were to proceed to the front of the agent's house upon the Cape, and there to fire a salute in honor of the dead. At this moment the coffin was placed upon the heads of two strong men, one at the foot and the other at the head, who immediately proceeded, at a rapid pace, through the winding streets of the town, till they came in front of the king's house. There they stopped and refused to go farther. Such movements are common in all funeral processions. The corpse at such times is unwilling to go, say they; the devil stands in the way. After much turning and pulling and shoving, by the bearers, this evil was overcome, when they proceeded with still greater rapidity, amidst the discharge of guns, to the agency house, as ordered by the "soldier king." Now commenced their salute, which continued, an irregular and dangerous firing, or rather exploding of guns, for fifteen minutes. This done the procession moved on to the water's edge, in the same confused manner as before. The coffin was set down upon the beach, and further ceremonies performed, preparatory to a farewell from the wives of the deceased, and a passage over to a neighboring island, their place of interment. Now were renewed the horrible wailings of the women; some of whom threw themselves upon the coffin, others danced around it, tossing their arms in the air, while others again rolled over and over upon the sand, beating and tormenting themselves in various ways, betokening their grief. At last the time arrived for transporting the chests, containing the goods and articles to be buried with the body. These were carried first to the island, and placed upon the beach under the flying flag, which had been furled in crossing over. Then came the coffin, accompanied only by the number just necessary for performing the burial. The procession was again formed, and now advanced in greater order. The individuals, bearing a quarter of the slaughtered bullock, the goat, fowls, and the rice, led the way. Then followed the standard-bearer immediately preceding the body, and

others carrying the chests of cloths and crockery. Winding their way between rocks and bushes, they proceeded slowly to the place of burial; the whole of the route being previously sprinkled with rice by the way of appeasing and conciliating the favor of the devil. At last they stopped in about the centre of the island, where, digging a shallow grave, they deposited the body. Upon it they threw the crockery, etc., previously broken into a thousand pieces; and around the grave they strewed the cloths, calicoes, and ginghams, torn and mutilated in like manner. Upon a rock, and near the place, were left the meat and rice, the latter being scattered in every direction.

Thus closed the burial of a "great man" of the Greybo tribe, in Africa. In witnessing this scene, I was never more deeply impressed with their degradation. It seems to be nothing more than a vain desire of empty show, and affectation of wealth. But little or no sorrow, in my view, characterized their doings, and throughout the whole I could think of nothing else but "devils and lost spirits." When I thought of the usual consequences of death among this people, the charges of witchcraft, and the punishment of many innocent beings, by poison, sadness and sorrow "gat hold upon me," and I could but wonder at the delay of the wrath of God against such ungodliness, and unrighteousness of men."

I have often tried to get at their real object in burying cloth with the dead, and in depositing meat and rice near them; but in general the only answer obtained has been, "that be country fash," "white man hab him fash, and dis be country fash." On this occasion, however, I was informed by one of the principal and most intelligent men that it was for the use of the deceased. I asked if he supposed a dead man capable of eating food. "No! no!" with quick reply, "but spose he die and we no give him money, that time he come to t'other place (the land of spirits,) when they look him, and he no hab money, den they say 'ugh!' he be poor fellow, and no let him in; so they make palaver for him. 'Spose he hab plenty thing, den they take him in, and he be great man among em,' and they do him good fash."

This seems to be about all the idea they have of a futurity. They believe after a man dies, his soul appears again in this world, after a short time, in the body of an infant, who again in turn re-appears in the form of another, and so on eternally. Human existence thus becomes a circle, an unceasing round of life and death, so to speak, while no accountability, no judgment enters into the view.

"Seah" had been my patient, and had long been laboring under a very bad cough, and died by consumption. He had lost all faith in "country doctors," and during his last illness, requested to be carried out to the mission, to evade their cruel treatment, and disgusting nostrums. Their influence, however, was too great, and prevented this. The night before his death, he declared to the by-standers, that his death was not occasioned by witchcraft, and forbade the administration of any red water on his account. This is a case exhibiting the influence of the missionary. The views of this man had been so far changed as to save the lives of many others through this single request. Have we not encouragement to believe that our influence will go further? May we not hope that our efforts will result in the salvation of souls?

MEDICAL MISSIONARY SOCIETY IN CHINA.

In former volumes of this work mention has often been made of the Ophthalmic Hospital established at Canton and sustained by christian and philanthropic gentlemen residing there; and on page 170, of the last volume, allusion was made to the contemplated organization of a Medical Missionary Society by the same gentlemen, and it was mentioned that a spacious building, capable of accommodating 150 patients, had been purchased at Macao, intended by Doct. Colledge, the purchaser, to be used for the purposes of the society. On the 21st of February, of last year, a meeting of gentlemen interested in the object was held, and 'The Medical Missionary Society in China' organized. The object of the society, as briefly stated by its committee, in a pamphlet which they have brought before the public, is, "To encourage the practice of medicine among the Chinese, to extend to them some of those benefits which science, patient investigation, and the ever-kindling light of discovery have conferred upon ourselves."

The peculiar situation, character, and prejudices of the Chinese, and the apparent impossibility, at present, of bringing the usual means of diffusing christian and other useful knowledge to bear directly upon them, seem, in the view of the society, to render the method now proposed to be adopted expedient. It is not proposed as being the most direct and appropriate manner of introducing the gospel to a heathen people; but as being likely to open one avenue through which some of the blessings of Christianity may flow in upon that vast community, while all other avenues are fast closed against it. On this point, the committee of the society, in their published address, remark—

In the midst of many improvements, and surrounded by numerous social advantages, the Chinese are nevertheless deficient in medicine and surgery, and acknowledge this deficiency by their conduct, whenever they can avail themselves of the well-directed skill and the superior adroitness of foreigners. The love of ease and the hopes of health lead mankind to accept assistance, wherever they can find it, to forego their prejudices, and sometimes to make large sacrifices, even under a very slender prospect of recovery. The Chinese, though exclusive in all their policy, form no exception to this rule, for they have come in crowds to the ophthalmic institution, submitting to operations and medical treatment with unbounded confidence, and obtaining health and restoration, through the means of the physician, with

every mark of the most unfeigned respect and thankfulness.

Our course, then, is clear, a road to usefulness is thus open before us, a great people stand in need of our assistance in this way, and are withal very glad to receive it. To restore health, to ease pain, or in any way to diminish the sum of human misery, forms an object worthy of the philanthropist. But in the prosecution of our views we look forward to far higher results than the mere relief of human suffering. We hope that our endeavors will tend to break down the walls of prejudice and long cherished nationality of feeling, and to teach the Chinese, that those whom they affect to despise are both able and willing to become their benefactors. They shut the door against the teachers of the gospel; they find our books often written in idioms which they cannot readily understand; and they have laid such restrictions upon commerce, that it does not awaken amongst them that love of science, that spirit of invention, and that freedom of thought, which it uniformly excites and fosters, whenever it is allowed to take its own course without limit or interference. In the way of doing them good, our opportunities are few, but among these, that of practising medicine and surgery stands pre-eminent. Favorable results have hitherto followed it, and will still continue to do so. It is a department of benevolence peculiarly adapted to China. Ordinary modes of conveying information fail to attract the regard of the Chinese. Hence their groundless fears and suspicions of us continue unchanged. If a ray of light flash unexpectedly upon them, they view it, not as a pure beam from an uncorrupted source, but as an *ignis fatuus*, calculated only to mislead. Could we dispel these fears and make known to them the true character and desires of the civilized western nations, many are sanguine that a more friendly policy would be adopted towards us. And in the department of benevolence to which our attention is now turned, purity and disinterestedness of motive are more clearly evinced than in any other. They appear unmasked; they attract the gaze, and excite the admiration and gratitude of thousands.

"*Heal the sick*" is our motto—constituting alike the injunction under which we act, and the object at which we aim, and which, with the blessing of God, we hope to accomplish, by means of scientific practice, in the exercise of an unbought and untiring kindness. We have called ours a missionary society, because we trust it will advance the cause of missions, and because we want men to fill our institutions, who, to the requisite skill and experience and self-denial, add the high moral qualities which are usually looked for in a missionary.

Respecting the manner in which the society contemplate obtaining suitable professional men for accomplishing its objects, and the character which they should sustain, the address of the committee before referred to contains the following remarks—

The objects we have in view in the foundation of a society of this description are:

1. That those who shall come out as medical missionaries to China may find here those to whom they can apply for assistance and information, on their first arrival in the country.

2. That by this means their services may be made immediately available, while, at the same time, they may be put in the way of learning the language, for the purpose of fitting themselves to practise in parts of the country to which foreigners have not hitherto gained free access.

3. We do not propose to appoint individuals to the work, but to receive and assist the medical men who shall be sent out by societies formed for the purpose either in England or America. Being acquainted with the peculiarities of the case, our special desire is to draw attention to the selection of men of suitable qualifications.

4. We therefore propose to receive any sums of money which may be given in aid of this object, and to disburse them as shall be deemed expedient, until the society be formed, so that the labors of those who engage in the cause shall not be retarded.

For the agents by whom we are to carry our object into execution, we must look to the missionary boards and committees in Great Britain and the United States. They have it in their power to help us, and are best qualified to select men that are fitted to execute our designs. We do not engage to support such individuals, and therefore shall leave them free to cherish all the better feelings of an honorable independence. We offer them hospitals, with every other necessary and suitable accommodation, and means of effecting good. In these hospitals we require for the patients the same uniform and well-considered attention, which are enjoyed in institutions of a similar kind at home. Men of eminent qualifications and tried character are indispensable for the successful prosecution of the work. For after the society has done all it can do, by way of preparation, its direct influence on the Chinese is to be exerted through the agents it employs: on them, therefore, the destinies of the society are suspended. If they fail, it fails. Their success is its success. They are to give effect to the wishes of the society and its friends. Too much care cannot be bestowed on their selection. Both in character and in practice they should be every way good men. The constitution of the society has been framed so as to guard—as far as it is in its power to guard—this point.

In a statement published by Doct. Colledge, the principal British surgeon at Canton, and president of the society, while on his recent visit to this country, some additional remarks are made on this point, most essential to the success of the society, so far as exerting a healthful moral and religious influence on the Chinese people is concerned, or preparing the way for more direct missionary labor. He says—

With regard to the qualifications of the medical gentlemen to be employed, the nature of the work requires, first, that they be thoroughly acquainted with their profession, and possess energy and activity; next, that they be religious; and lastly, that they be men who consider their own interest as entirely subordinate, when compared with that of the great cause in which they engage. I say religious, because, in the course of medical practice, opportunities will occur, when a man piously disposed might in-

culcate religious precepts with great effect, although he may not unite in his own person, the two professions of divinity and medicine; a union which I think objectionable, as the all-absorbing duties of the active physician would leave him but a scanty portion of time to devote to any regular form of religious instruction: moreover the profession of medicine is replete with responsibility, and requires unremitting attention, and though individuals may be found who are competent to the duties of both divinity and medicine, I do say from my knowledge of mankind, that such exceptions are rare.

On the propriety and importance of such labors the committee remark—

It has been sometimes objected, that to attend to the diseases of men is not the proper business of a missionary. This objection may be shortly answered by a reference to the conduct of the Savior and his apostles, who, while they taught mankind things that concerned their eternal interests, were not indifferent to their bodily sufferings. What he was pleased to do by his divine power, and what they did by miraculous endowments no one can in these days pretend to effect. But we are commanded and encouraged to imitate them, by the use of such means as knowledge and the exercise of a genuine charity will furnish. The importance of education has long been admitted, and none regard its requisite expense as a perversion of sacred funds—not that education can make the pagan a Christian, but because it is one of the best auxiliaries. Neither has it been considered as a misapplication of money, or of the missionary's talent, to employ science as an instrument wherewith to sweep away the foundations of idolatrous systems—not that science can convert a heathen, but that, by demonstrating to him the falsity of his religion, it may prepare the way for him to seek the truth. A similar rank and equal consideration are what we ask for the healing science and practice.

A peculiarity of the Medical Missionary Society in China is, that it addresses itself to the consideration of *all*. The man of science and the philanthropist, who look especially to immediate benefits, are here interested. And to the sympathies of those who, while they equally appreciate the desirableness of contributing in every feasible manner to the welfare of their species for time, contemplate with unspeakably more solicitude those interests which are eternal, it presents an irresistible—an overwhelming—claim. When we reflect upon the present state of surgery and medicine in China, the suffering that is experienced, the lives annually and needlessly lost, and advert to the time when similar ignorance was the misfortune of the nations of Europe; and when we consider the rational basis upon which science is now established, and our facilities for imparting it to others; the obligation upon enlightened nations becomes imperative, to improve the opportunity afforded, of imparting to others the incalculable benefits received from the application of chemistry and natural and inductive philosophy to the subject of health, in the investigation of the causes and phenomena of disease and the means of controlling it.

It is proposed to have two branches, one at Canton and one at Macao; the number to be enlarged, if circumstances should at a future period require and permit it. The surgical and medical labors in the hospital it is proposed to arrange under six departments, all of which should receive due attention as soon as the number of professional agents, and the accommodations of the society shall be adequate.

The advantages which the society proposes to effect, are the direct relief of much personal suffering; securing the confidence and esteem of the Chinese, breaking down their prejudices against foreigners and Christianity, and thus paving the way for introducing the gospel; the benefits which might result to medical science generally; imparting medical knowledge and skill to young Chinese, and preparing them for doing good among their countrymen, and exerting an influence in favor of a more liberal policy than has heretofore characterized that nation; and the acquisition of knowledge of the Chinese language, and concerning the state of the empire generally.

Very liberal donations have been made by the gentlemen in Canton and other places in that quarter, for promoting the object. These, since the establishment of the ophthalmic hospital, in 1836, have amounted to about $10,000. Doct. Colledge, the president of the society, has recently visited some of the large cities of the United States, and has been encouraged with promises of liberal contributions, principally from merchants concerned in the China trade. Soon he will present the subject to the christian and philanthropic feeling of the British community.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

Objects and Scenery among the Mountains.

Rev. J. Wilson, stationed at Subathu, while on a tour among the settlements of the Himmalayan mountains, gives some interesting accounts of the grand and beautiful scenery, and other peculiar objects which met his eye in that quarter. Writing from Rampore, on the 24th of September, he says—

Since we have been in the neighborhood of the snowy range, I have observed that every morning we have a perfectly clear atmosphere. As soon as the sun rises, soft, fleecy clouds begin to stretch across the dells near the snows. Towards ten o'clock the vapor exhaled by the sun settles into dense clouds around the highest peaks, so as to quite shut out the snowy peaks from our view. Towards evening heavy rain-clouds pass over our heads and threaten rain.

It seems as if there might be rain here every evening, if the day were a little longer in duration, so that the sun's rays might have a longer time to play upon the snow-clad summits. But the night seems to exert a counteracting influence, and to undo what the day has done; it dissipates the clouds which the day has gathered, or perhaps deposites their contents in dew upon the more distant hills and dells.

The heat along the valley of the Sutlej is very oppressive. At Narcunda Pass we found the weather severely cold. From that place we descended to the valley of the Sutlej; a descent of perhaps 5,000 feet, while our latitude or longitude is not changed two miles.

We crossed on a bridge of pine planks over the mouth of a very large creek, the water of which appears as pure as if it had just burst from the deep bed of the "everlasting snows." Along its sides are high, precipitous rocks, so white that their broken fragments, which are strewed along the shore, give a brightness to the shore that makes it severely painful to the eyes to look at them for any length of time.

At Rampore and various other places we saw the people crossing the river on ropes of grass. They have seven or eight medium-sized ropes of grass stretched across the river, about forty or fifty feet above the surface of the water, and fastened to rocks or abutments at each side. A kind of slide made of wood passes over all the ropes together; on the under side of it is fastened the two ends of a short rope, in which the passenger seats himself, and holds the rope at each side with his hands; thus adjusted, a man at the other side of the river pulls a small rope fastened to the slide, and thus draws him over.

While we stood by the ferry, a young man crossed the river two or three times, climbing along the under side of the ropes with his back downwards. He supported himself, and advanced entirely by the strength of his hands and feet, throwing his hand and foot alternately over the ropes. He crossed the rives as expeditiously as he could have done if he had had a bridge to walk upon.

We had made our arrangements to cross over, for sake of the experiment. But just as they were drawing the last person over, before our turn came, the rope broke by which he was drawn, when he was about the middle of the river; and he had to be drawn back till the rope should be mended. As we could claim no higher motives than mere curiosity, and the vanity of being able to say that we had crossed on a rope of grass, we thought it expedient to decline the trip, and to deny ourselves the gratification of that feeling of vanity. The bridge of ropes is so high, and the stream so rapid and so rough, that the person who should fall in would have scarcely any human probability of escape.

During the rainy season, the mode of ferrying the river is upon bullock skins inflated with air. The ferryman spreads himself down with his breast on the bullock skin, and takes little paddles in his hands. The passenger places himself with his knees upon the back of the ferryman, and employs his hands in holding himself on; thus adjusted, they paddled their way across.

27. *Hariala.* Passed this day over the top of *Hattu*, and pitched our tent amid surrounding fir-trees and over against the village. The only spot on which we could pitch our tent was so steep, that we could scarcely sit on our chairs, or at night keep ourselves from sliding off our *charpais*, native bedsteads. Our march to-day was but ten coss. The little villages which we passed on our way up to Hattu, have an air of unusual plenty and comfort. The soil and cultivation are the best we have seen in the hills. The houses in the villages of these higher ranges are generally two stories high. The upper story is occupied by the family and the lower by the cattle. Flies, bugs, and fleas are consequently very numerous, and the appearance of things outside of the houses very filthy.

Around the sides of Hattu the vegetation is very rank. In several places are "shepherds watching their flocks by night," and by day also. They have no shelter, but are literally "exposed to the damps by night and the heat by day." They have with each flock four or five large rugged dogs, which seem to understand perfectly that they are the guardians of the flock. Their appearance reminds one strongly of patriarchal times. With their blankets around them, and each one his trusty dog by his side, they take their stations at different places around their flocks, and thus pass the night;—the heavens above and the wild mountain heights around them. I suppose, while thus employed, the Psalmist of Israel meditated many of those sweetly pious strains which have furnished food and consolation for the heavenly-minded ever since.

In the afternoon we went over to the village, with some tracts, etc. At first we could find no person capable of reading. I read to a little crowd that gathered around, the ten commandments, and the exhortation printed with them. Before I had finished, a young man came who could read a little, and presently another who could read better. To each of these we gave a Gospel and the ten Commandments.

29. *Deora*, metropolis of Jubal. Our march from Jashla this morning, about eight coss, exceeded any thing that I have ever seen for ruggedness and hazard, especially for our horses. We suffered ourselves yesterday to be led off the made-road by the natives for the sake of a nearer way.

During the whole of this morning's ride, and part of yesterday's, we had nothing but the "*Pag-dandi*," or native foot-path. It lay along the summit of a high sharp ridge of mountain, very precipitous on both sides. The path, in many places, was not more than seven inches wide, and in many places not more than half that width. The grass along the side of the path was wet, and the path slippery. In many places a slip of two inches would have precipitated man or horse, or both, twice as many rods down among rocks and precipices, where there was no hope of escape. As we drew near the point of the hill, where we had to descend to a deep valley, it rained heavily. For some time before the rain began, the clouds gathered around our path so as to envelope us in a wilderness of cloud: we could not see any object six yards distant. It rained heavily, and the path was narrow, stony, and precipitous, beyond any thing I had ever seen a horse attempt to travel. We had to turn aside to where the natives had some cultivated terraces, and jump down from one of these to the other. They sometimes had to spring down a perpendicular distance of five feet to a narrow terrace, or reach their feet down some distance to a stone

that might project a little out from the wall, and from that spring down. When the mist cleared away, or rather when we descended below the level of the rain-cloud, we had still to go down a precipice which it would have made a person, unaccustomed to mountain scenery, dizzy to have looked down. But to our great surprise, our horses arrived at the end of the march without any visible harm, though very much fatigued. The kindness of Providence to us, to our men and animals, was particularly manifested in this morning's march.

Concluding the narrative of his tour, Mr. Wilson remarks—

In this region every thing is yet to be done in regard to the spread of the gospel. It appears to me, from the inquiries we made, and the facts developed in this little excursion, that it is not the privilege of one in a thousand to read their own language with tolerable ease. This is one great hindrance; for where there is a reading people, the books and tracts, which can easily be placed before the people, carry with them such evidence of the superiority of Christianity in its spirit and its influence as will procure it friends; and with the blessing of God's spirit will procure admission for it to their hearts. But where the people cannot read, the work stands at a point many degrees farther back. Still the work is the Lord's work—the power is also his, and he knows how to reach the hearts of men when he wishes to accomplish his own pleasure in them.

MISSION OF THE BAPTIST BOARD OF FOREIGN MISSIONS IN BURMAH.

Mr. Kincaid, traveling on the Tenasserim mountains, a range running between the gulf of Siam and bay of Bengal, and extending towards the peninsula of Malacca, gives the following account of—

Exposures on the Mountains—Islands on the Coast.

March 30, 1838. We set off in Indian file, for more than three hours wending our way along the bed of a mountain stream, sometimes only two or three feet deep. On either side the mountains rose up to a great height. In many places the stream is filled with brush and fallen trees, over which we had to climb; though this was not always practicable, and we were obliged to creep on our hands and feet for fifteen or twenty yards together. After leaving this stream, or rather getting to the head of it, we ascended the high range of mountains which stretch along from north to south between the Tennasserim and the ocean. I was obliged to lie down on the ground several times, completely exhausted, before I got to the top. The mountains are irregular, precipitous, and covered with a dense forest. We traveled about four hours amidst these wild ragged mountains, often having no other path than that made by wild elephants and tigers. This is their own undisputed territory, and if one may judge by their tracks and paths, they are very numerous. Monkeys too range these wild regions in countless numbers. There is one kind very large, and without tails. The Karens tell me they are bold and savage, often attacking travelers, if not more than two together. When surrounded by great numbers of these animals, urging each other forward to an attack, by the most deafening yells, the only security is in setting fires, of which they, like other wild animals, are afraid. For ten or twelve days past we have had thunder storms every evening, preceded by heat that is nearly suffocating. The thunder is so loud and so constant, that it is difficult making a person hear only a few feet distant. About four o'clock the clouds began to gather in dense black masses; and, as the Karens tell me, the storms are much more severe in these mountains than on the plains below, we concluded to halt for the night. Every effort was made to provide a shelter from the rapidly gathering storm. I was so weary it was impossible to render any assistance. We had a very comfortable shelter in less than an hour. Before our dinner was prepared, the storm came down, and except on one or two occasions, I never saw such a storm before. The whole atmosphere appeared to be a living mass of fire. There was a continued roar of thunder, mingled, almost every breath, with sharp, deafening peals, like the discharge of heavy artillery. The rain too was poured out in torrents, from which our leaves afforded us but a partial refuge. The moral grandeur of the scene, however, banished all thought of inconvenience and discomfort. Time passed unnoted; hours appeared to be minutes; there was no room for levity, and no room for sadness. The huge masses of clouds, hurrying on, and rolling up and down the sides of lofty and ragged mountains, the blazing atmosphere, the incessant roll of thunder, and the torrents of rain, accompanied with strong gales of wind, altogether formed a scene most impressively sublime.

Writing on the next day, Mr. Kincaid adds—

We set off at an early hour, and after eight hours' march reached the Tennasserim, 140 or 150 miles above Mergui. Our journey to-day, as yesterday, has been amidst the wildest scenes of nature, most of the way without the least evidence that any human being had been there before us. I suppose one half of the distance we walked in the channel of a stream, having, some part of the way, a most welcome sandy bottom, with only a few inches of water; then again, rocky and precipitous, with occasional deep basins, taking us nearly to the chin in water. Tracks of the rhinoceros, elephant, tiger, deer, wild hog, and monkey, are every where seen. Their hard-beaten and frequent paths give one a fearful idea of their number. There is here no spot of barren earth. Vegetation is every where seen, in all its wildest luxuriance. We are all quite happy to get over the mountains to this pleasant little village. Our reception has been so cordial that we quite forget the hardships of the past three days.

This village, or rather hamlet, stands on the west side of the river, on high level ground, with an extremely fertile soil. The river is about 300 yards wide. The chief has visited me two or three times in Mergui, and for a month past has been expecting my arrival. Some time since he built a zayat, in which him-

self and neighbors meet on the Sabbath, and worship the Christian's God. There are five houses; having thirty-two or thirty-three souls. But two or three miles distant, are other hamlets, sitting in the shades of death, and either enemies or ignorant of God. At early candle-lighting all came to hear the gospel.

Of the natural beauty and fertility of the islands on the coast, and the utter ignorance of the inhabitants on all subjects connected with religion and a future state, he writes—

April 19. Early this morning put up on this island. It is about a mile in diameter, has plenty of fresh water, and is surrounded by great numbers of islands in every direction as far as the eye can reach. I am about 150 miles from Mergui, and thirty miles from the main land. The St. Matthew's river, that separates the British provinces from Siam, is but little to the south of this. The scenery is uncommonly fine and picturesque. The islands are all densely wooded, and of all sizes and forms. Some of them are low and very level, others have bold rocky shores, and rise into mountain ridges. The climate too must be delightfully pleasant. One cannot help exclaiming, "This is a beautiful world." The ocean, on every side, spotted with a thousand green islands and islets, all beaming with existence—"Man alone is vile." Those modern infidels, who dream of perfection, if they can only wipe out all systems of religion, might find a splendid field here, all cultivated to their hands. I am now surrounded by about 300 souls, men, women, and children, entirely free from all religion. They have no God, no temple, no priest, no liturgy, no holy day, and no prayers. In their domestic habits they are free from all conventional rules. They are very poor too, have no house, no garden, no cultivated field, no domestic animals but dogs. I never saw such abject poverty, such an entire destitution of all the comforts of life.

25. I have remained on this little island five days, and every morning and evening, sitting on the sea-beach, have taught this poor, degraded people the knowledge of God. I have resorted to every method of instruction, in order to reach their understanding; with how much success, is known only to the Great Teacher, who is the true light. Of God and immortality they had never heard; so much the more they appeared to be interested. Two evenings a large number of them remained till after nine o'clock. Last evening I urged them to pray to the living God, of whom they had now heard, and in doing so, uttered several short prayers, or rather sentences, that they might the better understand me. Their attention was greatly arrested, and several immediately asked to be taught to pray. I taught them a short prayer, containing three or four sentences, and then asked them if they would forsake all sin and serve the great God, who made heaven and earth. Some eighty or a hundred immediately replied, "I will," "I will." I told them about the Karens, their conversion to God, and learning to read. They urged me to come and live on one of their islands; said they would all learn to read and become Christians. On asking for some of their boys to educate in Mergui, I got fair promises, but greatly fear the boys will not be coming; and the monsoons are just at hand, so that I cannot venture at sea in a boat.

Shyan Language and Orthography.

The missionaries in Asam, writing frow Sadiya, remark—

The Shyans have, properly speaking, no character of their own—the Burman being an exotic, introduced along with their religion, at what precise period is unknown. Before that time there was an alphabet in use among the Ahoms, a branch of the Tai race, which somewhat resembled both the Burmese and Tibetian. This is now extinct, although we have obtained several books written in it, but intelligible only to the Ahom pundits. The Khamtis and other Shyans, in their kyaungs teach not only the Burman character, but the Burman books, although not one in twenty of the priests themselves understands the Burman language: they only read it, like parrots, and teach their pupils to do the same. Absurd as this is, it is the uniform method of teaching in the kyaungs; and after the boys have learned to read the Burman, they are put to writing their own language in the same character, which they are of course obliged to modify, in order to express their sounds—persons in different sections of the country spelling the language in entirely different ways. This creates a great variety of systems, of which we can select no one as a standard, which could be understood by all.

But, however written, the Burman alphabet is inadequate to the expression of the Shyan sounds. Many of the most important of these sounds are wanting in the Burman.. In writing the vowels in Shyan, nearly every character is used to express at least *two* organically different sounds; and of the *five* tones applicable to nearly every syllable, only *one* has a mark, which, however, is applied only in a few cases. So that in more than half the words, a single form is susceptible of *ten* varieties; that is, *two* organically distinct vowels, each pronounced with *five* different tones. It is not indeed always the case that each of these ten sounds has a separate meaning; generally not more than four or five, amongst the whole, are words in actual use. These are ambiguous, and the sense can only be made out by studying the connection in which they stand. This produces about the same difficulty in reading, as would be felt in reading English if we should omit all the vowels and write only the consonants, or in reading Hebrew without the vowel points. It is true that such a language can be read, but not fluently, unless it is a book which has been rendered familiar by long study, as are many of the Shyan scriptures which are read in the kyaungs. Such a language can never make its way into common use, as an organ of communication among the people, as the process of picking out the meaning is too laborious to be used for ordinary purposes.

Our only alternative, therefore, is to re-model the Burman character, so that it shall be adequate to express the Shyan sounds, and add such characters to express the tones as Mr. Wade has done in the Karen; or else to adopt the Roman system. And when we consider that the Burman character, is known to comparatively so little extent, we feel satisfied that it is our duty, wherever our schools extend, to teach

only the Roman character; and for the priests and other persons in the interior, acquainted with the Burman letters, amongst whom our schools cannot at present extend, to print in the Burman character, imperfect as it is, as nearly as possible after the manner in which the priests write it, without attempting to introduce any modifications of our own, which would only make it still less intelligible to the people, and would increase the size to nearly the dimensions of Siamese, the only character now in use, which faithfully and fully represents the various sounds of the Tai.

On the same subject, Mr. Brown writes in his journal—

It is impossible to frame a system out of the Burmese character, which will apply to the Shyan sounds, without making it so complex, as to render it inapplicable to the purposes of printing and common writing. On the contrary, the Roman letters, with the marks which we have affixed to them, are adapted to express every sound in the language, and every intonation, with the most perfect precision. In addition to these considerations, a book printed in the Burmese character requires to be of three or four times the size it would be in the Roman, in order to be equally legible and distinct. The Burman Bible, as now printed, is four times the size of our common English Bible; yet so little variety is there in the forms of the letters, and so illy are they adapted to printing, that the advantage, in respect to perspicuousness and legibility, is decidedly in favor of the English, although the type is so small. This is a circumstance which merits consideration. How great a drawback would it be upon the operation of our Bible societies at home, if, for every English Bible they now circulate, they must furnish a large octavo Bible of four times its size, and published, of course, at four times the expense.

DOMESTIC.

BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

Summary View of its Missions.

From the report of the proceedings of the Board at its annual meeting, in September last, the following particulars are gathered.

Missions to the Indians.—Among the Indian tribes there are three stations—one near Green Bay, designed principally as a boarding-school; one among the Oneidas, in the same vicinity; and one among the Menominees at lake Winebago. The school at Green Bay in 1836 contained sixty or seventy pupils, in March last thirty-two, and is soon to be discontinued. An Episcopal college is chartered and to be established on its site.—At the stations just named are three missionaries and four male and five female assistants.

The Board contemplate extending their missions to the tribes located on and near the Indian territory, west of the state of Missouri.

Missions to the White Population.—In fourteen of the states and three territories of the Union, the Board have 111 stations, which are in part supplied with fifty-five missionaries.

Missions to Foreign Lands.—The report contains a summary statement of the missions from 1835, when the present organization of the Board was introduced, to 1838.

In August, 1835, the Board had three stations, five missionaries, and five female and five native assistants, and 500 pupils under instruction. On the 1st of September, 1838, it had seven stations, occupied by nine ordained missionaries, ten female and two male assistants, twenty native teachers, and 1,196 pupils in school.

On the present state of the missions, it is added—

Greece.—Athens—one missionary and wife, three female assistants, five male and eight female Greek teachers; 630 pupils. Service is performed on Sunday in English and in modern Greek; twenty beneficiaries reside in the mission family, and several others have become teachers in government schools in Greece.

Syra—one missionary and wife, one printer and wife, one male and three female Greek teachers; 220 pupils. At this station divine service is held on Sunday in English and in French.

The press has issued, since the last report, 4,195,255 pages; in all 6,493,400 pages.

Crete—one missionary and wife, one male and one female Greek teachers; 281 pupils. This mission has been established less than one year.

Persia—one exploring missionary.

China—(at Batavia)—two missionaries (one married,) one native teacher; about forty Chinese pupils in the schools.

West Africa.—Cape Palmas—three missionaries (one married), two lay assistants; 25 pupils. Divine service is held at three stations. An interior station is in progress, forty miles distant. Several of the native boys in the school can read and write, and four of them act as interpreters to the missionaries, when preaching to the natives. Two church buildings are immediately needed.

Of the importance of a large increase of the number of missionaries, it is said—

In the opinion of the Board properly qualified missionaries are required for the following stations, and should be sent forth as soon as practicable.

In the Domestic Department:—Wisconsin, Iowa, and Missouri, twenty; Illinois, Indiana, and Michigan, ten; Kentucky, Tennessee, and Georgia, ten; Florida, Alabama, Mississippi, and Louisiana, thirty.

In the Foreign Department:—Two missionaries, (one of whom should be a man of experience,) are needed for Constantinople. One at least should be added, at an early date if possi-

ble, to the China mission. At Cape Palmas, one missionary is much needed, whose labors shall be exclusively given to the colonists around the mission, and another to operate upon the natives with reference to an interior station. In Texas, several devoted clergymen are needed at once. Should it be resolved to commence a mission in Persia, the time cannot be far distant when several missionaries will be required for that service.

The board is happy to add that in reference to labors within the Greek church and in Texas, several clergymen are already in treaty with the foreign committee.

Such additions will demand a large increase of funds; but past experience has proved that when missionaries offer, in whom the church can fully confide, the means for their support are not wanting.

A mission to Texas is in contemplation.

Receipts and Expenditures.—During the year ending on the 31st of May, there was received into the treasury of the Domestic Committee $26,545 35, and into that of the Foreign Committee $27,193 98: while the payments from the former were $26,154 56; and from the latter $32,916 40.

Of the advance of the board since its present organization, it is remarked—

The missionaries and teachers of both departments have in less than three years increased from 48 to 101. The funds reported in the last triennial return, exclusive of items not from the church, were for thirty-four months about $66,600 for the two departments. The amount during the same period since, and from the same source, is $143,230 36 or more than double the previous receipts.

Miscellanies.

HISTORICAL STATEMENT RESPECTING THE MONTHLY CONCERT FOR PRAYER.

THE following article was prepared at the Missionary Rooms, and read at the united missionary prayer-meeting in Park-street church on the evening of the first Monday in the present year. It is inserted in the Missionary Herald as containing facts of general and permanent interest.

In giving a concise historical statement of the Monthly Concert, the principal object will be to illustrate that manner of conducting the meeting, which is most likely to advance the cause of missions among the heathen.

The earliest effort in modern times to effect a general concert in prayer for any one object, was about the middle of the last century; when several ministers in Scotland recommended "united extraordinary prayer to God, that he would appear in his glory and build up Zion." This was in the year 1744, and the concert was proposed for two years. At the end of this time a memorial was printed, proposing its further continuance for seven years. This gave rise to President Edward's "Humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advancement of Christ's kingdom on earth." A weekly concert was recommended on Saturday evening and Sabbath morning, and a quarterly concert on the first Tuesday of February, May, August, and November. It does not appear that the movers of this concert distinctly contemplated missions to the heathen; and we cannot read the rich and powerful appeal of President Edwards without surprise, that he should have made no very distinct and special reference to the subject of foreign missions. But so it was. The set time for the breaking forth of the church upon the pagan world, which then was in a very different state of preparation from what it now is, had not come. This concert never became general, and was of short duration. The churches were not ready for a concerted movement of this sort.

Those who commenced the missionary prayer meeting on the first Monday in the month, had no idea, when they began, of a general concert for prayer on this day among all Christians. Their minds conceived the grand idea of the conversion of the world, but seem not to have thought of the possibility of a general union and concert of the churches in prayer for this object. Perhaps they did not expect the meeting to extend beyond the Baptist denomination, of which they were members; perhaps not beyond their own neighborhood in the midland counties of England. They were few in number; but Carey, afterwards the distinguished missionary in India, was one of them, and the excellent Samuel Pearce was another, and Andrew Fuller another. This meeting was instituted in the year 1784, and has now existed more than half a century.

There are few records of the meeting during the greater part of the period of its existence. At the commencement of the present century, twelve dissenting congregations were united in a monthly meeting of this kind in London. The meeting was moveable through the twelve chapels, as they are there called, or churches, being held in each successively; and it was customary to publish a table in the December number of the Evangelical Magazine, containing the place of each meeting through the ensuing year, the name of the minister who was to deliver the address, and the name of him who was to offer the prayers. After fourteen years, there were two distinct circuits through twelve churches in London. Three years later, the number of union meetings was increased to five, each revolving as before through twelve churches. This is supposed to be the present plan of the monthly meetings in London. Not one of them is stationary. All are moveable, and all move constantly from place to place. We are prepared to hear the complaint, made in the Evangelical Magazine for 1822, that, although the five meetings were formed by the union of so many congregations, but few attend them. Their being held in a different place each successive evening, would of course make it uncertain to the numerous religious strangers in the boarding-houses and hotels of the city where to find them; and few of the inhabitants

would go so regularly to a meeting having no abiding place, as to form a habit of attending.

The monthly missionary prayer meeting is believed to be now extensively observed by the evangelical dissenters and presbyterians in Great Britain, by many evangelical churches on the continent of Europe, and by missionaries almost universally.

We have discovered no trace of the meeting in this country, previous to the year 1815. A writer in the Panoplist then says, that while many observe it in Europe, *some* observe it in America. Our war with Great Britain ended that year. In 1818, there were said to be hundreds of such meetings in our land. In 1827, the General Assembly of the Presbyterian Church represented the concert as extensively observed. The meeting received an impulse in 1815, and again in 1830.

In the year 1832, a new step was taken. The Presbyterian General Assembly recommended that the first Monday in the year should be observed as a day of *fasting and prayer*, "for the divine blessing on the ministers of the gospel throughout the world, for the revival of religion in the whole of Christendom, and for the entire success of those benevolent enterprises which have for their object the world's conversion to God." The principal ecclesiastical bodies in New England concurred in this measure, and the first Monday in the year has since been observed by many churches in the manner proposed, though with less of fasting and prayer of late, it is feared, than at first.

Within a few years, a change in the time of holding the meeting, has been going on in this country. The change is from Monday to Sabbath evening. A branch of the Presbyterian church went so far, last summer, as to recommend, by a formal act, that the monthly concert be observed on Sabbath evening. It was supposed by that body, that the lamentable neglect under which the concert was suffering, was owing, in part at least, to its being held on Monday evening. It is yet to be seen how far the change will be beneficial. No doubt Monday is on some accounts an inconvenient day. Ministers are then suffering under the reaction of their Sabbath labors; and Monday is the busiest, most wearisome day of the week to those who have charge of the household affairs. Moreover it is thought by some, that the meeting on Monday has on the whole been a failure. We have no settled opinion to express on the subject of the change. It should be said, however, that the meeting on Monday evening has not been a failure. Imperfectly as it has been conducted and attended, it has been the great means of cherishing the missionary spirit in the churches. The change from Monday to Sabbath evening is found to increase very considerably the numerical attendance; but the change will not, of itself, give prosperity to the meeting. Nothing will do this, except study and pains-taking in preparation for the meeting, on the part of those who conduct it. Before the change is made, it should be considered whether, in case the missionary prayer meeting is changed to Sabbath evening, those for Sabbath schools, tracts, and seamen, must also be changed; and if so, what will be the ultimate effect of having *all* the Sabbath evenings thus appropriated. Will the peculiar nature of the meeting be endangered? Will it never be postponed, never thrown out of its accustomed place, to make way for other meetings?

The monthly concert has ever been a prayer meeting. This does not imply, neither is it a fact, that the whole time, or even the greater part of it, has been spent in prayer. Singing, as a most appropriate exercise and largely sanctioned by the example of the early Christians, has occupied a part of the time. A portion of the time too has been devoted to information and addresses, fitted to give intelligence, fervor, and faith to the prayers, to make them less vague and general, more specific, more practical. The experience of the last thirty years has rendered nothing more certain, than that a *mere* prayer meeting in behalf of foreign missions, cannot be well sustained. With the present small amount of precise and accurate knowledge of the heathen world, the object of the meeting is too distant, too faintly conceived, to awaken an intelligent, lively, effective interest in the minds of Christians, without the imparting of precise and accurate information. This truth is more and more realized in Great Britain, and more and more in this country.

There is perhaps no one of their meetings, for which pastors generally make so little preparation, as they do for this; while it is certain that no man, whatever be his talents, can render the concert permanently interesting without careful preparation. To make it what it should be, requires reading out of the common track of theological study; reading too beyond the range of missionary letters and journals; and habits of research into the intellectual, social, and religious condition of the world at large.

As an interesting exemplification and proof of the manner in which the monthly concert has been and may be rendered eminently successful as a meeting, attention is invited to a few extracts from a letter of a minister of the gospel in our country, written in answer to inquiries proposed to him with reference to the present occasion. He has been twelve years a pastor, seven of which were in a retired country town, a hundred miles from any of the great sources of intelligence; and it is his experience while here which will be described. Five years since, he was removed to another and more extended sphere of usefulness, where he has conducted his monthly concert in the same manner, and with equal success.

On settling in the place first mentioned, he found the concert in existence, but prostrate, and without any strong hold on the affections of the people, and moreover regarded by them as a mere prayer meeting for professors of religion, which few others were expected to attend.

"Having formed my plan," he says, "and prepared myself on my first subject, I made an address to the people at the close of the service on the Sabbath preceding the first Monday in the month, in which I explained the design of the concert, and the proper manner of conducting it. I remarked upon the necessity of understanding the object for which we prayed, of having it distinctly before the mind, and of course upon the necessity of information. I stated that it was not so much the object of the meeting to offer a specific number of prayers,

as to create a deep and lasting interest in the subject of the world's salvation. I then unfolded my plan, giving them the subject for the next evening, and throwing as much interest into its outlines as I honestly thought I could sustain in the filling up. If I recollect aright, my first subject was South Africa. I exhausted the little stock of travels in my library, faithfully examined eleven volumes of the Christian Observer, and got, as I thought, a pretty correct knowledge of the condition and character of the people before the introduction of Christianity among them. You know what the Hottentots were, and how interesting this would be. I did not omit the political revolutions of the country, dwelt upon the introduction of Christianity, traced its progress, and disclosed its results as seen at the present time; interspersing anecdotes of Kicherer, Martyn, and others. In subsequent meetings I chose a great variety of topics, sometimes taking up a particular district or country, sometimes a particular mission. I took up the two great systems of eastern philosophy, Brahminism and Boodhism, and detailed the popular superstitions founded on them. Another subject was the nature of Mohammedanism and the state of Mohammedan countries. Another the dispersion, numbers, and present condition of the Jews. I give these as a specimen. In treating of all these topics, I had constant reference to *maps*. I had suspended before the audience a large map of both hemispheres, and generally a map of the particular country upon which I was remarking. By the one I could point out the relative condition of the country, its distance from some place familiar to the people, and the general route by which it was approached: the other was of service in more minute details. I have now used maps in my monthly concert for twelve years; and as the result of experience I must say, that when the pastor is familiar with his subject and the map, they *double the interest of the meeting*. They bring the whole subject near, make it more graphic, leave a more distinct and permanent impression on the mind; and this use of maps is of very great advantage to the people in their general missionary reading. And last, though not least, the very effort of following the lecturer as he runs over the map, keeps them wakeful and interested, and relieves the monotony of detail. In a short time the people become much attached to them. My maps excite no more surprise in my monthly concert, than the Bible and hymn book on the cushion.

"I intended to remark," he adds, "that at the close, I generally pressed home some practical points, which seemed to grow naturally out of the subject of the evening, and in connection with these remarks contrived to introduce all the most interesting miscellaneous intelligence of the past month."

He next describes the operation and immediate effects of his plan.

"You would have smiled to see me on my way to my first monthly concert, with a map of Africa under my arm, and two or three large volumes to which I wished to refer. We had our meeting in the upper story of the schoolhouse, which was the largest room we could command, out of the meeting-house. I went early, that I might get my maps in order. The people poured in, and soon the room was filled. The experiment was triumphantly successful. Every body was interested. Almost twelve years have elapsed, and yet I can recal the sensations with which I sat down by my study-fire, in the evening after the meeting. Henceforth our monthly concerts were our most numerously attended evening meetings. We often had to bring in extra seats. And what is the most pleasing of all, in one instance certainly, if not more, the first indications of a powerful revival of religion were discovered in the monthly concert. We generally had three prayers, and joined in singing when a proper stopping place occurred or the people became a little weary."

The writer describes his manner of preparing for the meeting. Some of his remarks on this topic, will close the extracts from his interesting letter.

"In selecting my subject, I had a general reference to the state of the public mind. I usually selected it early in the month, had my eye upon it in my general reading, and marked any thing I saw that bore upon it. On the morning of the first Monday in the month, I sat down with the general plan I had before formed, and the information I had obtained, and generally spent *the whole day* in preparing for the meeting in the evening. I have frequently spent eight or nine hours in my study on that day, hard at work preparing for the concert. In preparing for a single concert, I once consulted eighty different volumes, and gleaned information from them all. It was with me a settled rule to make every thing familiar. I do not read from the Missionary Herald, or from any other book, *except to illustrate some point*. I never hesitate, however, to carry books into a monthly concert, if I have occasion to refer to them, but the reference must be short.

"You will of course see, that all this requires time. And how can a minister prepare for his monthly concert without taking time? So fully am I persuaded of the importance of a minister's devoting time and study to prepare for this meeting, that I am in the habit of omitting my weekly lecture on the week of the monthly concert.

"Where"—asks this exemplary pastor—"Where is the pastor, who does not wish his people to be familiar with the details of the missionary enterprise? If they see *him* interested, *they* will soon catch at least a portion of his spirit, and feel the value of intelligence. And then, in the acquisition of such knowledge there is an expanding, elevating influence. It liberalizes the mind, arms it against the arts of the sophist, and shields it against the power of objectors to missions. After all, its influence upon the minister himself is perhaps the most valuable. Keeping himself thus fully informed on the subject of missions, he feels a more lively interest in them. In progress of time he acquires a large amount of valuable geographical and historical information, and all in the regular discharge of his ministerial duties."

To complete our historical statement, it is necessary to refer to the experiments made, within a year or two past, in one of the monthly concerts of this city, to procure maps, which, in the evening, and with no more than the usual amount of light, shall be distinctly visible over a church. The maps referred to in the extracts just now read, were ordinary maps hung up in a school-room, or lecture-room, and would not be intelligible to the eye over the body of a church. The experiment has succeeded beyond expectation. It is found that, with ease and at no great expense, maps may be used in any

well lighted church. They are already used in a number of churches; and the experiment is nearly in a state of progress to warrant the multiplication of these maps by means of lithography, for the supply of monthly concerts in differemt parts of the country. What has been already said by one who has made use of maps in his concert for many years need not be repeated, that they greatly increase the interest of the meeting to all who desire an intelligent acquaintance with the work of missions, which may be supposed to include all who can be induced habitually to attend the meeting. We are persuaded that the concert will never exert its proper influence without them. Nor can any valid objection be made against them; nor will there be any opposition to them, if they are judiciously used by those who are familiar with them, and who studiously prepare themselves for the occasion.

And now contemplate this meeting—*the monthly concert of prayer for the conversion of the world*—observed by thousands of Christians over Christendom, and wherever there is a missionary or a church gathered among the heathen. What gives it its charm, its moral power on the heart of the Christian, is the idea of UNION. There is an *agreement*, not only as to object, but time, not only in heart, but voice. The whole church agrees as touching this one thing—the conversion of the world to God—and all together falls prostrate before the Hearer of prayer, and with one voice, like the sound of many waters, raises its supplications to heaven. Different religious denominations, different nations and tongues, different races of men, agree in this. Here certainly is union—blessed concert—union at the mercy seat, in prayer that the world may be united in Christ. Surely the existence of the missions in so many parts of the heathen world, is not more auspicious, than the existence of this contemporaneous prayer-meeting in so many of the churches. It is the work of that Spirit, who awakens prayer as the forerunner of his blessings; of that God, who will be entreated before he gives, and who is never sought in vain.

Since the meeting for which the foregoing statement was prepared, a number of the London Missionary Register, published under episcopal influence, has been received, containing an address on the subject of *united prayer*, which is subjoined.

The course of public events has, of late years, awakened increasing attention. To intelligent and devout men, who diligently compare together the word and the providence of God, evidence appears to be accumulating with great rapidity, that the hand of the Lord is accomplishing what the mouth of the Lord hath spoken. The minds of Christians have, in consequence, been stirred up to more earnest and frequent and general prayer for the coming of the kingdom of God, than the church hath ever before known. This is, of itself, a most encouraging sign of the coming of that kingdom: for it pleases God usually to rouse his servants to pray for such great blessings as he may purpose to bestow.

The formation of the religious societies of the last half century, as it originated in this spirit, so has this spirit been fostered and widely propagated by these societies. A sense of the absolute need of abundant grace from on high has grown with the growing toils and difficulties of these institutions. Devout members of the respective bodies have not only borne their own particular societies in continual remembrance before God, but they have carried to his throne the wants and cares of their fellow-laborers all over the world. The nature and value of the Christian union have been better understood and more deeply felt, in proportion as mutual intercessory prayer has led the faithful to sink the thought of those things in which they differ one from another, in the grandeur of their common object, and the sense of their common need.

The tendency of this state of things has been to adjust some times and seasons, when the servants of God might, as by mutual agreement, meet in spirit before the throne of grace, so far as varying climes may allow, *all that in every place call on the name of the Lord Jesus, both theirs and ours;* which is St. Paul's badge of union and fellowship.

We invite the serious consideration of our readers to this subject. The promoting of the kingdom of God in the world is the noblest object which can occupy the mind and fill the hands: and there is no other community on earth with which it is so honorable and so safe to be identified, as with the enlightened and devout promoters of that kingdom which cannot be moved.

Circumstances have led many such persons, of various denominations, to adopt the *first day of each year* and *the first Monday of each month* as seasons on which they will, specially in their closets, and with others as opportunity may be given, pour out their prayers for the coming of the kingdom of the Lord.

The object more particularly kept in view on the *first day of the year* is, to bring the true members of the mystical body of Christ into union, as suppliants before the throne of grace; that, whether in their closets, or their families, or public worship, they may, with one mind and one heart, beseech the father of mercies to vouchsafe, throughout the coming year, for the sake of his beloved Son, an abundant outpouring of the Holy Spirit in his quickening, enlightening, strengthening, consoling, and sanctifying influences. On the *first Monday of each month*, all the efforts which are making to bring on the kingdom of Christ are more particularly made the subject of intercessory prayer; when missionaries at their various stations throughout the missionary field, the societies at home which support them, and the devout members of those societies in their own closets and families, have felt and do feel these to be occasions to themselves of great confirmation and enlargement of love to the cause and kingdom of their Lord.

MOHAMMEDANISM AT CAPE TOWN.

THE following article is taken from the South-African Christian Herald. The fact here stated, that Mohammedanism is spreading and strengthening itself even in the British colony at the Cape, as it unquestionably is throughout nearly all the interior parts of the African continent, ought to awaken the energies of the

christian world, to arrest the progress of an error more difficult, perhaps, than any other, to be dislodged from minds of which it has taken possession.

Comparing the state of Mohammedanism at the Cape in 1824, as described by Miedina, a priest, on his examination before the commissioners of inquiry, with its present condition, the afflicting truth is made strikingly evident—that the turbid waters of delusion are on every side spreading and swelling, and threatening to overwhelm the lower classes of our colonial society. We find that in 1824 there were only about four hundred followers of Mohammed in the colony. Now there are probably as many thousands in Cape Town alone. At the time of the inquiry referred to, there were, in all, seven priests. Now, besides five principal or high priests, all claiming equality, and each having a mosque wherein large congregations assemble every Friday, there are no less than sixteen subordinate priests, and about twenty-five belals or elders, who have likewise their disciples. About thirty marabouts or sextons are also continually on the alert to entice the ignorant to their respective priests.

Miedina informs us that in 1824, he had four children at an English school in Bree-street. Now the attendance of Mohammedan children at christian schools is discouraged and even forbidden by the priests. There are, indeed, as many Mohammedan as christian schools in the town, and nearly as well attended, five or six of them having an average attendance of fifty or sixty children each.

Is this not a fearful increase? And is it not a bitter reflection to every one who has at heart the best interests of his fellow men, to think that in a colony professedly christian, and having the glorious gospel of the blessed God, this delusion should have been permitted to obtain the ascendancy over so many, while scarcely an effort worth mentioning has been made to check its progress? The laurels (if we may use the expression) which are daily gathered to form the false prophet's crown, plainly testify that his emissaries have not slumbered; they have been more faithful to their trust than we have been to ours.

And whence this success? The answer is, alas, thrust on our daily view. The system of slavery opened the wide door, but too effectually, for the labors of the priests of the mosque. The colored classes were in too many instances kept in as much mental as personal bondage: their spiritual wants and condition and their proper observance of the Sabbath were too generally neglected. This laid them open to the wiles of the proselytising Mohammedan, who affecting to sympathise with their forlorn condition in sacred things, too easily persuaded hundreds, nay thousands, to embrace their fatal errors. Instances are numerous in which men professing the doctrines of the false prophet have been heard to declare, that, fearing they would go to hell if they died without some religion, they were fain to take up with their present profession because none other was offered to them—no Christian having given himself the trouble to speak to them of Jesus. This biting reproof is known to apply to too many who bear the name of Christians, but forget to exercise the second part of the divine injunction, to "love their neighbors as themselves." Before any evil can be removed we must find out the cause or causes, and having done so, the remedy may be more easily applied. The time is approaching when a different state of things will exist as it respects the colored classes. Every man will then be able to worship God after the dictates of his own conscience. On this eventful period every Christian should keep his eye steadily fixed; and all true disciples of their Lord should co-operate to save the poor and the ignorant from falling victims to the soul-destroying delusions of the false prophet.

American Board of Commissioners for Foreign Missions.

VARIOUS NOTICES.

Decease of Mrs. Johnson.—The arrival of Mr. and Mrs. Johnson, of the Siam mission, at Philadelphia was mentioned at page 44. On account of extreme debility it was deemed unadvisable for her to attempt to leave that city immediately, though it was hoped that with the opening of the spring her health and strength would be restored. But the Lord in his wisdom and goodness has seen fit to disappoint these expectations. On the 8th of January she was released from her weakness and suffering, and in perfect peace and full confidence in the Savior, removed to a world of rest and joy.

Persia.—On the 13th of August Mr. Merrick was at Tabreez, making arrangements for a residence there.

Mr. Glen, formerly Scottish missionary at Astracan, had a few weeks before arrived at Tabreez, with the intention of spending four years there in completing a version of the Old Testament into the Persian language.

Southern Africa.—On the 13th of October Mr. Champion writes from Port Elizabeth, where he was still residing with his family, that the contest between Dingaan and the Dutch farmers was still going on, without any prospect of a speedy termination.

On the 15th of November Mr. Venable writes from Cape Town, that the colonial government had decided to send a detachment of soldiers to Natal, which would start in a few days. The immediate object of this movement would be to take military possession of that place, and thus check emigration in that quarter; though it might probably result in the establishment of an English settlement there.

Western Africa.—Writing from Cape Palmas, 13th of August, Mr. Wilson states that the large native town on the Cape was entirely

consumed by fire on the 25th of July, occasioning great loss and much suffering to the impoverished inhabitants. On the same night of the conflagration a party of bushmen from the country back came down and plundered the house of one of the colonists very near the Episcopal mission, murdering the owner and three small children. The murdered man had given the bushmen some provocation. These events have occasioned much excitement at the Cape.

September 25th, Mr. Wilson writes—

Mr. James and I enjoy good health. Mrs. Wilson's is but indifferent, though she is able to attend to the direction of a part of the girls of the school. We shall open a third day school soon. We are now printing the gospel of Matthew in the Grebo language, also a brief grammatical analysis of the language. We are anxiously hoping for a missionary to join us. I have acquired much valuable knowledge relative to the treatment of the African fever, and do not regard it with so much terror as I did two years ago.

Donations,

RECEIVED IN JANUARY.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the last number.

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
- Auburn, 2d presb. chh. mon. con. 5 47
- Berkshire, 33 00
- Ludlowville, Presb. chh. and cong. 100 00
- Marcellus, 1st presb. chh. 105,75; fem. miss. so. for *Levi Parsons*, Madura, 21,50; 127 25
- Marshall, Mich. 1st presb. chh. mon. con. 20 00
- Otisco, Mon. con. 16,84; Mrs. M. 3; 19 84
- Salina, Mon. con. 1 06
- Scipio, 2d presb. chh. 8 00
- Skaneateles, 69 80
- Springport, Mon. con. 3 00
- Weedsport, Presb. chh. mon. con. 14 75—402 17

Brookfield Asso. Ms. A. Newell, Tr.
- Barre, Mon. con. 46,50; gent. and la. 19,02; 65 52
- Brimfield, Gent. 74,75; la. 78,86; mon. con. 36,50; 190 11
- Charlton, Gent. and la. and mon. con. 50 00
- East Ware, Do. 371 08
- Hardwick, Do. 116 50
- New Braintree, Gent. 78,50; la. to constitute Rev. JOHN FISKE an Hon. Mem. 66,48; mon. con. 24,30; 169 28
- North Brookfield, Gent. 229,06; la. 169,95; mon. con. 210; 609 01
- Oakham, Gent. 43,75; la. 38,45; mon. con. 23; fem. juv. so. 10; 115 20
- Southbridge, Gent. 23,25; la. 18,25; mon. con. 47,52; fem. juv. so. 12; juv. benev. so. 10; to constitute Mrs. NARCISSA L. CARPENTER an Hon. Mem. 111 02
- South Brookfield, Gent. 29; la. 23; mon. con. 25,80; 77 80
- Spencer, Gent. 39,33; la. 76,28; mon. con. 7,50; 123 11
- Sturbridge, Gent. 140,12; la. 75,25; mon. con. 43 20; 258 57
- Warren, Gent. 107,75; la. 56; mon. con. 29,60; 193 35
- West Brookfield, Gent. 79,87; la. 82,17; mon con. 24,74; fem. juv. so. 2,47; 189 25
- West Ware, Gent. 35,28; la. 31,95; mon. con. 8,33; 75 56

2,715 36

Ded. am't prev. ackn. 1,913,35; paid by aux. so. for printing, etc. 30,50; loss on uncur. notes, 3.35; 1,947 20—768 16

Buffalo and vic. N. Y. By H. Pratt, Agent,
- Buffalo, 1st presb. chh. mon. con. 224,48; coll. 37,52; HIRAM PRATT which constitutes him an Hon. Mem. 100; H. R. SEYMOUR, (which and prev. dona. constitute him an Hon. Mem. 50; J. Goodell, 50; chil. of sab. sch. for *Abner Bryant*, Ceylon, 50; Miss M. Cotton, 20; E. Brown, 11,06; N. H. Gardner, 10; Miss C. Wadsworth, 10; S. F. Pratt, 10; G. C. Coit, 10; E. Burchard, 10; M. H. Birge, 10; S. Shepard, 10; five indiv. 10; S. K. 5; E. A. O. 5; W. M. 5; A. R. 5; M. B. 5; E. F. S. 5; four chil. of H. R. S. 5; D. B. 3; O. A. 3; S. and H. 3,50; eight indiv. 8; S. A. B. 50c. Evans, Chh. 5,84; Farmington, O. Chh. 3; Niagara Falls, 24; 708 90
- Ded. loss on unc. notes, 18 65—690 25

Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.
- Burlington, Mon. con. 43 50
- Charlotte, Young la. fem. sem. for Ceylon miss. 8 00
- Jericho, 1st chh. la. cent. so. 2,50; 2d do. la. asso. 6; 8 50—60 00

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
- Buxton, A. Brown, to re-establish a sch. in Ceylon, 25 00
- Cumberland, Mon. con. 14 36
- Falmouth, 1st par. mon. con. 10 00
- New Gloucester, La. chris. benef. so. 18 00
- North Yarmouth, 1st par. mon. con. 50 00
- Portland, 2d par. coll. (of which to constitute Rev. CYRUS HAMLIN, of Constantinople, an Hon. Mem. 50;) 340,15; sab. sch. for Armenian schs. in Constantinople, 50; a sea captain, 40; Miss A. C. 50c. G. S. 50c. 431 15—548 51

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
- Byfield, Mon. con. in Mr. Durant's so. 15 00
- Newburyport, 2d presb. chh. mon. con. 76,62; united mon. con. 44,53; 120 55
- Salisbury, Mon. con. in Mr. Sawyer's so. 9 22
- West Amesbury, Mon. con. in Mr. Clark's so. 18 00
- West Bradford, Mr. Munro's so. gent. 50; mon. con. 30; fem. benev. so. 12; 92 00
- West Newbury, 1st par. la. 3 25—258 02

Geneva and vic. N. Y. By C. A. Cook, Agent,
- Dansville, Presb. chh. coll. 33,50; fem. for. miss. so. 25,50; 59 00
- Lyons, Presb. chh. coll. 39,50; mon. con. 37; 76 50
- Ovid, Presb. chh. coll. 101,69; Miss Anna Denton, dec'd, 25; 126 69
- Phelps, Presb. chh. mon. con. 11 00
- Prettsburgh, Presb. chh. coll. 99,96; mon. con. 34.04; E. and B. Bridges, 50; Albigence Waldo, 10; juv. so. 6; 200 00
- Rushville, Presb. chh. coll. 105; mon. con. 31,30; 136 30

Sodus, Presb. chh. coll. 34,06; Rev. J. Merrill, 12; 46 06
Vienna, Presb. chh. 91 04
Wheeler, Presb. chh. mon. con. 6 00—752 59

Grafton co. N. H. Aux. So. W. Green, Tr.
Plymouth, WILLIAM W. RUSSELL, which constitutes him an Hon. Mem. 106 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, E. B. Day, 5 00
Lexington, Abby H. Chapin, 30; Mrs. A. Tickner, 10; Mr. and Mrs. A. Dickerman, 10; E. B. 5; presb. chh. 7,56; E. P. C. dec'd, 1; 63 56
Osbornville, Presb. chh. mon. con. 18; J. Robertson, 20; C. Camp, 20; M. Osborn, 10; Mr. Matoon, 10; 78 00
West Durham, Mon. con 8 00—154 56

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon, W. so. Gent. and la. 33,50; E. so. 5,50; 39 00
Canton, Mon. con. 26 60
East Hartford, Gent. 57 25
East Windsor, Theolog. Ins. mon. con. 65 00
Farmington, Gent. 51 00
Hartford, W. so. gent. 85; mon. con. 2,81; N. so. mon. con. 28,72; la. 1,50; 118 03
Hartland, La. 21,50; L. N. 1; 22 50
Manchester, La. 95 18
Simsbury, Coll. 24 20
Suffield, Mon. con. 20; a friend, 1,16; 21 16
519 92
Ded. expenses paid by aux. so. 1 52—518 40

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, Gent. 63,56; la. 47,68; mater. asso. 10; 121 24
Bedford, Gent. 60; la. to constitute Rev. DANIEL FRENCH an Hon. Mem. 50; 110 00
Deering, Cong. so. 8 03
Francestown, Gent. 64,50; la. 33,64; J. Kingsbury, 50; J. Kingsbury, Jr. 50; 198 14
Greenfield, Evan. so. 13 00
Hollis, (of which to constitute MOSES PERRY of Worcester, Ms. an Hon. Mem. 100;) 109,47; la. (of which to constitute Rev. CLARK PERRY of Standish, an Hon. Mem. 50;) 67,57; mon. con. 41,15; 218 19
Mount Vernon, La. 36 11
New Boston, Asso. 69 24
New Ipswich, Gent. 100; la. 76,04; mon. con. 41; 217 04
Pelham, Mr. Keep's so. contrib. 67,18; mon. con. 30,17; 97 35
Wilton, Contrib. in Mr. Richardson's so. 13; la. 17; 30 00-1,118 34

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Kent, Coll. 72,44; a friend, 5; mon. con. 4,37; 81 81
New Hartford, N. gent. 38,50; la. 18,95; mon. con. 16,12; S. coll. 26,62; 100 19—182 00

Lowell and vic. Ms. Char. asso. W. Davidson, Tr.
Hudson, N. H., A. Byam, 2 00

Merrimack co. N. H. Aux. So. G. Kent, Tr.
Bal. rec'd fr. former Tr. 29 52
Boscawen, Mrs. Rachel Cogswell, for re-establishing sch. in Ceylon, 30; Mrs. Atkinson, for do. 5, E. par. chil. of mater. asso. for do. 3; so. 49,19; 87 19
Concord, S. cong. so. mon. con. 68,68; sub. 41,50; W. cong. so. 14,43; Miss S. Dow, 10; 134 61
Dunbarton, Mon. con. 9 00
Franklin, Mon. con. 32 00
Loudon Vil. Fem. benev. so. 6; mon. con. 1,68; 7 68—300 00

Middlesex North and vic Ms. Aux. So. J. S. Adams, Tr.
Westford, Coll. 23 00

Middlesex South Confer. of chhs. Ms. O. Hoyt, Tr.
Holliston, Coll. in cong. chh. 63 38
Sherburne, Do. in evan. so. 51 89—115 27

New Haven co. Ct. Western Consociation, A. Townsend, Jr. Tr.
Milford, Fem. in 1st so. to revive a sch. in Ceylon, 25 00

New York city and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. la. of Brick chh. for Spring sch. Ceylon, 36; fr. 63d sch. Harlaem, for schs. in do. 6,11; sch. in a private fam. in Brooklyn, for schs. in do. 6,02;) 2,572 39

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Camden, 1st cong. chh. mon. con. 42 00
Florence, Mon. con. 11 45
Madison, 1st cong. so. (of which to constitute BENJAMIN SIMMONS an Hon. Mem. 100;) 152 08
Marshall, Cong. chh. 20 07
New Hartford, Mrs. C. Risley, 4 00
New Haven, Mon. con. 14 00
Redfield, Do. 2 12
Richland, Mon. con. 3,83; Mrs. J. Holmes, 10; 13 83
Rome, J. W. Bloomfield, to constitute Mrs. CYNTHIA JERVIS of New York, an Hon. Mem. 100 00
Sauquoit, Union presb. chh. 20,82; fem. miss. so. 6,45; 27 27
Trenton, L. Younglove, 10 00
Utica, H. Ferry, 5 00—401 82

Palestine Miss. So. Ms. E. Alden, Tr.
Abington, S. par. gent. 17; la. 12; E. Whitman, 40; 69 00
Braintree, J. Newcomb, 50 00
E. and W. Bridgewater, Mon. con. 43 00
Randolph, 1st par. mon. con. 55,47; fem. benev. so. 11; E. par. mon. con. 11,42; 77 89—239 89

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Hampden, Cong. chh. mon. con. 23 00

Pilgrim Aux. So. Ms. Rev. E. G. Howe, Tr.
Kingston, Mon. con. 4 00

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Clarendon, Cong. chh. 11 00
Fairhaven, Cong. chh. and so. 53 33
Orwell, Cong. chh. and so. 62,15; C. Sanford, 50; juv. benev. so. for *Philip H. Morris*, Ceylon, 10; 122 15
Pittsford, Cong. chh. and so. 214; mon. con. 44,50; 258 50
Rutland, Gent. 57,03; la. 24,23; mon. con. 72,18; 153 44
Sudbury, Cong. chh. 13; la. 5,49; 18 49
Tinmouth, Cong. chh. 12 37
West Rutland, Gent. and la. 116,63; mon. con. 22,50; Sutherland Falls, la. cir. of indus. 5; 144 13—773 41

Sullivan co. N. H. Aux. So. J. Breck, Tr.
Claremont, Gent. 49,32; la. 38,77; mon. con. 41,91; 130 00
Cornish, Gent. 51,32; la. 37,38; 88 70
Lempster, Mon. con. 2d chh. 12 00
Newport, Gent. 31,52; la. 20; mon. con. 20,06; 71 58
Plainfield Plain, Mon. con. 1 36—303 64

Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so. By Rev. H. Coe, Geauga co. Bainbridge, 5; Painesville, 3,22; Portage co. Atwater, 14; Aurora, 12,62; Rev. J. Seward, 10; Mantua, 8; Nelson, 8,37; Tallmadge, Mon. con. 17; Windham, 4,87; Coll. at Mr. Benham's ordination, 58,92; Trumbull co. Boardman, 7,37; fem. char. so. 2,25; Canfield, 15,09; Miss M. Joslin, 10; fem. benev. so. 10; Hartford, 6; Mesopotamia, 38,45; E. Lyman, 15; I. B. Sheldon, 15; Warren, Fem. benev. so. 27; Youngstown, 53,50; Ded. am't paid by aux. so. for printing, 21,50; 320 16

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Brattleboro', E. vil. Mr. Walker's so. 113,20; an indiv. 100; sab.

sch. mon. contrib. 2,28; N. H. 2; L. D. 1; W. vil. contrib. 41; mon. con. 23,07; SAMUEL CLARK, which and prev. dona. constitute him an Hon. Mem. 50; 332 55
Marlboro', Cent so. 4 50
Putney, Mr. Foster's so. 9 56
Stratton, A young man, 1 25
Westminster East, Rev. S. Sage, 5 00—352 86
Windham co. South, Ct. Aux. So. Z. STORRS, Tr.
Ashford, 1st so. Gent. and la. 47,32; mon. con. 19,68; 67 00
Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.
Barnard, Gent. and la. 28,71; a friend, 2; 30 71
Chester, Sub. and coll. 75,11; mon. con. 19,79; mater. asso. 5,10; to constitute Rev. SILAS H. HODGES an Hon. Mem.; Mrs. ANN D. WALKER, which constitutes her an Hon. Mem. 100; 200 00
Hartford, N. so. 5; F. Leavitt, int. 34,01; 39 01
North Hartford, Aux. so. 8 00
Sharon, Mon. con. 7 33
Weathersfield, 1st cong. so. gent. and la. 37 00
Windsor, Mon. con. 20; P. Sampson, 2; 22 00
Woodstock, Mon. con. 60 26—404 31
Worcester co. Ms. Relig. Char. So. H. Mills, Tr.
Milibury, 2d cong. so. gent. 50,21; la. 40,22; mon. con. 64,03; 154 46

Total from the above sources, $11,641 21

VARIOUS COLLECTIONS AND DONATIONS.

Acton, Ms. Mr. Woodbury's so. mon. con. and coll. 26,63; av. of ring, 67c. 27 30
Albany, N. Y. 2d presb. chh. (of which fr. a friend, for a child in Ceylon, 20;) 593 55
Alna, Me. Mon. con. 8,75; la. miss. so. 12,25; 21 00
Amherst, Ms. Mon. con. in college, 11 00
Andover, Ms. A friend, 16; do. 10; do. 5; 31 00
Augusta, Me. Dr. Tappan's so. coll. 105; mon. con. 60; la. asso. 65; young la. sew. cir. to constitute Rev. BENJAMIN TAPPAN, Jr. of Hampden, an Hon. Mem. 50; 280 00
Baltimore, Md. Mr. Hamner's chh. mon. con. 20; fem. mite so. for *Susan Savage*, Ceylon, 20; 40 00
Bangor, Me. Sab. sch. in 1st par. for *Loomis Pomroy* and *Daniel Pike*, Ceylon, 50 00
Bath, Me. W. Richardson, for *Eunice Richardson, Dorcas Leland*, and *Harriet L. Richardson*, Ceylon, 60 00
Bedford, Ms. Mon. con. 38,63; fem. char. so. 14,46; 53 09
Belchertown, Ms. 1st cong. chh. and so. 151; Mrs. Sarah Luther, dec'd, by Gideon Ames, Ex'r, 31,88; a fem. friend, 20; J. Walker, 10; fem. benev. so. of Brainerd chh. to constitute Rev. GEORGE A. OVIATT an Hon. Mem. 50; 262 88
Berlin, Ms. Evan. so. to constitute Rev. *Robert Carver* an Hon. Mem. 50 00
Binghamton, N. Y. Cong. chh. mon. con. 5,85; la. benev. so. 10; 15 85
Boston, Ms. Avails of the fancy sale, for schools in Ceylon, 800 00
Byron, N. Y. Mon. con. 47 00
Castile, N. Y. Presb. chh. 22 58
Castleton, Vt. Juv. asso. in Mr. Steele's so. for a sch. in Ceylon, 25; E. Merrill, 2d, 2; 27 00
Champlain, N. Y. Mrs. R. M. Hubbell and two sons, 3d pay, for *Silas Hubbell*, Ceylon, 20; S. Hubbell, 8; 28 00
Chatham Vill., N. J. Presb. chh. 23,50; a friend, for a sch. in Ceylon, 25; 48 50
Chicago, Ill. Presb. chh. 125; less dis. 2,50; 122 50
Concord, Ms. Juv. miss. so. for *Mary Wilder*, Ceylon, 20 00
Connecticut, A friend, 1,000 00
Cutchoque, N. Y. Presb. chh. 5 00
Danby, N. Y. Fem. cent so. 15 50
Dudley, Ms. Gent. asso. 16,58; mon. con. 9,42; 26 00
East Hampton, Ms. SAMUEL WILLISTON, which constitutes him an Hon. Mem. 292 30
East Hampton, N. Y. Coll. (which and prev. dona. constitute Rev. SAMUEL R. ELY an Hon. Mem. 35 00
Elgin, Ill. Cong. chh. 20 00
Elizabethtown, N. J. 2d presb. chh. to constitute RICHARD TOWNLEY and ELIHU PRICE Hon. Mem. 235,50; E. Sanderson, 10; 245 50
Fishkill, N. Y. La. of 1st presb. chh. 9 00
Frederick City, Md. Mrs. Balch, for Ceylon miss. 5 00
Fresh Pond, N. Y. Presb. chh. mon. con. 10 00
Georgetown, D. C. Bridge-st. chh. to constitute Rev. WILLIAM HAMILTON an Hon. Mem. 50 00
Goshen, N. H. Miss. so. 24; Rev. A. Manning, 50; 74 00
Grafton, Vt. Indiv. 40; mon. con. 21; J. Barrett, 10; 71 00
Greenfield, Ms. Ladies of 2d cong. so. for *Hannah Washburn*, Sandw. Isl. 20 00
Greensport, N. Y. Presb. chh. 16 00
Hadley, Ms. Gen. benev. so. 325; W. Porter, 50; 375 00
Halifax, Vt. Mon. con. 9 00
Hanover, N. J. Presb. chh. 45; less dis. 2; 43 00
Hartford, Ct. A mem. of Mr. Daggett's cong. $1,000; ackn. in Jan. as fr. "a reader of Harris's Mammon."
Hartland, Vt. Cong. chh. and so. 38 00
Henniker, N. H. HORACE CHILDS, which constitutes him an Hon. Mem. 100 00
Hopkinton, Ms. A friend, 3 00
Hubbardston, Ms. Fem. work. so. for Mr. Powers, Brooxa, 15 00
Hudson, N. Y. La. for. miss. asso. of 1st presb. chh. 75 00
Jefferson, N. Y. Presb. chh. 19 00
Jewett City, Ct. Mon. con. by Rev. G. P. 10 00
Kennebunk, Me. Fem. aux. so. of 2d par. 15 00
Kingsboro', N. Y. Mr. Yale's cong. ten indiv. 60 00
Le Roy, N. Y. Presb. chh. 72 42
Little Falls, N. Y. THOMAS BURCH, which constitutes him an Hon. Mem. 100; A. Smith, 10; 110 00
Lyme, Ct. N. Matson, 10 00
Machias, Me. Mon. con. 50 00
Malden, Ms. Do. 43 15
Marblehead, Ms. La. asso. (of which to constitute CALVIN BRIGGS an Hon. Mem. 100;) 238,55; mon. con. 20; sab. sch. class, 2,06; a friend, 2; 252 61
Matteawan, N. Y. Presb. sab. sch. for *Charles Bartlett* and *Harriet Winslow*, Ceylon, 40 00
Millbury, Ms. West chh. contrib. 22 00
Miller's Place, N. Y. Fem. cent so. 10 00
Moffitt's Store, N. Y., P. Roberts, 5 00
Montreal, L. C. Amer. presb. chh. mon. con. 132,80; a friend, to constitute Rev. CALEB STRONG an Hon. Mem. 50; 182 80
Nashua, N. H. Gent. benev. asso. 34; la. asso. 60,14; mon. con. 55,86; (of which to constitute JAMES PATTERSON an Hon. Mem. 100;) 150 00
Newark, N. J. WILLIAM RANKIN, which constitutes him an Hon. Mem. 150; 3d chh. Rev. J. B. Treat, 50; 200 00
New Bedford, Ms. Rev. S. Holmes's sab. sch. class, to constitute Rev. DANIEL C. BURT an Hon. Mem. 50 00
New Boston, N. H., R. Wason, 3 00
Newburgh, N. Y. Three friends, for *Helen M. White*, Cape Palmas, 15 00
New Castle, Del. Aux. miss. so. 50,10; Miss McCullough's s. s. class, 1,25; 51 35
New Glasgow, L. C. Mrs. I. Lloyd, for Ceylon sch. 6 00
Newport, R. I. Fem. miss. so. of Spring-st. chh. 12 00
Newton, Ms. E. par. mon. con. 27 52
Newton, N. J., L. A. Bushnell, 2 00
New York, Maj. Loomis, 5; a friend, 2; 7 00
Northampton, Ms. 1st par. sab. sch. for miss. sch. Ceylon, 50; young la. benev. so. for miss. to China, 38; J. P. Williston, 50; 138 00

Northboro', Ms. Evan. so. mon. con. 9 00
North Brookfield, Ms. A little boy, 42
North Chelmsford, Ms. H. E. Bosworth, 10 00
North Reading, Ms. Mon. con. 4 57
Northwood, N. H. Mon. con. 10 43
Northumberland, Pa. Fem. miss. so. 6 59
Norwich, Vt. N. Boardman, 12 00
Orford, N. H., W. cong. chh. mon. con. 47 45
Pelham, N. H. Coll. by Miss J. Tenney, for a sch. in Ceylon, 25 00
Perryville, Pa. Presb. cong. 26; mon. con. 15; 41 00
Petersburg, Va. Mon. con. in presb. chh. 37 10
Philadelphia, Pa. 1st presb. chh. fem. benev. so. for *Albert Barnes* and *James P. Wilson*, Ceylon, 40; J. B. Lapsley, 50; J. M. Paul, 40; T. Biddle, 10; a lady, 10; I. A. Campbell, 5; 3d presb. chh. (of which to constitute Rev. THOMAS BRAINERD an Hon. Mem. 50;) 108; Mrs. W. 3; 5th presb. chh. la. 12; 10th presb. chh. mon. con. 306,24; Franklin st. chh. 10; Rev. G. N. Judd, 25; Cedar-st. chh. which and prev. dona. constitute Rev. DANIEL O. ALLEN of Bombay, an Hon. Mem. 9,50; chil. for *Anna Maria Henry*, Ceylon, 20; ladies, for *Sarah Bayard*, Ceylon, 20; a friend, 10; J. W. Tilford, 5; 683 74
Pittsburgh, Pa. Mater. asso. for *David H. Riddle*, Ceylon, 20; sab. sch. of 3d presb. chh. for chil. in do. 17,50; 37 50
Plainfield, Ms. Mon. con. 20 00
Portland, Me. J. Stevens, 50; C. C., E. E. and L. C. Tolman, for a sch. in Ceylon, 12; 62 00
Portsmouth, N. H. La. miss. asso. 39 37
Pottsville, Pa. Presb. cong. to constitute Rev. I. McCOOL an Hon. Mem. 50 00
Providence, R. I. Richmond st. chh. 38; fem. asso. of benef. cong. chh. 53,68; J. Chapin, (of which for schs. in India, 50;) 150; 241 68
Rockford, Ill. Presb. chh. 4 00
Roxbury, Ms. Eliot chh. and cong. mon. con. 23,92; a thank. off. 5; a friend, 2; 30 92
Royalton, Vt. Gent. asso. 38; la. asso. 30; J. Francis, 50; mon. con. 30; 148 00
Saugus, Ms. Orthodox cong. chh. 6 00
Savannah, Ga. Male and fem. miss. so. in Indep. presb. chh. (of which fr. JOHN STODDARD of Daufuskee Isl., S. C., to constitute him and Mrs. MARY L. STODDARD Hon. Mem. 200; to constitute Rev. WILLARD PRESTON an Hon. Mem. 50; fr. ROBERT HUTCHISON, which constitutes him an Hon. Mem. 100; fr. a lady in Georgia, for *Anna Stiles*, Cape Palmas, 15; fr. Mrs. M. Cleland, for *Martha Cleland*, do. 15; fem. pray. meet. for *Jane Bayard*, do. 15;) 901 27
Sharon, Ms. Cong. chh. and so. coll. 42 42
Shepherdstown, Va. (of which fr. a child, 46c.) 15 00
South Africa, Rev. G. Champion, 504 00
South Boston, Ms. Juv. hea. friend so. for *Joy H. Fairchild*, Ceylon, 20 00
South Reading, Ms. Mon. con. 16,42; B. Yale, 20; 36 42
Southwark, Pa. 1st presb. chh. 13 00
St. Andrews, L. C., A gent. for Ceylon miss. 9 70
St. Johnsbury, Vt. ERASTUS FAIRBANKS, THADDEUS FAIRBANKS and JOSEPH P. FAIRBANKS, which constitutes them Hon. Mem. 300; 2d cong. chh. and so. 45,85; 345 85
Stillwater, N. Y., C. Seymour, 1 50
Stonington, Ct. B. Pomeroy, 10 00
Synod of Geneva, N. Y. Bal. coll. by Rev. S. Parker, 79,43; Arkport, Mrs. Hurlbut, 3; a friend, 95c. a child, 4c. Southport, A friend, 10; 93 42
Syracuse, N. Y. HENRY DAVIS, Jr. which constitutes him an Hon. Mem. 100 00
Tewkesbury, Ms. Mon. con. 6 72
The Narrows, N. Y., A friend, 1 00
Thornton, N. H. Rev. J. Thompson, 5 00
Troy, N. Y. Bethel Free chh. G. Grant, to constitute Rev. FAYETTE SHIPHERD an Hon. Mem. 100; Mrs. M. C. Edwards and Miss A. J. Champion, for *George Champion*, Ceylon, 20; 120 00
Wading River, N. Y. Presb. chh. mon. con. 1 00
Waltham, Ms. Trin. so. mon. con. 52 12
Washington City, D. C. Coll. in Mr. McLain's chh. 190; do. in Mr. Noble's chh. 165; do. in Mr. Fowler's, 8,50; 363 50
Waverly, Ill. Presb. chh. 27,87; less dis. 57c. 27 30
Wayland, Ms. Indiv. in chh. for schs. in Ceylon, 25 00
Wells, Me. 2d cong. chh. and so. for a sch. in Ceylon, 25 00
West Boylston, Ms. Juv. mite so. for schs. in Ceylon, 3 40
West Nassau, N. Y. Mon. con. 20 00
West Needham, Ms. Cong. chh. and so. to constitute Rev. JOSEPH W. SESSIONS an Hon. Mem. 50 00
West Prospect, Me. Mon. con. 50 00
Windham, Vt. Gent. asso. 21,50; la. asso. 14,50; 36 00
Worcester, Ms. Rev. R. A. Miller, a new year's present, 25 00
Worcester co. Ms. C. F., A thank. off. 10 00
Unknown, A friend, 50 00

$22,858 91

LEGACIES.

Spencer, Ms. Mrs. Nancy Prouty, by James Draper, Ex'r, 100 00

Amount of donations and legacies acknowledged in the preceding lists, $22,958 91. *Total from August 1st, to January 31st*, $137,038 44.

DONATIONS IN CLOTHING, &c.

Amherst, Hadley and Hatfield, Ms. A box, fr. la. (inc. a bedquilt, fr. juv. sew. cir. N. par. Amherst, 5;) for Mr. and Mrs. Perkins, Ooroomiah, 28 00
Beverly, Ms. A box and cask, fr. indiv. for Mrs. Barnes, Choc. na.
Charlemont, Ms. A box, fr. juv. so. for Mr. Eells, Oregon miss.
Chester, Vt. A box, fr. la. 42 20
Clinton, N. Y., A box, fr. indiv. for Dr. Bradley, Bankok.
Colchester, Ct. A box, fr. la. for Mr. Champion, S. Africa, 30 00
Harvard, Ms. A box, fr. la. char. sew. cir. for Dwight, 24 00
Hawley, Ms. A box, for Pawnee miss. 38 13
Homer, N. Y. Medical services, by Dr. Bradford. 4 00
Henniker, N. H., M. Herald, nine vols. fr. A. Connor.
Hudson, O. Clothing, fr. A. A. Brewster, 14 00
Lempster, N. H., A box, fr. la. benev. so. of 2d chh. 8 67
Lowell, Ms. Bedquilts, fr. juv. sew. so. of 3d cong. chh. for Dwight.
Mont Vernon, N. H., A box, fr. la. sew. so. for Mr. Clark, Sandw. Isl. 11 13
New York City, Map of Jerusalem, 400 copies, fr. F. Catherwood, for miss. to Syria.
Sheldon, N. Y., A box, fr. fem. benev. so. for Seneca miss.
Ware, Ms. A barrel of shoes and boots, fr. Mr. Gould.
Worcester, Ms. A watch, fr. a friend.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXV. APRIL, 1839. No. 4.

American Board of Commissioners for Foreign Missions.

Siam.

EXTRACTS FROM THE JOURNAL OF DOCT. BRADLEY AT BANKOK.

PORTIONS of the journal of Doct. Bradley were inserted at page 417, of the last volume, bringing the dates down to January 12th, 1838.

Interview with Nobles—Preaching at the Zayats—Siamese Dictionary and Hymns.

January 16, 1838. Three noblemen of high rank visited Mr. Robinson this evening. I was sent for to aid in entertaining them. One of them, Chou Ch Oom, presently inquired how it was that a man could become a disciple of Jesus. I endeavored to explain to him how it was, which he seemed to understand but imperfectly. I then requested that he would allow me to read him a part of a tract which I had recently prepared, answering precisely the questions he had propounded. I also expressed the hope that what I should read might enlighten him much on the points in question. The noble lord and his companions, all as one responded "Get the book and let us hear." Accordingly I read to them about half an hour, answering, as I passed along, their many questions growing out of the subject. I have never before had auditors of so high rank, and seldom those who have listened to the gospel with better attention. Who can tell what good even this interview may occasion? May the Lord of all power add his special grace.

18. The dwelling house I occupy is now in a state of great confusion, from the tearing down of one of the verandahs, and the raising of another house to join the one I occupy and become a part of the same. Confused as we are, it is nevertheless a matter of much rejoicing that there is a rational prospect that our house, small inconvenient, and without free air, will soon, in all these particulars, be greatly improved. This is the house in which we took refuge at the time of our expulsion from the other side of the river, almost two and a half years since. God, in much mercy, provided it for me and mine, and has made it our home during the most interesting period of my life.

21. Felt a strong desire to communicate the truth of God to the poor heathen, and therefore took a handfull of tracts to try to call together a little congregation by the way side. Went and sat down in a little zayat in front of a *wat* or temple. Here I found a company of young men in a boat, who had recently come from the old city, Yuthia, and were soon going to return thither. Several of them could read well. I read and talked to them a few minutes, when others came to hear what the babbler said. I soon had an audience of twelve or fifteen. Was much encouraged and much aided in speaking. After becoming a little hoarse, I requested a young man to read the moral law and the plan of salvation by Christ, which he did very beautifully. When he read, "and you, my reader, are a sinner, and deserve to be punished in hell," he turned to me with a very significant look, as much as if he would say, do you really mean so. I said in reply that it was but too true, and labored to show him how it was applicable to himself. It was very evident to my own mind that this reader, and the most who heard him, understood the tract as well as most of the impenitent in christian lands could understand an English tract on the same subject. Having given

away all my books, I returned to my house, and was followed by one and another, and another, begging books nearly all the forenoon, I felt convinced from this small experiment, that it is a duty as well as privilege to go out into the highways and hedges on the Sabbath and publish the gospel.

Feb. 15. Went in company with Mrs. B. and R. to Wat Po, where I performed a surgical operation not long since, which gained me much confidence on the part of the king and several of his ministers and nobles; and consequently many of the people have brought their sick to me for treatment. This wat is an immense concern. Some parts of it are old and some are new. The king is now making great improvements upon it, and designs that it shall not be second to any wat in the kingdom. He is building an image of Boodh, in a recumbent posture, about 130 feet in length, and otherwise proportionably large. Distributed a good number af tracts at the wat, and at the bank of the river, as I was about to return.

21, Made some preparations to commence writing a dictionary of Siamese words with exclusively Siamese definitions. My object in preparing such a work are, first, to benefit missionaries in acquiring the language; and secondly, to make a standard work for the benefit of the Siamese themselves. It appears to me that after a person has studied the Siamese language a year or two, a dictionary with purely Siamese definitions will be found to be far more instructive than one with only English defiinitions; because in the former he will have the great advatnage of seeing the definitions as a pure Siamese scholar would express them, (for they will all be written by a Siamese, wholly unbiased by any construction which a foreigner might put upon them,) and he will see at a glance synonymous words; which two advantages would not exist in a dictionary with English definitions. It strikes me that, as missionaries, possessing the power of the press, we ought to do something to improve and settle the Siamese language, which is now entirely destitute of the least thing like a dictionary. They have a small book which bears the name of a grammar, but this is almost useless, because there are scarcely two copies of it that do not egregiously contradict each other. Consequently there is much confusion and much quarreling among Siamese scholars and teachers, about what is right and what is wrong in writing.

March 2. I am now deeply engaged in preparing for the press a small volume of sacred hymns in the Siamese tongue. Mrs. Jones and Mrs. B. are also employed in furnishing productions for the work. I am quite encouraged to hope that it may, under God, do some good.

Sabbath in the Zayats—Laos Hearers and Readers.

4. Sabbath. Went out early in the morning and talked with a company of men in a zayat. Had fifteen or twenty hearers, and gave away some dozen or more tracts. Went out again in the evening to other places and talked to the people, trying to instruct them about Jesus, the only Savior of the world. Found as usual a great eagerness to obtain christian books, and was delighted, as I have often been, by finding, on careful examination, that a large proportion of the people could read well.

18. Sabbath. Went into a zayat, and had a very pleasant conversation with a company of Laos, who had just come from the country to pay their taxes. Read and explained to them the truth of God, to which they gave most encouraging attention, and asked many interesting questions, indicating that light was entering their minds. I afterwards gave them tracts according as I thought they could use them to profit. In the evening went to the same place with similar results. Brother R. being hoarse, I took the entire charge to-day of instructing the people at the dispensary in his stead. Had usual freedom in speaking.

19. Received a few letters from Singapore, by a brig just arrived on the bar. The little information which they bring nearly blasts all our fond hopes of having a re-inforcement of our mission this year. Afflicting as this intelligence is, I feel that it is good by such means to be drawn off from every help and hope but God. If these disappointments will but incline me and my fellow-laborers to lean more exclusively on the Spirit of God, the result will be infinitely better than if we should be sustained by a hundred of the best kind of missionaries. May God help us all to feel that he is our strength, our hope, our all.

25. Took a walk with a handful of books in the afternoon to a Chinese theatre, and had a crowded congregation of Siamese to hear the law of Jehovah and the plan of salvation through Christ Jesus. It being the Siamese new-year, very many were collected about the place to play and gamble, which all have

a licence to do on this holiday. My books were but as a drop in the bucket. They were most eagerly demanded, and I have no doubt that some will eagerly read them.

April 1. Took a walk in the market with a handful of tracts and tried to do something for my Lord and Master. Went into the shop of an old man to whom I gave a copy of the Life of Christ sometime since, and met with a very cordial welcome. He shewed me the book which I had given him before. It was carefully wrapt up in a cloth, to protect it, as he said, from the dust and filth of the place. He assured me that he read it daily, to use his own words, "pondering over it, little by little, that it might sink into his heart." At his request I gave him three other tracts. On returning from the market, I stopped in a zayat and talked and read to a large audience.

15. Sabbath. Went to a zayat as usual, and labored to instruct a company of Laos and Siamese. The Laos in Siam can generally understand perfectly well the Siamese colloquial language; and I have found many of them who can read the Siamese written character with good freedom. They seem to be proverbially humble, sober, and honest. They appear to me to be, in a peculiar sense, *ripe* for the gospel harvest. Those that heard me to day manifested a deep interest in what they heard. Several asked for books written with their own characters, saying that they could read Siamese books stammeringly, but their own books with ease. It was painful to be obliged to tell them that I had no books written in the Laos character. After I had taken my leave of them and was returning home, a Laos came running after me, inquiring with much interest, if I did not design to make some Laos books. On being told that I had it in my heart to make his people some books, and thought that I might be able in a year or two to give him some, he plead with me not to forget him and his people, assuring me that there were thousands and thousands that could read, and that I should certainly get many blessings if I would do that thing.

22. Saturday. My time has been much occupied this week in building concerns. Have commenced making a printing office under my house, and hope to have it ready for occupancy in a week or two. Find my new habitation very pleasant, and I trust that with the grace of God assisting, it will add much to my facilities for doing good among his people, and furthermore make a pleasant home for some colleague, and for my successors. May the Lord grant that it may become a fountain of life from which shall issue streams that shall make glad these thirsty and famishing souls.

Funeral of the King's Mother.

May 5. By a special invitation from his majesty the king of Siam, I, in company with several of my missionary brethern, and Mr. H. and those connected with him in buisness, went on Wednesday last to visit him at the funeral pile of his mother. His object, no doubt, was to show us his zeal and devotion to his religion. His mother died five or six months since. The osseous parts of the body only have been preserved for decomposition by fire at this time, with a display of great magnificence and splendor. It is said that never before has there been so great a display at a funeral pile in Siam. So it would seem that the purifying and blessed gospel does not yet exert its power upon the head of his people. And yet it is possible that the king is beginning to feel the truth, and is making extra efforts to establish himself and his people in his own well beloved faith. The fact that he has recently sent an embassy to Ceylon to enquire after the state of Boodhism and seek for an accumulation of evidence that this religion is well founded, may go to prove that missionary efforts in Siam are not entirely desitute of power, His magnificent majesty desired to see all the foreign residents together, (white faces, as he terms us.) As it was a special request, and a special occasion, we did not feel at liberty to decline, and particularly as none of us missionaries had ever before been admitted to his presence. The prahklang took a particular interest in introducing us all, as persons true and faithful to his majesty's interests. The crowd of souls that were assembled from all parts of the kingdom was beyond all calculation. Probably not less than 50,000 were crowded within the area of the pile, to say nothing of the mass without in all directions. The pile was situated a hundred rods or more from the royal palace, on a spot which seems to have been allotted to the funeral rites of the illustrious dead. One of the king's peers having charge of all who are denominated Christians, (Catholics and Protestants,) conducted us to a spot near the temporary throne of the king, to await his arrival. Having reached the place, our ladies

were taken from us and seated on a bamboo carpet spread on the ground a little to the left of the throne, with a large company of royal and princely females. The old matron, (one of the most officious, intolerable creatures I ever saw,) took particular pains in giving the foreign ladies their first lessons in regard to the etiquette due to the king when he should arrive. It was then four o'clock, P. M., and the air exceeding hot. Presently the approach of his majesty was announced by the fleeing and crouching of the innumerable multitudes about us. He was escorted by some fifty or more soldiers in the front, bearing swords, and as many in the rear bearing muskets and various standards and ensigns of royalty. Those in front were clothed chiefly in white apparel, and those in the rear in red. He was carried by six men on a most superb gold sedan. It was gratifying to observe that his dignity esteemed it an honor for parents to love their offspring even though they be of the female sex. He showed to the thousands of his loyal subjects that he was proud to bear in his own arms, both coming and going, a little daughter some six or eight years of age. No sooner had he taken the throne, which was placed in a small open building erected for the occasion, than the rajahs and the various inferior rulers crawled up towards the foot of the royal seat. Orders were then issued from the throne that the white-faced foreigners should approach and take their seats directly in front of his majesty, near the minister of foreign affairs, the prahlang. Consequently we all moved in the most respectful manner to the place assigned us. Then the various amusements of the occasion opened. My time will not allow me to attempt to describe the half, or even any one of them at length. Suffice it to say, that while day light continued, the time was occupied by a great variety of theatrical performances of a pugilistic and martial character, and the dispensation of the royal bounty. This last was of all the most interesting and demands a brief description. In five or six different points of the large area before, and to the right and left of the throne, were erected little platforms, on each of which was fixed something much resembling a small tree. On the lower limbs of these trees were suspended some hundreds of thousands of limes green and yellow. In each of these limes was deposited a piece of money of greater or less value. In some was a silver *salung*, (15 cts.) in some a gold salung, worth $1,20, and in some, a silver half *tical*, worth 30 cts. At a given signal, four men clothed in white, (an enblem of purity among the Siamese as well as other people,) ascended each of these platforms, and prostrated themselves three times, with their faces towards the throne. Then the king commenced the dispensation of the silver and gold limes, with his own hands, which he had before him in two large golden vessels. Whereupon those who were stationed on the several platforms began to pluck the limes from the trees by handfuls, and throw them to the eager thousands, whose uplifted heads and hands indicated in a striking manner the strong hold the love of money has upon the hearts of this people. In the mean time the king was wholly occupied in throwing his presents to those round about the throne. He first served the male members of his own family, next his officers highest in rank; and then the females of the royal family and our wives.

The shades of night having come over us, the king sent a torch from the throne, with which the fire-works were lighted up. First the torch was brought in contact with a match at the foot of a tall artificial tree. In an instant the brimstone torches that were suspended on the end of every branch were lighted, and burning with an intense light, and showering fire and brimstone upon the earth beneath. Then some ten or a dozen of the same kind were lighted in rapid succession, all which most perfectly illuminated every part of the premises. Then rockets of endless variety were shot forth. Here were seen wheels of fire suspended on high, revolving with great velocity, and throwing off, by their centrifugal power, showers of glowing brimstone. There we saw volcanoes, emitting with terrible noise the appearance of white hot lava. Yonder, arrayed in lovely order, appeared small trees from eight to ten feet high, first appearing to burn with a white flame, then quickly they appeared all in blossom, displaying the greatest and most admirable variety of colors. But time and ability fail me. The scenery is indescribable. Being quite feeble myself, and obliged, as I was, to sit in a very uncomfortable position, I suffered exceedingly from fatigue and pain long before the king would allow us to retire, which he did about eight o'clock in the evening, by going first himself. It would have been considered an unpardonable insult to his royal personage, to leave the ground before himself. This exhibition has been in progress eight or ten days,

and will continue four days longer. To-morrow it is said that the royal relics will be burned within the immense edifice which has been built expressly for the purpose, at an expense of not less than 5,000 ticals ($30,000.) It consists of one capital pagoda-like structure, probably two hundred feet high, with twelve smaller ones about a hundred feet high, situated round about the larger one at a distance of ten or twelve rods. With the exception of the main pillars of these buildings, which are immense, the work is made of light and frail materials, with incredible labor and much ingenuity and taste. Externally they are covered over with sheet lead, which has been brushed over with a thin solution of gamboge. Consequently, the aspect of the whole is a greenish yellow, which appears very beautiful at a distance. Internally these buildings are elegantly papered. The largest one is superb, mocking all description. When I consider that the vast expense of this funeral ceremony is suffered with the greatest cheerfulness in honor and support of a false religion, and when I remember what sacrifices are daily made by heathen in all pagan countries, I am constrained to believe that there is no religionist in all the world, who gives for the support and honor of his own faith, so little and so grudgingly, as professing Christians generally. True, the heathen expect to purchase their salvation, and are therefore constrained to pay nearly all they have for it. The Christian is not required to purchase redemtion, and therefore he feels himself excused from sacrificing a large proportion of his property for religious purposes. But I would ask, Has not his Savior commanded him to give "all that he hath," to promote the cause of benevolence and truth in the earth? to seek first the kingdom of God and his righteousness? Certainly it cannot be proved that Christainity demands a smaller proportion of the property of her servants, than Boodhism does of hers. For shame on the christian world that they will suffer heathens universally to manifest far more fidelity to their abominable idols, than they themselves shew for their Maker and Redeemer, who is God over all and blessed forever.

Distribution of Books and Tracts—Proportion of Readers.

I have long had it in my heart to take advantage of this funeral ceremony for distributing tracts among the Siamese, knowing, as I did, that vast numbers of the first in rank and influence would at this time flock in from all parts of the kingdom to pay their last respects to the royal remains. Accordingly I have to-day made a beginning in scattering the 'Life of Christ,' 'Scripture Facts,' 'Law and Gospel,' 'Attributes of Jehovah,' and 'Comments on the first and second Commandments,' 'Parallel between Boodh and Christ,' and 'The True and only Way to eternal Happiness," among the tens of thousands who are congregated in this city from the country. The prospect is that the demand for these books will be so great, that the work of distribution will be attended with many serious difficulties, arising from tumults and mobs.

7. Went in the morning, and again in the evening, with a box of Siamese tracts of the various kinds before named, and distributed about 250 numbers each time, with great delight,among the thousands of souls most eager to receive them. I tested nearly all who received books, to ascertain whether they could read or not. The evidence was abundantly satisfactory, as I have often found it before, that a very large majority of the Siamese adults who ask for books are intelligent readers. Indeed, in examining 200 or more this morning and as many this evening, I cannot say that I found in all more than ten that could not read well. If a Siamese can read fluently, it is certain evidence that he can understand books that are written in the Siamese idiom; because the Siamese book language and the colloquial are one and the same thing, with the exception that the former is a little more concise and better finished than the latter. The case is precisely as it is in the English language. Who does not know that the book which is written in the best English is just the book that can be most easily understood by common readers? It is not so with the Chinese. There is a wide and discouraging gulf between the colloquial and the written language. Consequently a Chinese may be able to read fluently, and not understand a word he reads. And a missionary among them may be eloquent, and not understand a single idea he utters. Thanks to God that he has opened such an encouraging field in Siam for the circulation of christian books. It seemes to me that there cannot be another like it in all the world.

8. Have devoted myself to-day to the work of distributing tracts with the same encouraging results as yesterday. Every

day's experience strengthens me in the opinion that at least one half of all the adult Siamese males, and one sixth of all the adult females can read. It is very remarkable that almost every adult individual to be met with, on being examined, is found to be able to read the Siamese character. The people have crowded upon me so hard to-day, that I have not been able to try the reading powers of many. Occasionally a fear would arise in my mind that I might be giving my books to an illiterate gang, which induced me as often to select some of the most unpromising looking of my book beggars, and bring them to the test. To my great joy as well as surprise, I found nearly all such to be good readers.

9. Have again been casting the bread of life upon the wide waters, verily believing that after many days I shall find it again. I have already given away on this occasion many copies of our tracts, probably not less than 1,200, which may amount to 60,000 octavo pages. I have taken particular pains to put these tracts into the hands of persons who resided in the country. I went this morning to a collection of boats whose inmates were chiefly Siamese priests from the country called Ruppree. They were all totally ignorant of our books, and our object in distributing them. Indeed they were afraid of me, and hesitated much whether to take my books. But when I proved to them by occular demonstration that I would give them away "without money and without price" they changed their minds and became very eager to receive them. I supplied all their boats, fifty or more in number, with two and sometimes three and four copies of the various kinds of tracts I had with me. I cherish fond hopes that they will carry these to their homes, far beyond the din and distractions of this great city, and there read them to much advantage, even to the salvation of some of their souls. May God grant this for his great name's sake.

12. Saturday. Have the sweet consolation of hoping that I have this week been the humble instrument in God's hands, of promoting somewhat the cause of my Master. Completed the printing of the Spiritual Songs on the 10th instant. It consists of seventy-two hymns, several of which are designed chiefly to praise the wisdom, and power, and love, and mercy of God our Savior; but the most of them are intended to communicate gospel instruction in a popular garb.

LETTER FROM MR. ROBBINS, DATED MAY 30, 1838,

Mr. and Mrs. Robbins arrived at Bankok about the 24th of april, of last year. Doct. and Mrs. Tracy, from the Singapore mission, arived about the same time. Both these families have now entered on their labors in connection with the Siam mission. Concerning objects which arrested his attention during the first month of his residence at Bankok, Mr. Robbins writes--

Bankok and its Wats—Gigantic Image of Boodh.

Bankok is about thirty-five miles inland by water. A canal of one and a half or two miles in length, may shorten the distance, however, by twenty-five miles! Bankok, the "city of palaces," (though apparently nothing but low double-roofed houses of atap, bamboo, and teak wood—floating and firm —are to be seen on the river—and these several rods deep,) has been so often described, that I will not take upon me to do it at this time. Suffice to say, their wats or temples are very different things from what I had supposed. Instead of being the lofty pagodas, so often represented in pictures of Burmah, they are nothing more than very large Siamese houses—with great horns turning up at the extremities of the roofs and superbly adorned. these are the "*royal wats.*" They are, it is true, surrounded often by small pagodas, in which also are deities, pictured, carved, and sculptured, as well as the great image of Boodh, in gold apparel in the inner temple. There are also very splendid walks inside these wat grounds, often of marble, always paved very smooth in some way, scattered over with rocks, trees, shrubbery, etc. in immense variety, of which the Siamese seem very fond. I was astonished at the proficiency of the Siamese in the arts of painting, sculpture, engraving, drawing, architecture, etc., which I saw about their temples. Their priests dress very neatly too, according to our ideas of Roman vestal neatness. They put me in mind of the priests of ancient times, with censers in their hands; with this exception that they wear nothing on the head, nor do they let their beard grow.

It is said they will eat meat, such as fish, pork, etc., at times, though against their religious books, excusing themselves with the fact that they did not kill it. And "they are very degraded who

take fish." And "they are monsters who kill animals." The priests are held in much regard by the rulers of the land, though it is easy to see Boodhism, in its principles, has very little influence upon either small or great. The kings perpetuate the great system of idolatry, only to make a great show of their grandeur, and of doing good to their subjects by the distribution of money. Some, among whom is Chow Fah, the proper heir to the throne, feel actual contempt for many of the priests, (though he respects priests of good standing,) and are suffering their wats to go to destruction fast, without one effort to repair them. There is every reason to believe that the conduct of the priests will ultimately work their own destruction.

Soon after our arrival we went over the river to visit a temple in process of completion, which, when finished, will probably eclipse any in Bankok. It has an image of Boodh, in a recumbent posture. He is apparently located on a table. His head ascends up among the scaffolding to the height of some fifty feet. The top of it we could not see. He is 136 feet long, measures forty feet across the shoulders, and each toe is one and a half feet in length. He is intended to have the garb of a priest on, when finished, and gold leaf is to be spread over his whole carcase. Much expense has been incurred in his erection. Some thousands of bushels of lime, molasses, quicksilver, etc. etc., have been put into the composition—so that it may be as hard as marble in the end. The whole animal is inclosed in a prodigious building, and when completed and surrounded with pagodas, will form an object which foreigners will seldom, if ever, be permitted to see. This is built by the king, and is different from any thing of the kind in the kingdom.

Heir Apparent—Prah-klang—Climate.

Respecting this prince, called Chow Fah, who is half-brother to the present reigning monarch, Mr. Robbins writes—

This prince is probably the most intelligent man among the nobility. He has obtained a sufficient knowledge of the English language, to enable him to read, write, and speak it with fluency. He has adopted European customs to a considerable extent, and may with propriety be termed a scientific man. Not a man in the kingdom, the king excepted, will attempt to come into his presence without prostrating himself before him. He is very friendly and familiar with the missionaries, and fond of getting our books, and at his house, we walked perfectly erect before him. At the time of our visit, he was seated on a velvet cushion, with a gilded covering to the pillow at his back. His only article of dress consisted of a silk sarong, figured with gold and silver, extending from his waist nearly to his feet. The ladies were invited to visit his wives in the inner apartments. They saw twelve of them. He probably has as many more. They seemed happy, and treated our ladies with much attention. Both males and females keep their hair closely shorn, with the exception af a round tuft in front. At this time, however, every female in the kingdom is commanded to shave her head. Their dress is like that of the men, with the addition of a crape shawl or scarf, thrown over one shoulder and passing under the other arm. They are exceedingly desirous of obtaining every thing which is European, and which their countrymen do not possess, Mrs. R. has presented a bead bag to the superior wife of Chow Fah, as she considered it a great curiosity, and wished it. We all dined around a table spread in European style, sitting in chairs, brought for the occasion. The prince did not dine with us, but sat familiarly looking on. Immediately after leaving Chow Fah, we received a message from Prah-klang, who is next to the king in power, being the first minister of state, wishing to see us at his place, or temporary building. We went and found every one prostrate before a large fat man, seated on a platform, on his mat, with a high pillow at his back. We went, stooping a little, Mr. Hunter at our head, and sat down on the side of the platform. He was a little displeased when he found that we had dined at Chow Fah's place. "And did you not think that I could give you an entertainment?" said he to Mr. Hunter; and he set his servants immediately to work setting the table. Having a European side-board off at one side, they soon crowned it with dishes and viands of various kinds. The first course, although it was a small table, numbered fifty-four dishes of meat served up in various ways. Then an equal number with cakes and fruits in proportion. While we were located at the table—not eating, having just dined, the Prah-klang, who had assumed a chair by this time, inquired who of us were "Hunter's priests," and who belonged to the Portuguese consul—a friendly, little,

still man, brought up in Macao, and not at all a bigoted Catholic.

When we left the Prah-klang, we now supposed that we had completed our visit to the nobility for the present; but on the succeeding day, a special message was sent from the king, through the Prah-klang, wishing all the foreigners, and the ladies especially, to be present at the palace yard on the next day. A message from the *king* in this manner was entirely unexpected and new. We all therefore prepared to go, who could.

Mr. Robbins proceeds to give a brief account of the visit to the king at the time of the funeral ceremonies of the queen mother, described by Doct. Bradley in the preceding article.

Of the climate of Bankok Mr. Robbins writes--

We have found the climate of Bankok thus far favorable to us, excepting that it is rather trying at this season. We hope, with a sufficient amount of exercise, to enjoy good health. I will say, however, that it is by no means equal to that of the Archipelago for salubriousness. I never enjoyed better health than when on Borneo, in the hot season. Doct. Bradley thinks children may enjoy as good health here as at any place between the tropics, in the east. The Siamese practice of burning their dead, universally, instead of burying them, in his opinion, renders the atmosphere of Bankok far more pure than it otherwise would be. The fact that the tide comes up all the canals of Bankok once or twice every twenty-four hours, is another reason of its healthiness. It is doubtless more healthy than many people suppose. It is to be wished that we had mountains, or something to increase the circulation of air, and to break the dull monotony of the whole surrounding country.

Ceylon.

SEMI-ANNUAL REPORT OF THE MISSION PRESS AT MANEPY.

Amount of Printing and Binding—Increasing Demand for Books.

DURING the period from January first 1838, to June 30th, the number of separate publications, including books and tracts, printed at the mission-press was twenty-three, and all, except three of them, in the Tamul language. The whole number of copies printed, Mr. Minor, who has the immediate charge of the press states to be 241,369; embracing 7,781,600 pages. Most of this printing was executed for the Bible, tract, and book societies of Jaffna.

During the same period Mr. Minor states that the number of volumes bound at the bindery of the mission. was 9,633; besides sewing 180,850 pamphlets and tracts.

There is a steadily increasing demand for the works issued in Jaffna, particularly from the neighboring parts of the continent; and there is no reason to believe that the demand will fall short of the utmost we can do. In view of the "volume circulation," which the American Tract Society are now so desirous to encourage, the field of labor for press operations is greatly extended It is pleasing to notice the progress which has been made in extending the circulation of our publications, as it affords ground for reasonable expectations in regard to the future. I have before me, as an apt illustration, the reports of the Jaffna Tract Society for the years 1834–1838. The society published—

In 1834-5,	123,000	tracts, comprising	1,484,000	pages.
1835-6,	210,200	" "	3,815,000	"
1836-7,	260,300	" "	5,765,200	"
1837-8,	409,300	" "	8,604,800	"

Here is an average increase of about seventy-five per cent in each year of the society that is brought under review.

Another fact may be mentioned as bearing upon the same point, that is, the increasing variety of our publications. The publication of the new children's series of tracts was the first movement made in Jaffna in this direction. These were a republication of some tracts designed for children in the 32mo form, with colored paper covers, and pictoral embellishments. They are very attractive, and applications have often been made for them, from Madura and Madras. When I was in Madura last February, Mr. Poor mentioned that a lame brahmin boy performed quite a feat of climbing one day, in order to steal some of these books from his study window. Afterwards some of the Epistles were published in the 64mo form, and these were sought after with great avidity for a time. It is not an uncommon thing to see a native, especially among the church members, with one of these little books in his hand, conning over the verses. The Proverbs of Solomon have also been published in 18mo, and are very generally acceptable. While we have thus added to the variety of our publications, the tracts and Scriptures in the common form have also had an increased circulation.

If, then, future years answer to the past, in giving more extensive circulation to the works in print, and if there be added an increasing number and variety of volume publications, which the mission is encouraged to prepare, the present press establishments will not be able to meet the demand, without considerable enlargement.

After stating that the Madura mission will probably look to the press in Jaffna for most of its supplies of printed works, for some time to come, as well as the parts of Southern India adjacent, Mr. Minor proceeds to remark on the—

Prospective Extension of the influence of the Press.

If the missions are again placed on a solid footing, and are permitted to resume their former system of operations, there can be no doubt, with the blessing of God on their labors, not only that the future will maintain the same ratio of increase as the past, in regard to the facilities for distributing the publications of the press, but that it will be greatly increased. Moral, political, and physical causes are operating in this direction, with slow, but certain progress. In some points of view, truth has made little or no perceptible progress; for instance, as we compare heathenism in its external features, as it now is, with what it was some ten years ago, we find it to be essentially the same. In many places there is even more display at heathen festivals than there was formerly. If we should confine our views to points like these, we might say, that the labor of missionaries has been bestowed in vain; but when we look at the progress of light and knowledge; when we see one and another prejudice melting away from minds that before were inaccessible to truth; when we see principles of common sense progressively advancing, and here and there the divine right of brahminism questioned by those who had blindly adhered to it; when we see the meliorating influence of christian laws and government beginning to be appreciated, and the old habits of heathenism falling into gradual decay,—then we see that signs of promise are dawning, which, though not the immediate heralds of day, are yet the unequivocal indications of its approach.

As further proof of this we may look at the position we occupied a few years back, and we shall find that in some respects our most sanguine hopes have been exceeded. In nothing is this illustrated more than in the zeal manifested by some of the rigidest heathens to obtain admission for their boys into the seminary at Batticotta. Principles of caste and religious sanctity are often readily sacrificed for this object. The same thing is observable, through in a less degree, in regard to the girls' boarding school at Oodooville. "Times have changed in our day," say the old women, as they sigh over the degenerate piety of their offspring; "Our children have lost all fear and reverence for the gods."

I think there can be no doubt that the mind of this people is being, (imperceptibly to themselves,) pervaded with the coviction that *Christianity is true, and will prevail.* The structure of society is such, it is impossible that the evidence of this should lie very much on the surface. The people are a sort of conglutinated mass. They adhere together from habit and the laws of clan and custom, and never think of breaking loose from each other. Hence arises the chief difficulties of our native converts. There is no christian society, as such, into which they can enter. They are dependent on the will of their heathen friends for many kind offices, (which no person feels he can do very well without,) and in a great measure for the avails of their property, and what can they do? It is a bad condition for a native Christian, but one that we no not how to help at present.

Society being composed as it is, must move together, and I see no reason why the people should not retain the formal attachment to heathenism and its attractive ceremonies, up to the very end of an entire revolution of religious sentiment and profession. The indication of this progressive movement in society is equally, perhaps in a greater degree, manifested on the continent. Now, as one step is gained after another, do not the causes that operate accumulate power, and will not the movements that follow be greatly accelerated? Without doubt they will.

But what has this to do with printing operations? Not so much on the single point of missionary influence, as in a general view. In the latter it appears that the press may command a more extensive influence, than almost any other human means; and Christians and good men should be prepared to avail themselves of its power,—not sparing their prayers, pains, or purses, to do service to their benighted fellow creatures. Not

only will books of a religious character be demanded, but others, illustrating the science of life in its less important relations. The hidden mysteries of Hindooism are in a human view the greatest barriers to the operation of the causes before alluded to. And it is to be hoped that the way is rapidly preparing for such an exposition of this system, as will undeceive its blinded votaries. I have not kept out of mind in these remarks, the fact, that a people who love the works of darkness so well will not of themselves seek the truth. It is true their hearts will remain unaffected until the spirit of God moves upon them. But the spirit of truth and light that is moving upon the face of these waters, is too obvious to be concealed. Though they shut their eyes, its glare will penetrate to their sense, and they must be affected by its power. Every variety of effort that may be made to tell in this direction should be vigorously used; whether it be by presses, or schools, or the direct preaching of the gospel. All are legitimate means; all are in our view scriptural: all are neccessary: and if either is left out it will be at the expense of the power and harmony of the whole.

But I return to matter of fact in my own sphere of labor. I have so far entered into the spirit of my remarks as to make considerable additions to the number of workmen employed in the establishment. Nine have been added to the printing department, and nine to the bindery; making the whole number employed in the establishment, seventy. These additions have been made with reference to another press, and to the more efficient working of the whole establishment.

Madura.

LETTER FROM MR. MUZZY, DATED APRIL 10, 1838.

New Station—Idolatrous Celebration at Secunda Malie.

About the time of the date of this letter, Mr. Muzzy and Mr. Tracy, with their wives were expected to remove from Madura to one of the three new stations which the mission was making preparation to occupy, called Tirumungalum—a town of 4,000 or 5,000 inhabitants, and lying about twelve miles southwest from Madura. Respecting the feelings of the people manifested towards the missionaries and their object, Mr. Muzzy writes—

The people at Tirumungalum appear, on the whole, quite civil for heathens; speak often and very pleasantly of our coming to reside with them, and are quite importunate for schools: but the funds of the mission will not, at present, permit our compliance with their wishes in this respect. Three or four families have attached themselves to us from the first, and say they are our people; they are constantly in our employ, speak in our favor against their friends, at least in our presence, sleep constantly with our helpers, and are, on the whole, quite valuable men. With them we can have quite free and pointed conversation on the great subject of the soul's salvation. This, at our morning and evening prayers, is sometimes highly interesting. Our hope is that the Lord has great blessings in reserve for this people, and if we shall be made the means of conveying them, our joy will be full.

In my tours I have frequent opportunities to converse with the people, and distribute books and tracts, which are every where well received. We also have opportunities to witness their feasts without expense of time or money. A short account of one seen a short time since, may not be inappropriate for this place. It was celebrated at Secunda Malie, (Alexander's Mount,) a considerable village, so called from its situation at the foot of a vast rock that shoots abruptly from the plain to the height of 200 or 300 feet, where tradition says Alexander the Great was buried. This village is four miles from Madura on the road to Tirumungalum. The occasion of the feast was one of rather more than common interest. The road from Madura to Secunda Malie was literally crowded nearly all the way, and indeed most of the way, for eight miles beyond.

In a *sutterum*, (native rest-house,) about half way from Madura to Secunda Malie, was the goddess, where she had spent the night with her caravan of elephants, brahmins, dancing-girls, filthy devotees, and great crowds of people. As I entered Secunda Malie, the procession that accompanied the bridegroom was just leaving, on its way to meet the bride. It consisted of a large number of people, proceeding with great irregularity, as is always the case, accompanied with gongs, tomtoms, and other rude instruments; next came ten or twelve men bearing umbrellas, the handles of which were ten or fifteen feet long, and the tops proportionally large, made of fine silk. After these followed a great company bearing upon their shoulders a huge

platform, supported upon long horizontal poles, upon which sat the idol, an image in the form of a man, and nearly as long, very fantastically accoutered. It was attended by two brahmins, who were passing in great haste backwards and forwards on the platform, *poosying* (anointing) the god and decorating him with flowers and various gewgaws, quite unmindful of the crowd upon whom they were riding. Then followed a vast throng of every age, and sect, and sex, some in rings, chanting and dancing around, sometimes one, and sometimes three or four devotees together, rolling on the ground in the filth and dust. Others were performing the same rites around women who were measuring their length on the ground as they followed on. Others were stooping at every step, motioning as though they scattered seed upon the ground. The multitude was immense. The procession merely I should judge to be half a mile in length.

Near by where large wheels, as much as fifteen or twenty feet in diameter, hung upon timbers, so as to swing clear from the ground by some distance, at the end of whose spokes were fastened swinging seats in which men sat, and were whirled around, so that each in his turn was at the top and the bottom. As these miserable beings were rolling by, I stopped and tried to tell them the folly of their course, and to show them a more excellent way. They stopped and seemed at first astonished that the fire of the gods did not consume such infidels, who dared to speak against them; but a little more thought made them look very much ashamed of their folly, and they assented to the doctrine that there is but one God, and that we ought all to worship and obey him. But their heathenish feelings soon returned; for as soon as we were gone, they chanted, and danced, and rolled on as before. Surely they are mad upon their idols. Can it be possible that these polluted beings can ever be fit for a pure and holy heaven?

Many of the ceremonies of this great feast I did not see; but what I saw was enough. Even the sight of their encampment is enough to make one sick. With no shelter but the trees and the canopy of heaven, and no separation from each other, but occasionally a narrow strip of cloth, here, in their sacred grove, repose thousands of all ages and sexes, men, women, children, brothers, sisters, fathers, and mothers, strangers—all together, for nights in succession; and the scene is renewed, in part, every month. What a place for purity and elevated morals! What father or mother would not shudder to have their children or friends exposed to such a demoralizing, yes, demonizing influence, even for an hour! But here are fathers, mothers, brothers, sisters, children, and a whole community, born and grown up in it, and doomed to experience its heaviest curses, both in time and throughout eternity. Who will not do all in their power for their rescue?

Mahrattas.

LETTER FROM MR. ABBOTT, DATED AHMEDNUGGUR, SEPT. 15, 1838.

Progress and Influence of the Boarding School.

THE school of which Mr. Abbott writes below is intended, should the blessing of God rest on the undertaking, to grow into a seminary for the education of native teachers and preachers. As yet it is in an incipient state and can be expected to accomplish its object only by the gradual elevation of the course of study pursued in it and the enlargement of its numbers.

Immediately after my return from Bombay, January 1836, I received into this school boys only who were willing to remain day and night, with the exception of going home for their food. And they were allowed what was considered sufficient for their food, one anna, or one sixteenth of a rupee per day. After receiving a respectable number on this plan, I represented to the school the great inconvenience of having the boys coming in irregularly, on account of their going home, and told them that I had come to the conclusion of permitting those only who would sleep on the premises to remain in school. Consequently all those who were not already on this plan left; but a greater part soon returned. After the school was increased a little, all applications were refused, unless they would consent to remain all the time, and take their food on the premises, and would be allowed to go home only Saturday afternoon. Those who would consent to do this were allowed, in addition to what the others were receiving, their clothing. After a while they began to fall in with this plan also, till November, 1836, when about half of the number ate on the premises. I then proposed to the mission to dismiss all those who would not consent to come in this way. Carrying this mea-

sure into effect caused such an excitement, that all the school, with one single exception, left. The parents came and inquired into the cause of the affair, and were told the reason. They saw the regularity this new measure would produce, and many were pleased with it. The most advanced scholars were of the *commatee* caste, and about fifteen in number. They wished to come back, but the people of their caste called a meeting and agreed to fine any one of their number twenty rupees, who should send their children. Others, however, came in, and we soon had a full school. After that, to the present time, applications are frequent. We could no doubt receive hundreds, if we were in circumstances to take them. Some have offered to come on the present plan without remuneration. The present number of scholars is forty-nine. Of these thirty-six are *koonobees*, or agriculturists; five are *warnes*, or shopkeepers, one brahmin, two mussulmans, and two who have lost caste; one *sarlee* or weaver, and one mason. At first they were full of fears and suspicions, but now they laugh at their former credulity.

To show how much care was required at first not to excite unnecessary fears, I will mention one circumstance. The walls of our inclosure were so low that it became necessary to build them higher, to prevent the cattle from coming in. No sooner was the work commenced than the parents began to inquire among themselves, what could be the object of this movement. And before I was aware of it, a report was circulated in town to a considerable extent, that my object in raising the walls was to prevent the boys from escaping, and thus afford me an opportunity of polluting them. One poor woman was so frightened that she took away her child, and I have not heard of him since. Nothing of this kind is now to be feared. They all look to me with the confidence of children to their parents. And what is remarkable, no objections are made on the part of parents to the religious instruction given to the boys. Parents themselves often come in at our morning exercise. The boys, frequently in the presence of their parents, espouse the cause of Christianity, and argue with a good degree of ingenuity against idolatry with their friends. When victorious, the parents speak of it exultingly. One day I walked with a few of the boys on the banks of the Seena river and came up with a family who were engaged in worshipping an idol called Masoba. I began the conversation with the man, in which the boys immediately joined. Some of the questions they put to him were the following—Do you think this stone made you? Does putting a little red paint on a stone make it a god? This stone here, which cannot move of itself, can it take care of you when you are at home?—The man, finding such questions not convenient, though evidently pleased with the readiness of the boys, went away. We then sat down and continued our conversation on the subject. The boys asked, if it was proper to destroy those idols? I told them that as this was no one's property, was out in the jungle, and an occasion of sin, I thought there would be no harm in putting Masoba into the water. The god was immediately plunged into the river—a very conclusive evidence that it was a false god.

I open the school in the morning with prayer and reading the Scriptures, remarking on the chapter read. This occupies about half an hour or more. Besides this exercise, we have between the two exercises on the Sabbath, a Sunday school, which is very interesting. Some of the boys at such times appear serious and thoughtful. Although we have had no conversions among them, yet I do not feel that all labor bestowed on them is lost. Should God in mercy send his Holy Spirit among us, they will have had their minds stored with the truths of the gospel, which the Spirit can apply to their consciences.

LETTER FROM MR. GRAVES, DATED AT MALCOLM PETH, SEPT. 5, 1838.

School—Quantity and Effects of the Rains on the Hills.

SINCE their return to Bombay, in 1834, subsequent to their visit to the United States, Mr. and Mrs. Graves have found it expedient, on account of the state of their health, to reside at Malcolm Peth, on the Mahabuleshwur Hills. After remarking that they, for most of the time, enjoyed comfortable health, and were able to perform considerable of such kinds of missionary labor as required but little bodily exertion, Mr. Graves adds—

At the beginning of the present rains, the cholera was sent into our inclosure, and the school was suspended for a few weeks. One of our baptized children died of it, though he had been for sometime previous quite ill of other disorders. Three other baptized children can now read in the Mahratta Scriptnres very

well. The fourth is too young. The Mahratta members of our church are learning to read very slowly. The four Chinese members continue their attention to the Chinese Scriptures, and appear very well. The other member, a female, formerly a Mohammedan, is too lame and ill to learn, or to leave her room much; but she seems truly pious. Two girls in the school also have seemed for some time seriously impressed. The school, during the rains, has consisted of twenty-five, instead of thirty-three. Of these twenty-three read in the Scriptures, fourteen commit a verse to memory every morning, and eight or ten verses on Saturdays. Thirteen have a pretty good knowledge of our little Mahratta geography, and five understand the ground rules of arithmetic. Many of them are employed a part of the time in sewing, or working lace.

The severity of the rains is now a little abating. Perhaps there has been rather less this year than usual. Its average on these hills, for eight years, has been 233 inches. Many, even indigenous trees, lose their leaves for three months, in consequence of the rain. No garden vegetables survive it, though the temperature is usually about 64° or 65° constantly. Peach trees and apple trees die in their outer branches, and many other trees and plants from abroad, are entirely killed. The oak, however, lives here, having its winter in the rains. Grass and hill herbs are almost the only plants that grow during that time. Perhaps, if we live till next rains, Mrs. G. and myself may think it best to remove to Sattara, though the expense and trouble are not small. There, if I had my present degree of health, I might sometimes go out to speak to the people; and more would attend our daily services.

Sandwich Islands.

GENERAL LETTER FROM THE MISSION, DATED JUNE 20, 1838.

INSTEAD of the general meeting of all the missionaries connected with the mission, which has heretofore been held each year, it was last year thought advisable that the missionaries on each island should meet by themselves, to counsel and encourage one another, and that from these several meetings delegates should be appointed to meet subsequently, to consult for the interests of the mission generally. This meeting of delegates was held at Lahaina during the month of June. By them the letter from which extracts are given below was drawn up, designed to present a general view of the condition and prospects of the mission in its several departments of labor. After giving the general view of the operations of the mission contained in this letter, portions of the letters recently received from the missionaries will be added, furnishing a more full exhibition of the labors and events at a number of the stations, than could be given in the general letter.

Health of the Mission—Conversions and Additions to the Church.

With regard to the state of the mission families during the past year, there is much that calls for the exercise of gratitude. A good degree of health has been enjoyed by the greater portion of our number. Some in poor health at our last annual meeting have been restored; and the health of others at that time impaired, has been gradually improving.

But while we are permitted to speak of mercy, we must also allude to affliction. Some of our number, whose health for years past has been delicate, are not able to report any material changes for the better. On the contrary, their health is delicate still; and the probability of any improvement in future, is less, perhaps, than at any former period.

Among the children of the missionaries there has been some sickness. In one instance the disease proved fatal—the daughter of Mr. and Mrs. Baldwin now slumbers in the grave by the side of others who, like her, where cut off in the bloom of infancy and childhood. But the Lord has done it, and all his ways are just and righteous.

The past year has been one of uncommon interest through all the Sandwich Islands. Though the enemy of souls, with his commissioned agents, has opposed the progress of truth and righteousness, yet the Spirit of the Lord has lifted up a standard against him. There has probably been no period, since the commencement of the mission, when the progress of truth has been so rapid, and the victories of the cross so numerous and glorious, as during the year that is past. At every station there has been a revival of religion. A great multitude have professedly turned to the Lord. The work of the Lord has been great and marvelous among us. The proud and rebellious have been humbled, and some of the most hardened and profligate have been brought to bow to the sceptre of the Prince of Peace. The Lord has

been with us in truth. The exhibitions of his power and glory in the conversion of souls have been such as to warm, cheer, and strengthen our hearts. It is a fact worthy of remark, perhaps, that while the communications from the Board and others, have not been of a nature calculated to encourage our hearts or further the objects of our mission, but rather of a kind to damp our ardor and darken our prospects, and to throw down the walls of our sacred institutions, which we with much care and labor have for many years been endeavoring to build, the communications and assistance from on high have tended to raise our thoughts above the adverse circumstances into which we were thrown by them. We have learned that, "It is better to trust in the Lord than to put confidence in men." It is better to trust in the Lord than to put confidence in churches even, though professedly belonging to him and devoted to his service and glory.

You remember there was light in the land of Goshen, though darkness in all the land of Egypt beside; and while the dark cloud, which has been hanging over the American churches, and which still hangs over them, and which, on their side of it, exhibits nothing but threatening and alarm; on this side there have been no appearances but those of light and tokens of good. The darkness which has poured in upon us from abroad has not put out or diminished the light which shines around us. "The Lord is our light and shield and he is become our salvation; in him will we trust." "The Lord hath done great things for us whereof we are glad," and praised be his name. "Not unto us, not unto us, but to thy name give glory for thy mercy and truth's sake."

The revivals with which we have been blessed, and some of which are now in progress, have embraced all ages, from the advanced in years to children. There are many children and youth among those who, we hope, have been born of the Spirit. In former revivals it was not so. But few of the children and the young were affected by them. Our churches hitherto have consisted mostly of the aged and middle aged.

The means which have been used by us in these revivals are those which God has appointed for the salvation of souls—the preaching of the gospel, conversing with the people in small companies, and with individuals, and visiting from house to house, and the prayers of the church. Protracted meetings have also been held at all our stations during the year, and at some of the stations a number have been held at different times during this period. At most of our out-stations, also, protracted meetings have been held. These meetings have been greatly blessed, and in most instances have been accompanied by revivals of religion. The Holy Spirit was evidently present to raise the fallen, to strengthen the weak, to open the eyes of the spiritually blind, and to quicken the dead in sin. Many we trust have yielded to his gracious influences, and have forsaken the service of Satan, and commenced the service of the Lord.

About five thousand have been received to the churches since our last general meeting [June 1837;] and there are about two thousand four hundred who now stand propounded for admission; and there are many more, who exhibit some evidence of having given their hearts to the Savior. This large increase is the result of these gracious visitations from on high. The standard of piety in our churches has been raised, and their purity promoted; and there has been an increase of moral courage and power. We fear, however, that the increase of strength to our churches has not been in proportion to the increase of numbers. We fear also, that we may have erred in judgment, in some cases, in receiving too hastily to the church those who profess to have been converted; and we may have occasion hereafter to regret having done so. We fear we may find hereafter that many have deceived us and themselves in this important matter, and that they will live with the veil upon their hearts in this state of deception, till the light of eternity shall tear it from them, and reveal to them their true characters. The seal, however, is a blessed one, "The Lord knoweth them that are his."

General View of the Common Schools.

By common schools are meant schools conducted by native teachers. The exact number of schools of this description we are not now able to state. They embrace adults and children. The former in some places are prosperous, in other places they are declining, and in several places they have been relinquished.

First. *School houses.* A great number of school-houses have been built within the last two years. Of these many are mere native buildings without any accommodations, if we except in some instances, a stool for the teacher. Others are substantial stone or dobie edifices,

furnished with tables and benches. They were built and furnished at the expense partly of the mission and partly of the chiefs and people.

Second. *Number of Pupils.* From the different station reports, as far as data are furnished, the number appears to be not far from eight thousand, that is, this number of children come more or less under the influence of common schools.

Third. *Studies.* In these are included the alphabet, reading, spelling, writing, mental and written arithmetic, geography, and scripture history.

Fourth. *Attendance.* This has been various. Schools have been open five days in the week, and generally twice per day. Frequently the heart of the teacher has been cheered by the presence of a goodly number of scholars. But often in a school of one hundred children no more than twenty or thirty have been found in the school-room. Hence on some of the islands laws have been enacted by the local government to bring children to school and keep them there. Where these laws have been rigidly enforced, a good attendance has been secured. Where it has been otherwise, children have gone to school or staid at home at their pleasure; for the majority of parents feel little interest in the education of their offspring. Hence they do not use very strenuous efforts to send them to school. On the contrary they often keep them at home. The missionary has found it of great benefit to devote a day now and then to school visitation, and to hold frequent examinations.

Fifth. *Government.* Natives know but little about governing themselves, and much less about governing others. Yet the native teacher sometimes attempts some sort of government in his school. The tongue and the rod are called into his assistance. But when the latter is used, the injury is often greater than the benefit. The application is made without discretion, and at a time when it would be difficult to determine what individual deserved it the most, all to appearances being equally deserving. But to be short; anarchy and confusion are the characteristics of the majority of our common schools. The pupil is left to act his pleasure, to be still or to be noisy, diligent or lazy.

Sixth. *Effects.* Through the instrumentality of common schools, imperfect as they are, thousands on these islands have been taught to read and hundreds have been made more or less acquainted with the elements of writing, calculation, and geography; and hence are the better prepared for the business of life. Such a degree of moral influence has been exerted over the minds of the pupils, as has resulted in the prevention of much evil. Children are taught to love one another, respect their parents, obey God, etc. Such instructions have not been in vain. The world is to be enlightened, civilized, and raised by a system of means of which the machinery of schools forms no inconsiderable portion. It is this consideration which gives weight and importance to the common schools of Hawaii.

Seventh. *Character, Influence, and Support of Teachers.* The character of teachers has, within a few years past, been greatly improved. While many are still occupying the seat of teachers, who have no particular qualifications for their office, and would not be employed, except on the principle that any tolerable kind of teacher is better than no teacher, there are those who have been trained in the station schools and the mission seminary, with a special reference to teaching. Among these are found men who are in some measure worthy the name they bear. Their schools are conducted with diligence, energy, and success.

Of all the teachers it may be said, as far as external conduct is concerned, they are moral. Open immorality deprives them of their office. Of this there have been a few examples during the past year. Some for want of support and other reasons, have left their work. Many of the teachers are decidedly pious.

The influence of the teachers is more or less extensive, according to their qualifications for their office. Teachers from the mission seminary command, as a general thing, the respect of the people among whom they move; and from many quarters the cry is heard, "Give us a *kumu* from the *kulanui*." Trained in this institution for four or five years, they become acquainted with the habits of civilized life. And when they go out, they carry their knowledge with them, and use it as an instrument for gathering around them an influence, and in raising their pupils and countrymen from the sink of filth and pollution.

The support which the majority of teachers has hitherto received has been but a poor compensation for their labors. Many have received nothing but a copy of the books printed in the native language. Some of the teachers from the

seminary have been paid regular wages by the mission. Others of this class have been in a manner supported by the people for whose benefit they labored. It seems desirable that measures should be taken to secure to the teachers a competent support, otherwise they may be expected to turn their attention to some other employment.

Eighth. *Want of Books.* Common schools as well as all other schools on the islands are suffering for want of books. How shall these wants be supplied? The people are poor and in a vast number of cases unable to buy a book, except with such articles as will be of little avail to the printing department. How then can our printing establishment be sustained, except by funds from abroad? Funds we receive, but they must be greatly increased or our schools cannot prosper.

Schools at the Stations.

By these are meant schools under the instruction of the missionaries and missionary teachers, to which, perhaps, are attached one or more native assistants. The schools of this character have been conducted with more regularity and efficiency the past year than during previous years. The reason is sufficiently obvious. We have had men whose office and business is to teach. And they, for the most part, have been indefatigable in the labors of their departments.

Station schools embrace children and adults. Among the latter have been schools for giving religious instruction to church members and schools for teachers. But the children will be more especially noticed. Of these there are in the various station schools not far from 2,300, including boys and girls; of which there are about an equal number.

Five days a week, at six hours a day, may be regarded as the amount of time devoted to instruction.

The branches of study to which more or less attention has been given has been nearly as extensive as the limits of Hawaiian science and literature would allow. The young mind has been permitted to range the scale of education from a, b, c, up to the elements of astronomy and natural philosophy.

In some schools the attendance of the scholars has been in part secured by the law enacted in reference to common schools. This method, however, for securing attendance has been but partially adopted. Other measures, of a character more mild and consistent with the principles of freedom, have been pursued in most of the schools. The teacher has, by his own efforts, drawn out the children from the huts and cottages of their parents, and from the streets, highways, and hedges, of towns, villages, and hamlets, and led them on to the school-room. There such accommodations have been presented, and such a charm thrown around the machinery of instruction, as to create an attachment to the place, and a relish for the employment. This, in most cases was sufficient to secure regularity in the attendance of the pupils.

As to government in school, it may be remarked that Hawaiian children are easily governed, provided the government falls into the hands of qualified individuals. The teachers of the station schools have found it so. They have experienced but little difficulty in the management of their scholars, and their schools have exhibited as much order and regularity as schools of a similar character in America. This has not been effected by scolding, or threatening, or presents, or frequent resort to the rod. Order and confusion have been presented to the scholars, with the benefits of the one and the evils of the other; and it has been left in a manner with them to say which they preferred. Of course they preferred order. Hence it devolved on them to avoid any thing by which order would be disturbed. Here, however, the assistance of the rod has sometimes been required.

Advantage has been taken of the manual labor of the pupils in aid of these schools. At some stations land has been granted by the government for the benefit of schools. How could this be turned to any account without being cultivated? and how could it be cultivated without laborers? and why should not the children be laborers, or a portion of them? Such has been the fact. The scholars of some schools have spent part of the day in cultivatiug their taro patches, and in other manual labors. And in this way they have obtained their books and furnished food for themselves and their teachers. But this department has not been carried to a very great extent. We hope the time is not very far distant when the manual labor system will be carried into more extensive and successful operation.

Boarding Schools and Seminaries—Summary of Schools.

Boarding school at Hilo. Teachers, Mr. and Mrs. Lyman, with one or two

native assistants. The principal design of this school was to prepare annually a class of boys for the mission seminary. It has been in operation two years. The number of boys the first year was twelve, six of whom are now in the seminary. The number last year has been thirty-one, all from the island of Hawaii. Two have left through the influence of friends, and one has died. Their places have been filled.

Female boarding Seminary at Wailuku. This school was opened July 6th, 1837, under the superintendence of Mr. and Mrs. Green. It commenced with six little girls. The number increased till it amounted to forty-two. These were selected from the different islands. Of these three have been removed by death and others by sickness, etc., so that the present number is thirty-three. A native assistant and his wife were at first employed in the school. But the latter, in consequence of immoral conduct, has been dismissed. In November Miss Ogden was added to the number of teachers.

Reading, mental and written arithmetic, singing, geography, natural history, and the history of Hawaii are the studies pursued. To these different branches the pupils have applies themselves with becoming industry. They have also devoted a part of their time to labor. They have made their own clothes, braided themselves bonnets, and are now making garments for the members of the mission seminary. In all their studies, labors, and recreations they have manifested contentment and harmony.

Missionary Seminary at Lahainaluna. Teachers, Messrs. Andrews, Clark, and Dibble. Mr. Rogers, printer.—The number of pupils is sixty-four boys and twenty adults. The adults have now all finished their course and left the seminary. Five of the boys have been dismissed for bad conduct, and one to assist Doct. Judd in the medical department, leaving fifty-eight now in the school. Another class cannot be admitted this year for the want of funds to sustain them, and of help in the secular department.

Respecting religious instruction, it may be remarked that in all our schools portions of the Scriptures have been more or less read and religious instruction given in the form of familiar conversation, lectures, sermons, scripture catechisms, Sabbath school and Bible classes.

The past has been a year of revivals in our schools. Special efforts have been made to impress upon the young and tender mind the importance of seeking first the kingdom of God and his righteousness. These efforts have been accompanied with the influences of the Holy Spirit, and crowned with glorious success. In the common and station schools there have been several hundred hopeful conversions. The number of children in these schools who have been received to the church is not far from six hundred. The number in the seminaries received to the church is as follows—

In the boarding school at Hilo, seventeen; missionary seminary at Lahainaluna, eight; female seminary at Wailuku, ten: in all, thirty-five. Several others in these institutions, it is hoped, have passed from death unto life. It is the Lord's work and to him be the glory.

Summary of the Schools.—From a number of the stations no reports were received, and of course the whole number of pupils under instruction cannot be given: but at the stations from which reports were furnished, there were 8,710 pupils in the common schools, 2,063 in the station schools, and 122 in the boarding schools and seminaries.

Amount of Printing executed at the Mission Presses.

From the letter of the missionaries the following summary view of the printing executed since the establishment of the mission is obtained. The first table shows what has been done at Honolulu.

Years.	*Pp. of matter.*	*Whole no. of pp*
Prev. to Ap. 1828		3,435,510
1829		4,448,000
1830	348	5,486,000
1831	468	7,398,580
1832	364	3,073,970
1833	410	9,518,560
1834	215	4,112,700
1835	592	5,901,776
1836	889	11,606,429
1837	636	8,980,712
1838	1,331	16,947,450
		80,909,687

At the press connected with the seminary at Lahainaluna, since its establishment, the amount of printing has been as follows—

1834	228	34,000
1835	630	7,900
1836	1,047	1,143,750
1837	340	399,720
1838	350	799,200
		2,385,170

Thus it is seen that the aggregate of printing executed at the two printing establishments connected with the mission, within eighteen years from the first landing of the missionaries on the islands, has been 83,294,857 pages; including the whole New Testament and nearly all the books of the Old, a series of elementary school books embracing the branches of knowledge usually taught in common schools in the United States, many books of a higher order for more advanced pupils in the boarding schools and seminaries, and short treatises on morals and religion. These books are scattered abroad among not less than 30,000 readers, who, from having no printed book and no written language and no knowledge of any such method of conveying thoughts, have become readers within the last 17 years, through no other human agency than the labors of the missionaries and such native teachers as have been trained by them.

Progress of Civilization.

In measuring the progress which has been made in civilization, it is but just to remark, that no one can fully appreciate the advancement which has been made, except such as are acquainted with the actual position of the nation when the first step was taken to enlighten and civilize them. The difficulties of introducing habits of industry, the arts and usages of civilized life, are such as are wholly unknown to those who have never seen what heathenism is in its most revolting character. Hence the careless observer or the transient visitor may see but little to admire, and much to disgust, while we who have known the people in their most degraded state, and are now enjoying the blessings connected with their present comparatively elevated condition, can value the advantage which has been gained, and shall therefore be slow to admit that no advancement has been made, or that the work of civilization at the Sandwich Islands is a failure. It is not necessary here to enter into a minute and particular comparison of the past with the present condition of the people. We will, however, say, with devout gratitude to God, that a good beginning has been made. Much of the darkness of other years has passed away, and during a residence of eighteen years, which some of us have had in this land, we have never seen the time when the work of civilization was making better progres than at present.

The language has been reduced to writing. Schools have long been in operation in every part of the land. A high school has been established for several years, which has been successful in raising up a number of valuable teachers for common schools, and which promises fair to be a blessing in the future civil and religious destinies of the nation.

The Bible has been mostly translated, printed, and in part put into the hands of the people. Elementary books in spelling, reading, geography, arithmetic, and music have been made and taught. Books in the higher branches of science have also been prepared for the students in the seminary, such as algebra, geometry, surveying, navigation, astronomy, and anatomy. Four thousand copies of a semi-monthly paper are printed and circulated among the people. A small code of laws has been published by the king and chiefs, to which they are making occasional and valuable additions. Drunkenness and retailing ardent spirits, though not entirely banished from the land, have received many important restrictions. The institution of marriage is universally acknowledged, and probably there is not a greater external regard paid to the Sabbath in any land. Thieving, which is a proverbial trait in the character of a Polynesian, is but of rare occurrence, and when detected, the perpetrator is sure to meet the punishment he deserves.

The improvement which many of the people have made in their houses, dress, manners, etc., though not so great of course as we could wish, is still very encouraging. The stillness, order, and attention of our congregations on the Sabbath, to say nothing of the propriety and decency with which most of the attendants are clad, is a striking contrast to the sleepy indifference, the vacant stare, and savage ferocity that once characterized our assemblies.

State of Agriculture and the Arts.

That a land enjoying one of the finest climates in the world, with a soil as good for cultivation as any on which the sun ever shone, should remain untilled, is a subject deeply to be regretted; but thus it is. A great portion, probably nineteen twentieths of the whole of these islands, is uncultivated. Agriculture, with but three or four honorable exceptions, is confined principally to the native *o-o*, (a sort of chisel for digging the ground,) which produces little or nothing more than what is needed for home consumption and supplies for the few ships which touch here, while the soil, that might produce exports to the amount of

millions of dollars yearly, is suffered to remain in the same state in which it has lain from untold ages. This is a subject on which we feel intense interest, as connected with the future destinies of the nation, and we cannot but recommend it to the attention of philanthropists, as one on which depends much of the temporal and eternal welfare of this people.

Connected with this is the subject of manufactures. Both claim and must receive attention or the nation is ruined. That spirit of enterprise and independence, the very opposite of the servile, crouching obsequiousness, which at present constitutes a striking and disgusting feature of Sandwich Island character, can be brought into existence only by giving employment to the bone and muscle of the nation. Some years since an assistant missionary was sent out here for the purpose of teaching the natives to manufacture cotton cloth. She has successfully taught a number of females, who in their turn have taught others. Kuakini, the governor of Hawaii, has lately taken up the subject of manufacturing cotton cloth; but some greater establishments must exist before a thousandth part of the nation can ever be clothed with cotton raised and manufactured on their own soil; or employment be given to an idle, dying, enervated population.

Hats and bonnets are manufactured by native females at all our stations, with considerable skill and taste; some of which would admit of no mean comparison with those of more enlightened countries, especially when viewed at a little distance. A few natives have been taught the use of joiner's tools, so that they can make pannel doors, window sashes, tables, settees, etc.

Incipient measures have been taken for two establishments for the manufacturing raw silk; and one of sugar is now in successful operation at the islands. These are conducted by foreigners, men of christian and moral principles, who are giving encouragement to labor in their immediate vicinity, and are therefore hailed as auxiliaries in the work of civilizing the people. But much needs to be done in the way of teaching the natives themselves to conduct manufacturing establishments of their own, and thus develope the latent energies of the nation.

The local situation of the islands is well adapted to commerce, but it is not probable that the nation as such will soon, if ever, become a commercial people. At present, the trade is conducted wholly by foreign merchants, on principles, honorable, we think, to that class of the community, and favorable to the prosperity of the country.

Relations of the Government with Foreign Powers.

During the past year subjects of a very interesting character have been transpiring between this government and several foreign powers, and though nothing decisive is yet known as to the result, it is believed that when the facts in the case are exhibited, much useful experience and real good will be achieved by the rulers.

We have spoken of the progress of the nation in civilization, the provision and facilities which it has for still further advancement; but here we must pause. A subject meets us which we cannot contemplate without pain—one which not only impedes the progress of light, but spreads darkness over all the land. We refer to the system of Sandwich Islands government. In its practical results there are some ameliorations of late years; but as a system of heathen policy, it remains unmoved and unaltered. It forbids all individual enterprise—palsies the energies of the nation, and destroys the machinery of man. The rulers are aware of the evils and anxious to get rid of them, but they know not how to change for the better. The government is such as was entailed upon them by their forefathers and no innovations or changes of importance can be made without the appearance of subverting the whole. They cannot therefore be blamed for an unwillingness to overthrow the present system without a good understanding that something better can be put in its stead. The question often arises with the king and chiefs. What shall be done? They have repeatedly applied in an official manner for some of our number to teach them in the principles of government.

But we are not politicians; and if we were, the work to be done does not come into the appropriate sphere of a missionary laboring under the laws and regulations of such a Board as ours. A civilian wholly unconnected with the mission, to teach our rulers political economy, jurisprudence, etc., would be a most valuable acquisition: and as a post of usefulness for a philanthropic mind, we know of none equal.

There is a gradual advancement in developing the resources of the country, and a material gain the last year in the

interest the better class of the people feel in the matter of supporting their teachers.

The chiefs are disposed to allow and encourage the people to give their services, their productions, and their money too to the cause of the gospel. In this the acknowledgement of the right of the people to do what they will with their own earnings has an important bearing in other respects, besides encouraging benevolent efforts.

There is a manifest progress in regulating the system of government by written laws, which, so far as they are equitable, will secure the civil and religious rights of the people, provided, the pride, haughtiness, and ingratitude of those who are relieved or raised above their former condition do not take advantage of the lenity and kindness and means of knowledge extended to them, to be disloyal and refractory, and thus defeat the object for which improvements in the system have been proposed.

It is of vast importance that your missionaries, who have in some way had so material an influence in meliorating the condition of the common people should guard against so unhappy a result. To wink at the evasion or resistance of government orders, because they seem to impose heavy burdens, provided they do not require a manifest violation of God's commands, we are aware, would tend to sedition and confusion, and a total defeat of our object, and the proper object of government.

If our hopes are realized in relation to the development of the natural abilities of the country, the day is not distant when the people will cheerfully purchase their own books, give good encouragement to school teachers, and sustain their own pastors and their public seminaries.

LETTERS FROM MISSIONARIES RELATING TO THE STATE OF RELIGION AT THE STATIONS.

Letter from Mr. Thurston at Kailua.

MR. Thurston was one of the first missionary company that landed at the Sandwich Islands; and has of course been an eye witness of the intellectual, social, and moral condition of the nations before the introduction of christian knowledge among them; he has been spared, as well as other brethern of the same company, to witness their progress in all these respects, during the last eighteen years; and now, in addition to all the other displays of the Lord's mercy which have passed before him, he is permitted to witness an out pouring of the Spirit and an earnest inquiry among the people after the way of life, which requires him, for months in succession, to spend most of his time in answering the question, 'What must I do to be saved?'

It is eighteen years this day since we took up our residence on the shores of Hawaii. On the 12th day of April, 1820, two families of us were left at this place, then the residence of the king and most of the principal chiefs, and the rest of the mission sailed for the Island of Oahu. The changes which have been effected through the blessing of God, on the efforts of this mission, have been great and wonderful, as the facts from year to year given to the public have fully shown. Still but little has been done, compared with what remains to be done, before this nation can be ranked among the civilized nations of the earth. It is not necessary, however, that the Sandwich Islanders should be raised to a high state of civilization and intellectual culture, before they can be fitted for heaven. The elements of the gospel are simple and they can be comprehended by the simplest mind, and they can be made effectual to the salvation of one possessing a small degree of intellectual culture. Many, we trust, have gone from the Sandwich Islands to mingle with the blood-bought throng who now surround the throne of God, and have commenced the everlasting song of heaven. Many more are now preparing for that blessed world.

Since last December there has been more than usual attention to religion here. The Holy Spirit has been with us, and souls have, we trust, been converted to God. Hundreds profess to have turned to the Lord since that time, and many of them give evidence of having done so in truth. Some of the most profligate and hardened are among the number. The work of the Lord embraces all ages from the hoary head to the child of eight or ten years.

The first of January a series of meetings continued through eight days was held, which was much blessed; and many date their first serious impressions from that period. Some give evidence of having given their hearts to God during those meetings. Subsequently the work extended to different parts of the field and still continues to increase; that is, new instances of seriousness are frequently occurring. I see no diminution of interest among the people at present,

Our congregation on Sabbath morning is probably not far from 2,500. We should call upon our soul and all that is within us to bless the Lord for the displays of his grace among us. We have seen the glory of God, and we still see it in the turning of men from the service of Satan unto God.

To the church in this place forty-three have been added since the first of January—twenty-four males and nineteen females; two of whom had been previously baptized, and were the first children of the church that have been received at this place. A few other of the baptized children give evidence of having given their hearts to the Lord, since the commencement of the present revival. But few children, comparatively, have been baptized—only 128, and thirty-four of these since last July.

The whole number received to this church since the last general meeting is sixty-two, making a total since the commencement of the mission of 283, seven of whom were by letter from other churches. Thirty-eight have been dismissed to other churches. Thirty have died, seven of them the present year; three have been suspended, and one excommunicated; and 212 remain in regular standing.

None of those received to the church the present year are of the number of the recent converts. Most of them date their first serious impressions from about the time of the dedication of the church a year ago last Febuary, and some previously to that time. They have all, however, received a new impulse in the state of their feelings since January last, and have given more decided evidence of piety. They have come out boldly on the side of the Lord.

The church, as a whole, was never in a better state than at present. Some of the members are thoroughly awake, and others are waking, and we are expecting to see more of the displays of God's power and glory than we have yet seen here. The Holy Spirit, we believe, will continue to work on the multitude who still remain in impenitence and unbelief. I have spent most of my time since January in conversing with those under serious impressions, directing their mind to the Lamb of God who taketh away the sins of the world. This is a harvest time at the Sandwich Islands, and souls are being gathered into the garner of the Lord. The church is obeying the voice of God, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The church is rising, is shining, for the glory of the Lord is in the midst of her. Pray for us till all who are ordained to eternal life in Hawaii shall be turned to the Lord.

The members of the church and others disposed bring in their monthly contributions, some in wood, some in tapas, some in fish, and some in salt. The first of January a contribution was made by the church and others for the boarding school of boys at Hilo, amounting to seventy-five dollars, according to Hawaiian valuation. This was a special effort for the benefit of that school; and it is hoped that the church here will do something yearly for it, so long as it shall be continued. The articles contributed consisting of tapas, salt, and fifteen yards of cloth furnished by Mr. Rice, a foreigner and member of this church. The governor gave tapas and salt to the value of thirteen and a half dollars, besides furnishing his schooner gratis to carry the contributions of this place, of Kaawaloa, and Waimea to Hilo. The schooner returned from Hilo and anchored at Kawaihae and sunk. It had been in a leaky condition for sometime, but the leak increased very much on their return and arrival at Kawaihae. The men were tired with constant labor at the pump, and all camped down immediately on the deck. They had hardly time to get asleep before the vessel went down, and they found themselves floating on the water. They immediately made for the shore, and all reached it in safety. Had the vessel gone down on their way from Hilo, all might have perished.

We have abundant encouragement to be more diligent and faithful in the service of our Lord; and we desire to humble ourselves before God that we have had so little faith in the fulfilment of his gracious promises. Were the churches to arise and perform their duty to the heathen, it would not be necessary to wait to raise up men on heathen ground to supply the world with the heralds of salvation.

Letter from Mr. Bishop at Ewa.

THE station of Mr. Bishop is on the island of Oahu. In this letter, bearing date September 1st, 1838, he thus describes the progress and fruits of the work of God among his people and the means used by him to promote it.

The past has been with us a year of labors and blessings;—of labors, not so

much of the sedentary kind as when engaged in translating and making books, but in preaching the gospel, and in leading the inquiring sinner to believe and trust in the Savior;—of blessings, in the out pouring of the Holy Spirit upon this dying people, in a manner beyond any former parallel. For the first time in ten years I have been able to lay aside for a season the business of translating and revising the Scriptures in the Hawaiian language, for the still more congenial employment of preaching the word and gathering in the fruits. The Lord has indeed filled our hands with good and our hearts with praises.

The religious attention which has resulted in this work of divine grace, commenced on this island about the beginning of the present year. At that time a series of meetings was held, which were continued from place to place through the winter, and became by the divine blessing, a powerful means of rousing the attention of stupid sinners. From the commencement of these meetings, we perceived that the minds of God's people became stirred up to pray for the conversion of sinners. The more our hearts became drawn out in prayer, the more we felt our need of God's interposition, and the more we perceived the attention of sinners was awakened to hearken to the preaching of the word. Every meeting which we held was thronged with listening crowds, who returned solemn and thoughtful to their homes. But the protracted meetings, although they were the means under God of rousing the attention and awakening the mind to conviction of sin, have not been more blessed than the ordinary preaching of the gospel at other times. Ever since the first of February we have held a meeting for prayer and preaching in the Ewa chapel on every evening of the week, besides the usual morning prayer meetings in the several villages of the district. These meetings have been punctually and well attended by large numbers, most of whom, till recently, never came out to chapel. The seriousness in the minds of the people at this place has been deepening from week to week from that time till recently; and for many months there were continued weekly accessions to the numbers of those who have turned to the Lord. The work of God here has been marked by stillness, a serious fixedness of attention to the preaching, tears and much tenderness of feeling, an immediate change in the outward habits and morals, and an entire reform in the life of such as became the subjects of grace. There have occurred also many instances of deep feeling, manifested not only by tears, but in some instances by bodily agitations. But as we have never aimed to excite the passions, nor encouraged the people to indulge in deep feelings, but have rather sought to impress them by telling them that these constitute no part of religion, such things have never been extensively indulged. It would have been an easy matter, at the time when so many were under conviction for sin, to have excited the sympathies of multitudes; but there appeared to us much danger in so doing, by unfitting them in a measure for listening to rational truth. In all our meetings we have never placed any dependence upon any measures, either new or old, independent of the power of the word and Spirit. And although we have varied the exercises in our social meetings, in order to avoid formality, yet we have never departed in any material instance from the old and beaten paths. Our principal dependence upon any measure was that of keeping up the spirit of prayer in the church, and among the new converts; and in our labors among the Christians, we dwelt more upon that duty than any other. To the unconverted we preached the duty of immediate repentance and unconditional surrender to God.

The religious attention at this place has been on the increase from the beginning of the present year until quite recently; and although there has been very little falling off from our meetings, yet of late we have met with but few new instances of conversion. We have hopes that about a thousand have already experienced the power of renewing grace. Seven hundred and sixty-one persons have been received into the church, all of whom, with but one exception, continue stedfast.

Our congregation has also increased to about four times its former number. About one thousand was the former number of regular hearers: we have now perhaps four thousand on the Sabbath morning, but not that full amount at the evening service. We have laid aside the use of our chapel, and built a large lanai, or shelter, where we meet in fair weather, which with us is the greater part of the year. The lanai is 165 feet long by seventy-two wide, and is filled by the crowd who mostly sit upon the ground in a compact mass.

Letter from Mr. Gulick at Koloa.

FROM his station on the island of Kauai, Mr. Gulick wrote in July last—

Perhaps a brief comparison of the original state of things at this station with the present may not be destitute of interest. When we first arrived we occupied a native house, without floors, damp and uncomfortable. Now we have a doby house, plastered within and without, with a cellar underneath; and though the roof is thatch, it is tight, and the house comfortable.

We then worshipped God in an old tottering school-house. Now we have a comfortable and pleasant doby meeting-house, forty feet by ninety-five inside; with glass windows in the ends, and north side, and lattice in the south, and plastered inside and out. Then, the audience on the Sabbath was from three to five hundred. Now it is from nine to fifteen hundred. In May, 1835, we organized a church with twelve members. Now, besides four who have died in the faith, we have 125 members in good standing, three suspended, and thirty propounded, and soon to be admitted, besides some thirty or forty who appear to give some evidence of piety.

Under a later date Mr. Gulick adds—

Since the above was written, the thirty mentioned, have been received to full communion, and twenty others propounded. A goodly number beside, appear to feel the influence of the Holy Spirit in various degrees. Our number is now 155, beside the twenty last mentioned. Although our success is sufficient to show that our blessed Master will encourage the feeblest efforts, yet when I remember that he is the propitiation for the sins of the whole world—that he has commanded us to preach his gospel to every creature, and has promised to be with his servants alway—and when I think too, of the omnipotence of his Spirit, I am ashamed and grieved to think how little I have done in a field so white to the harvest. These feelings, if not awakened, are deepened by the wonderful success which has attended the labors of most of our brethren the past year. The opinion which I have long held, seems now to prevail in this mission, that no field on earth is more promising for a spiritual harvest, than these islands.

Letter from Mr. Whitney at Waimea.

Mr. Whitney's station is also on the island of Kauai, from which he writes on the 28th of July—

About the first of January it was apparent that some of the members of this church, were more than usually engaged in religion; prayer was a delight, and often offered up with strong crying and tears; but the majority of the church were not deeply interested, till the commencement of a series of meetings on the 31st of January. In these meetings, continued four days, I was assisted by Mr. Alexander. The people assembled in great numbers, and the Spirit came with a power I had never before witnessed. The church were greatly roused. Many of them gave up their old hopes, and like the repenting sinners around them, were crying for mercy at the feet of Jesus. My time, besides preaching twice almost daily, was spent in visiting from house to house, for nearly three months, a labor in which I found great delight and abundant encouragement.

This state of things continued till about the first of May, when I was called away to Lahaina, to attend our delegate meeting. Since my return there has not been so much attention to religion, though the interest still felt is greater than at former periods. Eighty-seven members have been received to the church since the first of January, making in all, who have united with this church since its formation, on examination, one hundred and ninety-seven members.

Our schools at the station are not so flourishing as formerly. We have been unsuccessful in our help from the seminary—our three native teachers having all given evidence that little or no dependence can be put in their moral character.

Letter from Mr. Smith at Honolulu.

Mr. Smith removed to the new station which he now occupies in the village of Honolulu in December, 1837, as mentioned at page 262 of the last volume. After making some statements respecting the schools under his care, and the efforts made soon after entering on his labors there, to awaken the attention of the people in that part of the village to the concerns of their souls, he proceeds to give further particulars respecting the religious history of his station.

On the first Sabbath in April, 1838, I organized a church. Twenty-two persons were received by letter from Mr. Bingham's church, two from the church at Ewa, and one from Waimea on Kauai. Forty-nine were admitted on profession of their faith in Christ; making in all a church of seventy-four. Having conversed with several hundreds of the people three or four times, individually, and feeling fully assured that the Spirit of God was leading many of them to repentance and faith in the Savior, I went over the ground again, and on the second Sabbath in April I propounded one hundred and six; and on the 22d of the same month, fifty-six, on the 6th of May, eighty-four, on the 13th of May one hundred and two, and on the 20th of May eighty-five; making in all, four hundred and thirty-three, propounded at that time, all of whom were received to the church the first Sabbath in June.

My mind has been very much exercised, during this gracious visitation from heaven, by the declaration of Scripture, "The Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear." Another passage has weighed heavily on my mind; viz. "According to your faith be it unto you." Such praying and wrestling for souls I have never known upon these islands, as there has been in this infant church since its organization. Over two hundred now stand propounded, and the number will probably be increased ere long. Nothing is too hard for the Almighty. "If ye will ask any thing in my name," said Christ, "I will do it." With him all things are possible.

Our accommodations for public worship are quite indifferent, still our congregation continues to increase till we now have not less than 2,500 on the Sabbath. Nineteen twentieths of these persons have not formerly attended worship on the Sabbath. Mr. Bingham has a congregation of from 3,000 to 4,000; and this congregation will soon number 3,000; and there are people enough left for another large congregation.

Our school-house is sixty feet long, and thirty feet wide; and in front of this is erected a large native verandah or shed, where the people assemble to hear the word of God. By standing in the door of the school-house, and lifting up my voice like a trumpet, most of my auditors can hear. Our church-members and others are anxious to build a doby meeting-house, 120 feet long and sixty feet wide, and have already commenced. They have raised contributions or subscriptions to the amount of fifteen or sixteen hundred dollars. And we hope in a few months to have a comfortable shelter from the sun, winds, and rains, where we may worship God according to the dictates of our own consciences.

Letter from Mr. Baldwin at Lahaina.

During the absence of Mr. Richards, while on his late visit to this country, Mr. Baldwin took charge of the congregation at Lahaina; and since the return of Mr. Richards to his station, on account of his being principally engaged in other labors, Mr. Baldwin continues to have the pastoral care of the church. Under date of August 17th, 1838, he thus writes respecting the deeply interesting scenes through which he had just been passing.

I will attempt to give you a brief account of what God has been doing for us, though I feel that neither tongue nor pen can tell what our eyes have seen and our hearts have felt. Such scenes were never intended to be fully described here on earth. It will be enough that they will be fully and perfectly unfolded at the great day, when the secrets of all hearts shall be made manifest. Then we shall be prepared to unite with angels in joy unspeakable, and in giving all the glory of God. In the mean time enough can be told to show you that, while the churches of Christendom were not advancing rapidly in their march towards conquering the world, God had not forsaken us, but was pleased to put his own hand to the work, pour out his Spirit almost universally over these islands.

Means employed.—At my last date I told you of our visiting the whole population of Lahaina and places near, and that the Spirit had evidently gone before the visitors. We had shortly before commenced daily preaching. There was at that time an evident moving of soul, apparently in the whole population, which might well be compared to "the sound of a going in the tops of the mulberry trees," and which told us plainly that God was going before his people to battle.

Our series of religious meetings commenced March 7th. I was assisted in this by the brethren from Wailuku, and the brethren from the Seminary. These brethren did most of the preaching during the six days that the meetings continued, as I expected to have all my strength exhausted in following up their labors afterwards. The subjects exhibited at these meetings were such as the

following—that the word must be a savour of life or death—their feet shall slide in due time"—the servant who knew his Lord's will and did it not—sinners not willing Christ should reign over them—halting between two opinions—the balm of Gilead—the sinner hardening his neck—God not willing that any should perish, and the danger of sinners feeling, that they had some goodness of their own to commend them to God. Great pains were taken to represent God as near at hand, and one with whom the sinner must have to do, to show the interest he took in men's welfare, and to show Christ the only refuge.

Deep Interest awakened.—The interest we had observed among the people previous to the meeting now became more general, and the cases of decided conviction or awakening began to multiply. Indeed the little cloud had already spread till it seemed to rest over the whole population. There seemed to be an awe over the whole. During the week of the meetings, all buisness was, as if by instinct, suspended. Even the work of preparing their food, to which hunger prompts, was not attended to. It was observed that no fires for cooking were kindled in all the place,—a change which even positive orders from their chiefs would hardly have effected, at any other time. The whole population seemed, during this week, to view the time as a Sabbath; and to our view, even the hardest seemed to have some sense that God was near. Those were days of awful solemnity to us. We had heard of his pouring down the Spirit on parts of Hawaii; and now we saw him advancing in majesty towards us. We bowed down in earnest before him, entreating him not to pass by, without giving us a shower of blessings. Our congregations had increased in numbers before the meetings. The house was almost always crowded to excess. Probably two thousand were generally present, while many went away who could not gain admittance; and more deep solemnity and stillness and fixed attention could never be found in any part of the world. All classes crowded to the place of worship. The children thrust themselves in, where they could find a little vacancy. Old, hardened transgressors, who had scarcely been to the house of God for the whole fifteen years that the gospel had been preached at this place, were now seen there in tears, melting down under the power of omnipotent truth. The blind, whom we had never seen before, we now saw, as we went to the house of God, led along the way, sometimes by a parent, sometimes by a child, and sometimes perhaps by a grandchild, just as they were tottering over the grave. Cripples also sometimes affected our hearts deeply, as we saw them laboring to get to God's temple as hard as some have done to reach that of Juggernaut. Two of these were seen, and are seen to this day, crawling on their hands and feet, to every meeting. One of them we had none of us ever seen before, and none of the people seemed to know before that such a being was in existence; and now we have some hope that, in soul at least, like the cripple who sat at the gate called Beautiful, he has been made whole.

The king, who had been some months at Lahaina with his train, had not been seen at the house of God till a short time before the meetings. He now became a pretty regular attendant, and we sometimes hoped was really under the influence of the Spirit of God. His wife has since been the subject of more decided serious impressions. We cannot but hope she is born of God. His numerous train, who were generally young, and who had been considered the most hopeless of all the people, as to attending to salvation, were now seen breaking away from the fell destroyer, and began one after another to be seen in the great congregation. Nearly every day while the series of meetings lasted, and occasionally afterwards, we held a meeting at the king's own house for the benefit of his people, at which himself and his whole train were present. Here, from some of the brethern, the most alarming and pungent truths were set before them, such as they can never forget, and such as will rise up to condemn them at the day of judgment, if they repent not. These truths were not without effect. With other means, used afterwards, they awakened many. Some of the most hardened, we think, have given their hearts to God.

The morning meetings were kept up after the protracted meeting closed, and with undiminished numbers and interest. The work of the Spirit might be said to have only begun during the series of meetings. Feeling among the people evidently deepened every day from that time; and every day we were hearing of new and interesting cases of sinners awakened. Though I have seen many revivals in the United States, I was never before in a place where the Spirit of God

seemed so ready to follow up every truth exhibited before the people. Every sermon seemed to do thorough execution. If terror was preached, the people were terrified; if love was the theme, they were melted; and those who had before been the most set against the gospel, were in many cases, the first to fall under its power. So evident was the effect of every effort, both in awakening individuals, and in making a general impression, that I often felt as if I wished to preach the whole twenty-four hours, without any respite.

Docility and Affection manifested.—One thing I wish particularly to remark, while speaking of the effect of truth, and I could wish it known to every impenitent sinner in the United States; and that is, that although the most pointed truths which the Bible contains were addressed to the people, with all the force which we could command; and though personal and pointed addresses were often made to persons of all ranks too, from the king and high chiefs, whose persons were considered a few years since so sacred that it was death to pass into their shadow, down to the lowest of the people, not varnishing over or concealing their sins, but setting them forth in the light of God's law; though all in the church and out of it, from highest to lowest, were told both the nature of their sins and the awful consequences which must soon follow without repentance, yet we have never heard, in a single instance, of any offence being taken at the preaching or any other means we have used. All have seemed to consider what they have heard, in whatever form, as the word of God, against which it was utterly out of the question to wage any war,—to which they must bow in submission and love, or they would be crushed by its power in the day of God's wrath. I would add also, that the more pointedly and faithfully we have dealt with the people in the concerns of their souls, the more clear and frequent have been the manifestations of their love to us. It is impossible to describe the increase of interest which this people seem to feel for us since the Spirit has been poured out here. We see this in thousands of incidents which are trival; but still permit me to give an instance by way of illustration. Shortly after our protracted meeting had closed, I went to Molokai to assist Mr. Hitchcock in a similar meeting, taking my family with me. We spent one week there, and when we returned, we landed here in the evening. It was a dark evening too, and as I went on before my family to unlock the house, I had not thought of seeing any of the people that evening. It had not occurred to me, that they could know of our return. But I had scarcely opened the house, when it was crowded with those who had come to welcome our return. I had often landed on different islands, but had never seen the people so eager to clasp my hands, or to express their *aloha*; and I was not more surprised than I was rejoiced to perceive, by their tenderness and by the new faces which appeared among them—faces of those who had been hitherto strangers to us—that the work of God had gone on during our absence from the station, a matter which had caused us great anxiety previous to our departure.

I have mentioned, that the preaching at sunrise was continued every day after the protracted meeting closed. Besides this meeting, I also from that time held every afternoon a meeting to which the people of some particular section of Lahaina came, and that section so large as to bring all the people of the place to the meeting once every fortnight. We had also occasional meetings for the aged, who do not generally understand the truths of the gospel so readily as do the young, nor do they often catch the preaching of a missionary so easily as do the young. At these meetings, I generally requested some of the most pious and experienced members of the church to explain some interesting and vital truths. Besides public preaching, conversation was used as a means of converting sinners. Our house was thronged, from morning till night, with those who came to enquire the way of salvation, both Mrs. Baldwin and myself giving ourselves up wholly to the work of leading souls to Christ. Our time at the house was almost wholly employed in conversation and personal application of the truth, not always excepting the time when we were taking our meals. Generally those who came exhibited marks of feeling and often of deep feeling. Often they could not refrain from weeping. Tears rolled freely. There were times, when the threshhold of my study, were many stood to converse was wet so often and so profusely with their weeping, as scarcely to be dry for the whole day together. They exhibit much of the simplicity and many of the other traits of children; and doubtless their profuse weeping is sometimes to be ascribed to that cause, rather than to the depth of their feeling.

Earnestness and Prevalence of Prayer.—Mrs. Baldwin was sometimes able to attend meetings for females and children abroad; but one of our children being ill, during most of the time, she was obliged to confine most of her efforts at home. She therefore set apart a room in the house, where, when not engaged in personal conversation, she could resort with pious females for prayer; and when she was not able to be with them, they prayed there by themselves; so that often that room was a scene of prayer from morning to night. It was sometimes literally a *bochim;* and we trust, that many fervent supplications went up to heaven from that sacred spot, to return in effusions of the Spirit on the people. There was a solemnity resting on the whole church and more or less interest felt by all; but still only a part of the church seemed to enter heartily into the scene. Some of these, however, gave themselves up wholly to the work of the Lord, even so far perhaps, in some cases, as to forget their meat and drink, or rather praying was their meat and drink. They seemed to understand the mind of the Spirit. I have never seen Christians more intently set on any object than they were to have God pour out his Spirit. Their exhortations, as well as their prayers, assumed a character altogether different from what they had ever had before. We have often noticed it is a trait of character among the people, that they could attend to but one thing at a time; or to express the matter more correctly, that they could not easily change from one kind of buisness to another the same day. This trait was remarkably exemplified in their prayers and in all they did to promote the work. Those whose hearts were interested in it went at the work with their whole souls, and gave it their undivided attention. It was interesting to see their singleness of purpose. They had seen, in several particulars, the reality and the power of God's working among them. They saw a universal moving among the people;—they saw some old transgressors, that had resisted all means hitherto, now melting down with scarcely any means at all;—they saw, and they wondered as they saw, some iniquities which had heretofore resisted the power of the law of the land and all the force of persuasion, now dissipated as chaff before the wind; and that too while such sins were perhaps not even named by us in public or private. This was particularly the case with tobacco smoking, which is a great evil in this land. One of the earliest effects witnessed of the operations of the Spirit here was, that old inveterate smokers were abandoning their pipes, and flocking to the house of God. It was seeing these visible effects of the Spirit, that first seemed to give point and earnestness to the prayers of Christians, so far as means are concerned; some of them have continued their earnestness and their apparent constancy in prayer to this day.

Awakening and Inquiry among Children.—I have mentioned the interest that was early manifested by many of the children. About the first of April we had a series of meetings especially for them. In this I had no one to assist me. I preached to them two or three times daily; besides which they had prayer meetings themselves, with some of the members of the church to guide them. One week was spent in these meetings, and the effect was beyond our most sanguine expectations. The interest awakened was pretty universal among all the children of the place—children as thoroughly taught in iniquity formerly, as perhaps any in the island; for they have not only the iniquity which may be called of native growth; but this place is more frequented by ships, for one half of the year, than any other place in the group. After the meetings the common word among the pious here was, that there were no longer any children found to play and make a noise along the beach. Parents were astonished to find their little ones not only becoming more docile, and ready to listen to them; but to find them often alone praying to God to save their souls. For a long time, one could scarcely go in any direction, in the sugar-cane or banana groves, without finding these little ones praying and weeping before God. I have myself turned out of my way to avoid disturbing them.

The deepest interest was felt in the central girl's school,—a school formerly taught by Mrs Ogden, and for which she labored and prayed faithfully for many a year, without seeing the fruit she desired. When she left them, six months previous, all the pupils were wild and many of them exceedingly wicked. But the Spirit made a great overturning at once. There are upwards of a hundred in this school, and probably there is not one of them that has not had considerable concern for her soul. They meet an hour every day, either before or after school, for prayer. At this meeting all the scholars attend, with their four pious teachers; the teachers are devoted Chris-

tians; one of them, whose name is *Kealoha*, (Love,) we consider eminently so. There is perhaps as much feeling among the members of this school, at this moment, as there has been at any time previous. It does not seem to have declined at all. I have propounded fifteen of their number, those with whom I happened to be best acquainted, for the church; but I cannot but indulge hopes that half their number may be converted, or even more; and I cannot see why their whole number may not be gathered into the fold the present year. God grant it may be so. There is no part of this population, on whom I look with deeper interest, or more devout gratitude and joy, than on this group of interesting girls. How could it be otherwise, when many of their faces already shine with holy love, and God of a truth dwells among them! They are the future mothers of Israel in these islands. I should have added also, that when God began his work here, many who had formerly belonged to this school, and had married and had already become mothers, or who had forsaken the school through love of sin, now returned to it, and many of these now appear to be truly converted. Though mothers they call themselves children, and we look upon them as babes in Christ.

Soon after Mr. Richard's return here we held a second series of meetings, continued three days, which was also attended with a blessing. The effect of it was to rouse the people anew. Many who now seem truly converted were awakened at that meeting. There is not now, by any means, that deep interest among the people, at large, which there was; but still the work goes on, not only, as I have mentioned, among the children, but among adults. There are now as clear cases of conviction as there have been at any time previous; and we are frequently hearing of persons being awakened; some of them such as have hitherto resisted all the means of grace. Preaching still takes hold of the heart; and if we are faithfull, it will no doubt continue to do so. Pray that God would yet show us grater things than these.

Results of the Revival.—If it be asked how many here have been hopefully converted. I would answer, that I have no definite opinion as to the number. I would hope that hundreds have really been born again. There is a new face on every part of society here, that would seem to warrant such a hope; and yet, considering the great importance of admitting none here to the church but such as God has prepared for it; and considering also how often we have been deceived by hopeful appearances among this people, a people that have not yet, by any means, obtained the growth and established habits of the inhabitants of civilized lands;-considering these things, I cannot by any means think it wise to gather these hundreds into the church, in a single month. I cannot think we ought at once to receive all who seem to exhibit some fruits of the Spirit. A little delay will probably do real converts no hurt, while it will do much to dissipate false appearances, and help us to know who are on the side of Christ, who are working for him, and who are still among the ranks of the adversary. At the best, we shall doubtless be disappointed in some, as others are in all parts of the world. I have already propounded fifty-five, some of whom were doubtless pious long ago, and as the pastorship of the church here is still left with me for the coming year, I shall continue still to select individuals as candidates, as I become acquainted with their character and appearance. I feel the responsibility to be great, and pray God to give wisdom from above.

Hundreds really converted will be an unspeakable blessing on earth, and give joy unspeakable in heaven; but this is not the only gain we receive from this visitation of the Spirit. Those who were pious before have received new light. Their exhortations and their prayers have assumed a new character, and we may hope they will afford us more efficient help hereafter. Besides, the people at large have never seen the outpouring of the Spirit to so great an extent before. It has given them new ideas of the power of the gospel. They never before increased in christian knowledge so fast. We may hope that our preaching may be of a different character hereafter, and that we shall not need to spend so much time in minute details, and in clearing away the rubbish which heathenism has collected around the conscience; but may bring the claims of the gospel to bear more directly upon the sinner's heart. It is not too much to hope, that this work of God has prepared the way for still more glorious displays of grace here and throughout these islands.

It would be interesting to relate the cases of many individuals, who, we hope, have been brought out of darkness into marvellous light—but I have already written longer than I intended.

RECENT INTELLIGENCE.

MAHRATTAS.—Mr. and Mrs. Hubbard returned to the United States in the Waverly, captain Ward, and arrived February 20th. They have since become disconnected with the Board.

SOUTHERN AFRICA.—Mr. and Mrs. Venable, of the mission to the Zulus, arrived at Boston in the Levant, captain Holmes, after a short and favorable passage from Cape Town on the 2d of March. The unhappy state of the Zulu people, in consequence of the contests between them and the Dutch farmers, it will be remembered, induced the missionaries to leave their country more than a year since; and as the prospect for quietly prosecuting their labors any where in that quarter continued to be unfavorable, they thought it expedient to return to the United States. They will probably enter some other field of missionary labor.

TURKEY.—Mr. Schneider writes from Broosa, December 4th, 1838, that in October he commenced a regular service on the Sabbath, in the Turkish language, including public preaching, which had been continued. The number of hearers was small, and but little opposition was made to it.

Mr. Powers, writing from the same station, November 29th, mentions the accession to the number of inquirers there of an individual of learning and high character, who now gives good evidence of having been renewed by the Holy Spirit, and seems devoted to promoting the cause of evangelical Christianity among his countrymen. He promises to render important services as a translator.

From Smyrna Mr. Riggs writes on the 27th of November, that he arrived there with his family on the 2d, and that he immediately commenced preaching to the Greeks, at the chapel of the Dutch consul, from fifty to seventy-five Greeks attending. A notice was read in the Greek churches forbidding the people to attend, which seemed, however, to be little heeded.

GREECE.—Under date of October 23d Mr. King writes from Athens that he was more and more encouraged to devote himself wholly to the preaching of the gospel. The number of attendants on the Sabbath was about sixty, and on the Sabbath previous to his writing three Greek priests were among them. When his larger and more convenient room for public worship should be completed, a much larger audience might be expected.

The opportunities for distributing the Scriptures and other books continued to be much as heretofore.

A man from Epirus had earnestly requested him to establish a school in his country, and that too when fully informed of the religious instruction which would be given, and of the opposition of the patriarch to schools under such instruction.

Messrs. Houston and Leyburn had failed to obtain the permit to distribute books freely at Ariopolis, which they had hoped, though the management of the school was committed wholly to them.

PERSIA.—On the 8th of September Mr. Merrick writes from Tabreez that a firman had been obtained from the prince, governor of Aderbijan, authorising him to establish a school in that place.

MISSIONARY HOUSE.

☞The offices of the Treasurer and Secretaries of the Board will hereafter be kept, and the business of the Board be transacted at the *Missionary House* recently erected on Pemberton Square. There it is respectfully requested that all packages and letters designed for the Board, its missionaries, and officers may be sent; and there all persons having business to transact with the Treasurer or Secretaries are invited to call.

Patrons and friends of the Board are reminded that Pemberton Square opens on Tremont Street, nearly opposite to the head or westerly end of Cornhill, the street where the Missionary Rooms have heretofore been kept: and that to one passing up the avenue from Tremont Street the *Missionary House* makes the corner on the left hand as he approaches the Square, and may be entered from either the avenue or the Square.

Donations.

RECEIVED IN FEBRUARY.

☞ NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in German Ref. chh.
1. Baugher, Emmittsburg, Md. Tr.
Schoharie and Middleburg, N. Y. Lutheran chhs. 65 00
Boston and vic. Ms. By S. A. Danforth, Agent, 4,000 00
Caledonia co. Vt. Aux. So. I. P. Dana, Treas. 229 21

Cheshire co. N. H. Aux. So. S. A. Gerould, Treas'r. 127 23
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr. Portland, Mon. con. in 2d 3d, and High st. chhs. 400; indiv. of High-st. chh. and so. 371,27; 771 27
Essex co. North, Ms. Aux. So. J. Caldwell, Treas'r. 44 05
Essex co. South, Ms. Aux. So. J. Adams, Treas'r. 125 54
Geneva and vic. N. Y. By C. A. Cook, Agent, 216 25
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Treas'r. 79 31
Hartford co. Ct. Aux. So. J. R. Woodbridge, Treas'r 283 00
Hartford co. South, Ct. Aux. So. R. Hubbard, Treas'r. 482 66
Hillsboro' co. N. H. Aux. So. R. Boylston, Treas'r 604 75
Jamestown and vic. N. Y., E. T. Foote, Agent, 136 42
Litchfield co. Ct. Aux. So. C. L. Webb, Treas'r. 250 00
Middlesex. Assoc. Ct. S. M. Pratt, Tr. 153 25
New Haven City. Ct. Aux. So. F. T. Jarman, Tr. 333 25
New Haven co. East. Ct. Aux. So. S. Frisbie. Tr. 117 55
New York city and Brooklyn, Aux. So. W. W. Chester, Tr. 1,681 44
Northampton and neighboring towns, Ms. J. D. Whitney, Tr. 188 76
Oneida co. N. Y. Aux. So. A. Thomas, Treas'r. 133 50
Rockingham co. N. H. Confer. of chhs. J. Boardman, Tr. 51 35
Strafford co. N. H. Aux. So. E. J. Lane, Treas'r. 87 78
Valley of the Mississippi, Aux. So. W. T. Truman, Tr. 1,243 37
Ded loss on remittance, 8 87–1,234 50
Western Reserve aux. so. By Rev. H. Coe, Agent,
Ashtabula co. Andover, 2; Cuyahoga co. Brecksville, 7,57; Strongsville, 19.46; Geauga co. Hamden, I. Pomeroy, 5; Medina co. Bath. 5,50; Brunswick, 4; Richfield, 11,76; O. M. Ovitt, 10; Rev. I. S. a bal. 50c. Wadsworth, 24,99; W. Beach, 11,25; Westfield, 11,87; Portage co. Hudson, Mon. con. 14,12; do. in Wes. Res. coll. 6; Herman Oviatt, (which and prev. dona. constitute him an Hon. Mem.) 20; 154 02
By T. P. Handy, Agent, Brecksville, coll. in presb. chh. 15; Cleveland, Mon. con in 1st. do. 30.11; sab. sch. for *Truman P. Handy*, Ceylon, 10,70; Elyria, Coll. in presb. chh. 15; Wellington, Indiv. 10 50; ded. loss on unc. notes rec'd previously, 19,62; 61.69–1,450 21
Windham co. North, Ct. Aux. So. J. Williams, Tr. 107 74
Windsor co. Vt. Aux. So. B. Swan, Jr. Tr. 89 03

Total from the above sources, $11,808 55

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 100; 2d presb. cong. B. R. Wood, 10; E. Wood, 5; young men's for. miss. so. to constitute Rev. Edward N. Kirk an hon. mem. 50; 165 00
Alexandria, D. C. 2d presb. chh. coll. 75; mon con. 53.72; 128 72
Amherst, Ms. Mon. con. in college, 10 00
Andover, Ms. S. par. mon. con. 60; W. par. coll. 35; fem. asso. 17.39; 112 39
Antrim, N. H. An indiv. 1 70
Auburn, N. Y. Sab. sch. of 2d presb. chh. for *Leonard E. Lathrop*, Ceylon, 20 00
Barton, Vt. J. H. Kimball, 8 50
Bath, Me. United mon. con. 65 00
Bedford, N. H. An indiv. 5 00
Bethlehem, N. Y Presb. chh. mon. con. 9; fem. so. for tracts, 17,78; 26 78
Boston, Ms. Fem so. for promoting chris. among the Jews, for support of Mr. Schauffler, 700; J. Fields, Jr. 12; a friend, 5; H G. 50c. 717 50
Braintree, Ms. S. par. coll. 27,89; mon con. 25, 52 89
Bristol, R. I. Cath. cong. chh. mon. con. 21; W. B. Spooner, 50; 71 00
Brookline, N. H. Cong. so. 7 09
Bryan, co. Ga. Presb. chh. 83 06
Calais, Me. Centre sab sch. (of which for *Thomas J. Lee*, Ceylon, 20;) 23 41
Carlisle, N. Y. Presb. chh. 89 00
Carlisle, Pa. 1st. presb. chh. 105,75; fem. miss. so. 34,85; sab. sch. 7,47; 148 07
Chalmers, N. Y. Chh. for Tuscarora miss. 13 28
Chatham Ms. Cong. chh. for support of Mr Peet, 1500
Clinton, N. Y. Sab. sch. miss. so. for sup. of a boy in Siam, 23,50, young la. domestic sem. 32,60; 56 10
Clinton, Ga. G Kellogg, which and prov. dona. constitute Rev. Sereno Taylor of Sparta, an Hon. Mem. 20 00
Cullodensville, Ga. R. Holmes, 10; Mrs. M. A. Holmes, 10; 20 00
Dorset, Vt. For. miss. so. 19,25; mon. con. 2,51; Mrs. S. C. Jackson, for *Samuel Cram*. Ceylon, 14; 35 76
Dover, N. J Presb. cong. to constitute Rev. Robert R. Kellogg an Hon. Mem. 50 00
Dunstable, Ms. Mon. con. 5; Mrs. A. Fletcher, 5; 10 00
East Rupert, Vt. J. Belding, 10 00
Eliot. Me. Rev. Mr. Bacon's so. 15 06
Elizabethtown N. J., G. D. Blakie, 16; J. Harrison, 5; 21 00
Ellsworth, Me Mon con. in cong. chh. 70 00
Fairfield, N. J. Av. of miss. boxes, 10 00
Fitchburg, Ms. J. T. Farwell, 50 00
Franklin. Ms. Indiv. a special effort, to send forth missionaries. 77 55
Galesburg, Ill. Presb. chh. and so. 55 50
Georgia, A friend, being bal. of $500 pledged to the Board, 385 00
Gilmanton, N. H., A friend, 12 00
Glens Falls, N. Y., T. Hamlin, 10; Mrs. Scovil. 5; 15 00
Gaffstown, N. H. E. part, 54.18; W. part. (which and prev dona. constitute Jonathan Aiken an Hon. Mem.) 51,12; mon. con 11,63; la. asso. 12,41; an indiv. 50c. 129 84
Gorham, Me. Juv. miss. so. 2 16
Great Valley, N. Y., S. Norton, 3 00
Groton, Ct. 1st. cong. so. mon. con. 26 68
Hadley, Ms. Mon. con. 35 51
Hanover. Ms. Fem. miss. con. for Sandw. Isl. miss. 20; mon. con. 10; 30 00
Hanover. N. J. Fem. mite so. for *Aaron Condit*, Ceylon, 15 00
Hanover co. Va. Miss A. M. Converse, 2 30
Harrisburg, Pa. Presb cong. 156,05; sab. sch. for *Ann Haldeman*, *Mary Wier*, *Mary Graydon*, and *James W. Weir*, Ceylon. 96; indiv. 25; mon. con. 32,15; a lady, 20; Rev. Dr. DeWitt, 20, Mrs. Mahany, 10; Editors of Keystone, 5; indiv. 36.50; 400 70
Hartwick, N. Y. Cong. chh. and so. mon. con. and coll. 37 86
Jaffrey, N. H. Mrs. E. Parker, 10 00
Jefferson co. N. Y. For. miss. so. A. Ely, Tr. Watertown, 1st chh. mon. con. 30; 2d do. coll. 46,78; mon. con. 14,03; C. Crandall, 5; 95 81
Kingsboro', N. Y. Cong. chh. and so. 589 00
Lancaster co. Pa. Unknown, 5 00
Little Rock. Ark. Mon. con. 15 00
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Cincinnati, March 22d, 1839.

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THE

MISSIONARY HERALD.

VOL. XXXV. MAY, 1839. No. 5.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. ARMSTRONG, AT WAILUKU, EAST MAUI.

LARGE extracts from the general letter of the mission, and from letters of a number of the missionaries, relating to the religious state of the islands, were inserted in the last number. On the 4th of August, 1839, Mr. Armstrong writes as follows relative to the progress of knowledge and piety at Wailuku and in the vicinity.

Missionary Labors—School Districts and Schools—Teachers—Number of Readers.

I have been enabled to perform more labor during the past, than during any previous year of my missionary life. From January till the first of May, I attended twelve, and sometimes more, meetings a week, besides conversing almost constantly, when not preaching, with individuals; but I feel a little the worse for it. My lungs are rather weak, but nothing serious is the matter, I hope. In no former year of my life have I endured so much toil, received so many blessings, or beheld so much of the glory of God in the displays of his grace. For all this let me be unfeignedly thankful.

The several departments of my work have been attended to as usual, and of these I must speak a little in detail.

The Schools.—Since Hana has been occupied as a station, our school district includes eight divisions on East Maui. These boundaries include about 12,000 inhabitants. In all the more important subdivisions of these large districts there are school-houses of some sort. Where it is practicable, stone or doby houses of convenient size and respectable appearance have been built. In other places thatched houses have been built for the accommodation of schools; so that I know of no considerable settlement within our bounds that is without a school-house, and some of them are made of good materials and will be durable, but they are yet mostly without benches or desks.

The common schools are improving somewhat in their character. This is chiefly owing to the influence of our station school for teachers, which has been taught with much efficiency by an active and pious graduate of the seminary. The plan is to have two teachers for every school, and while one is at the station attending the teachers' school, the other is at his post in the outer district. So they alternate every three months. These teachers have improved considerably, both in learning and morals, and some of them have become truly pious. After being at the station three months, they go home with some new ideas and a new spirit, and the influence is soon manifest on their schools. On my late visit to the schools I have been much gratified with the progress of the scholars and the industry of the teachers, but they are very far, yet, from being what they should be. I now speak of the common schools, not those at the station, or those taught by the graduates. The great thing lacking is what we have nobody to teach, viz. morals and civilization. Our teachers can communicate some instruction in reading, arithmetic, geography, etc.; but they are slow to learn, and of course awkward in teaching morals or anything that relates to refinement in manners, propriety in behavior, and the like. This remark applies in a great measure to all our schools.

But I must remark here that the schools are mainly composed of children, from four to fourteen years of age. Every Wednesday is observed as a school-day for adults, that is, the afternoon. Multitudes of adults also attend school on the Sabbath; but not many attend school on other days, except members of the church, who usually have one hour's school every afternoon, near night.

The schools under the care of the graduates are rather select, and have generally made good improvement in book learning. That is, they have acquired considerable knowledge of Colburn's arithmetic, of geography, reading, writing on slates (they cannot get paper,) of all the catechisms, and above all of the New Testament, which it is my intention they shall study more than any or all other books. These graduates have generally conducted so as to secure the confidence of the people, and reflect much honor upon, as well as furnish a strong argument in favor of the seminary. In my opinion these teachers are doing more for the elevation and salvation of this nation, than all the magistrates or chiefs on the islands—vastly more. But they cannot yet be left alone. They must be looked after, advised and stimulated frequently, or they are apt to grow slack. I have experienced much difficulty in procuring a support for these graduates, of whom ten are now under my direction. My allowance is so small that I can afford to give them little or nothing out of it. I can collect considerable from the people, but it is not such as will supply the wants of the teachers. Clothing for themselves and families is the principal thing lacking, but the people have not got this either for themselves or for their teachers. The chiefs would relieve the difficulty, if they were sufficiently enlightened to know the value of education; but it is too soon to expect much from this quarter. I therefore feel much perplexed to know what to do for the support of these valuable young men. To allow them now to turn to other business besides teaching would be a great loss to us and to the nation; and yet I fear, unless we can have more funds, they will turn to some other employment. If we had a market for native produce, the difficulty would be greatly relieved.

We have no difficulty now in collecting the children into schools. The interest excited by new books occasionally, more competent teachers, comfortable school-houses, the pleasure of getting new ideas, etc., are sufficient to induce most of the children to attend school without any farther efforts.

According to the examinations of last year there are now about 2,700 readers within our limits. This is an increase of more than one half within the last three years. In 1835 we reported 1,700 for all East Maui. In several of the districts more than half the children from six to fourteen years old can read, and many can do more than this. The advance is mainly to be attributed to the efforts of the graduates from the seminary. The results of that experiment are therefore no longer doubtful.

I must remark, before I leave the subject of schools, that I do nothing myself now by way of direct school teaching. The size of my church, my family, translations, miscellaneous business, etc., render it impossible. But I make it a rule to visit the station schools every day, and keep a careful supervision of them.

Sabbath Schools—Demand for Books—Effects of Schools and the Press

The Sabbath schools for children have been better attended during the last year, than ever before at this station. The same is true of the out-stations. Within our school limits there are about 1,500 children in Sabbath schools. This embraces nearly all who are capable of attending school. At Wailuku the average attendance is about 500, at Haiku 400, at Houuaula 300. From the other districts I have not definite reports. These numbers do not include the adults, large numbers of whom attend school on the Sabbath. The exercises in the Sabbath schools consist in reciting the "daily food," reading the Scriptures, a Sabbath school manual or catechism, singing, and at Wailuku an address of half an hour from myself at the close of the school.

It is pleasing to relate that the revival we have had has not passed by our Sabbath schools. Since the month of January last, many of the larger scholars have been serious, and not a few have given such evidence of piety, as to induce us to receive them to the communion of the church. Over fifty of these children, from ten to fourteen years of age, are now in regular fellowship with God's people; and after three months trial, with few exceptions, appear remarkably well.

Bible classes have been held as usual at Wailuku and the several out-stations, and conducted either by myself or some

of the pious teachers. In these classes my main design is to indoctrinate the people, by a careful examination of the Scriptures.

Books have been in great demand, as usual, during the past year, and they have also as usual occasioned me no little trouble and anxiety. It requires some pains to give them out so as to secure the best use of them. They cannot be given out indiscriminately to all who call for them; for very often a native or a teacher calls for the very book or books he ought not to have, either for himself or for his school. Again, it is the greatest trouble of all to get any thing in return for the books that will save the funds of the printing department. We are obliged to take such articles of produce as we can get, and consume or waste them, as it may happen, or let the schools and people go without books. The grand difficulty is, there is no market for native produce. I, however, give away scarcely any books at all, and the natives are willing to pay in their own coin what we ask for them. Let me say here that the present state of society here demands a vigorous management of the press. The children and youth are wide awake for schools and books, and are in a most favorable posture to be operated upon by means of the press. There are, I think, 10,000 children in the islands capable of reading and profiting by the printed Bible. But nine tenths of them cannot pay in any profitable way for a Bible; yet ought not each one of them to have a copy of the whole Scriptures as soon as printed? I make it a point to give great prominence to the New Testament in all the schools under my care.

On the whole, this department of our work at Wailuku is prosperous. Since I began this letter I have examined (yesterday and to-day) the schools in my immediate vicinity. Four hundred and seventy children passed before me, and I have been much delighted with their improvement, especially in arithmetic. Many of the little boys and girls from twelve to fifteen, will unravel the most difficult sums in Colburn's Mental Arithmetic, with perfect ease. I should like to have some folks, who say natives learn like parrots, attend one of our examinations.

The schools, too, have a civilizing influence to some extent. It begins to be more and more felt among the young people in the schools, that industry is honorable; that to go unclad or slovenly clad is unbecoming; and that there are certain things which become those who would be respectable. I have yesterday and to-day observed a large number of lively, healthy, and well dressed young girls, who appeared more neat, clean, and modest, than I have ever before witnessed on a similar occasion. There is yet, however, much room for improvement.

Congregation—Accessions to the Church—Character of its Members—Foreign Residents.

My public labors during the past year have been more abundant than they have any previous year of my missionary life. Indeed many days I have been so pressed from day light in the morning till late at night, as scarcely to allow me time to eat, or spend half an hour with my family. At length my lungs began to give way, and my whole body with them, and I was obliged to slack a little, though it must be at the expense of my work. But while it has been a year of toil, it has also been one of enjoyment—such, too, as the world cannot give. Indeed, I never was less sensible of fatigue than I have been while preaching almost from morning till night. Like the wings of a bird such labor bears its own weight. I attended eleven protracted meetings during the year.

Our congregation has increased considerably during the year, so much so, that our meeting-house, built only four years ago, forty feet by ninety-two, is entirely too small to contain all the people. So we have undertaken to build a stone one fifty by one hundred feet, with a gallery, and have made some progress in collecting materials. The natives, I expect, will do all the work, or nearly all, themselves. During the past year we have frequently had as many as 2,500 present on the Sabbath, but our usual congregation is not over 1,800.

Our church, like others, has been much enlarged since I last wrote you. Within twelve months past we have received 338 persons, which makes the whole number now in good standing 368. Eighty children only have been baptized. I did not stop at 338, because there were no others ready to profess Christ, or that give some evidence of piety; for in fact there are not a great many about us in these days, who do not think they are God's people. All are ready to say as did the children of Israel to Joshua, "We will serve the Lord;" but the fear is that the multitude will prove no more stable in serving God than those who uttered these words, and therefore it has not

been without much anxiety that I have ventured to receive so many out of the many hundreds who profess repentance.

The church is now in a tolerably wakeful state. After four months trial, most of the recent converts appear well, and some of them very well. One only has fallen into open sin. The older church members, too, have been greatly revived, and I think some of them recently converted. It is my constant aim to render the church not only holy in heart and life, but active in duty; and I am happy to say that, as a whole, the church does not lack in a willingness to do as well as they know how for the general good of Christ's kingdom. During the last year the church contributed in work, produce, and money, about $250 for various benevolent objects, but chiefly for the seminary. They are now too much engaged in building their new meeting-house, which, for them, is a great work. I will mention also, that after hearing of the embarrassment of the Board, my people have pledged themselves to do what they can for my support during this year. This, too, without any suggestion of mine at the time. But their meeting-house is as much as they can accomplish the present year, or nearly so.

There are a few individuals in the church whose attainments in holiness seem to be of no ordinary stamp. Among these are our excellent Bartimeus and the wife of Mr. McL., a Bostonian, a member of our church, and a good man. This woman is marked for her good sense, humble walk, untiring zeal, and unwavering constancy. Mrs. Armstrong has often told me that she exceeds any one in prayer she has ever heard. She is a great comfort as well as a great help to us. I am always sure of one attentive hearer and one ready for every good work. Among those recently received to our church, are an Englishman and two sons of Americans.

Having mentioned the salutary influence of another gentleman from Massachusetts, residing at Wailuku, and the pleasure which the mission families derived from his society and that of his wife, Mr. Armstrong adds—

I cannot but hail the settlement of every such man on the islands as a token for good, although no one is more opposed than I to the settlement, indiscriminately, of every foreigner who comes along. The influence of most of them is as deadly as it can be. But the settlement of good men, who unite good morals and correct principles with industry and skill, is in my view to be encouraged. The natives need examples of industry and enterprise, as well as piety. Two members of our church, Messrs. McL. and M., have commenced a sugar plantation near by us, and will, I think, do good.

General religious Inquiry—Conversions—Means used.

It will not be possible for me in this letter to give you a particular account of the precious revival we have enjoyed here since last December. All I can attempt is some general statements, and these I shall copy from my report to the delegate meeting held in June.

Shortly after our return from the general meeting in June of last year it was evident that our people had a "hearing ear." A spirit of inquiry and increased attention were manifest. Meetings began to be very full and solemn. But the impressions, so far as I could judge, were not so deep and positive as I wished to see. There was more wakeful attention than real concern for the soul. Things continued in much the same state, with perhaps a little increase of feeling, until about the first of December, when prospects began to brighten. An increase of interest, and especially of feeling, was observed in our day-break meetings, and in private conversation. New Year's day was observed as a day of fasting and prayer, by many out of, as well as those in, the church. It was a day of much solemnity and much feeling. All seemed to have but one mind, viz. an oppressive sense of guilt, in view of the amazing mercy of God in Christ Jesus. Neglected, despised, rejected mercy was the whole topic. Some members of the church of good character began to quake, and two of our oldest and best members proposed in public to withdraw from the church and absent themselves from the approaching communion. One of them, throwing himself back upon his seat, with a countenance full of despair, said, "I have no religion, and the whole population might as well go to the Lord's table as I."

Prayer now began to be offered with much fervency and often with strong crying and tears, and the work from this time assumed a decided character. Until now, we were hoping for a revival, but now we felt that we were in the midst of one. We had heretofore held our morning meetings in a large schoolhouse, which will hold about four hun-

dred persons; but we were now obliged to go to the meeting-house in order to get room. The meetings were opened as soon as I could see to read a hymn, and many of them were the most solemn and interesting that I ever witnessed. Though no measures were taken to excite the feelings, aside from a simple declaration of the truth, the house was often a scene of sighing and weeping. Finding the hearts of the people so tender, I thought it best not to aim at exciting the animal feelings, which are easily roused among the natives, and as quickly vanish; but I rather sought to impart correct conceptions of the character of God, the nature of sin, the plan of salvation, the work of the Spirit, the nature of true religion, etc. But the topic which I most of all insisted upon was the sin and danger of rejecting an offered Savior. The truths contained in such passages as these, "he that believeth not is condemned already;" "If any man love not the Lord Jesus Christ, let him be anathema, maranatha," and the like, seemed to me to be the most efficacious in breaking the heart and humbling the sinner.

During the last week in January we held a series of meetings, of six days continuance, in which I was assisted by Messrs. Green and Andrews. A great crowd attended, and a very deep impression was made. Some hundreds manifested concern for their eternal welfare, and quite a number still appear to have been savingly benefitted. After this meeting I gave myself wholly up to preaching, and conversing with the anxious and inquiring. The excitement shortly became general and embraced all ages and classes. The children in the schools partook largely in the common feeling and quite a number, perhaps over a hundred, yet appear well as Christians; although not over half that number have been baptised as converts.

In February and March I had a series of meetings at the two out-stations, which were attended by thousands, and results, similar to those above mentioned, followed, especially at Haiku. By the first of April, the whole population around us was under deep excitement; many, perhaps the majority, were not actuated by any real concern for their souls, but were moved because others were; and it is feared they will relapse again into their former state of stupidity. Time only can tell how many have been born of the Spirit and raised to newness of life. Hundreds still profess to be, and appear to be, resolved on following the Lamb of God; but the general excitement has subsided. Meetings are well attended, but that deep solemnity and wakeful interest which, a few months ago, rested upon the assemblies, has passed away in a great measure.

As to measures, new or old, I have used none or allowed none to be used, except calling upon those who had chosen Christ to separate themselves, in order to be instructed in classes and be carefully watched over so as to learn what manner of spirit they are of. I keep a book by me, in which I write the name of every individual who appears to be serious, and then I class them by neighborhoods or villages, and meet them every week for instruction, conversation, prayer, etc. When I am satisfied with any one, I baptize him forthwith. I have now some hundreds in these classes, and of many there is hope that they have experienced the grace of God.

I have differed widely in my course from some of my brethren. As a faithful watchman, I could not, in the present state of society here, receive persons to the communion of the church, without pretty satisfactory evidence of their piety, and to have this evidence more time is necessary than we have yet had in this revival.

Some reasons for caution in this solemn business I will here state. 1. The natives are very excitable on any subject; and in the present state of society especially so on the subject of religion. 2. In a number of instances the fairest appearances are found connected with the indulgence of secret iniquity. This is not uncommon among natives. 3. If they are real converts they will not be likely to fall away by being looked at a few months, especially if they enjoy constant instruction. 4. The history of excitements in these islands is calculated to produce caution. 5. A corrupt church is greatly to be dreaded and to be avoided if possible.

In this revival I would acknowledge with devout gratitude the assistance I have received from several native church members, especially Bartimeus, whose labors have been signally blessed, as any one would suppose, who knows him. Some young men in the church have been filled with the Spirit, and would at times plead with sinners to be reconciled to God, as they would plead for their lives.

I might mention also that Mr. Green, of the female seminary, has assisted me much, although laboring almost exclusively in a separate sphere. The semi-

nary has been blessed. Twelve of the young misses are now members of the church, and others will, I hope, soon be.

On the whole, the last has been a blessed year. It has been a year of the right hand of the Lord among us—a year of toil and yet of enjoyment. Blessed be the Lord our God forever. Let heaven and earth praise him. Let the churches rejoice and take courage. They are now paid for all the money they have expended on this nation, with more than compound interest.

LETTER FROM DOCT. ANDREWS, DATED AT KAILUA, MAY 12, 1838.

Schools for Adults and Children—Sabbath Schools.

WRITING respecting the schools at Kailua and in the vicinity, of which he has the superintendence, Doct. Andrews states that the adult schools were twenty-three in number, embracing 293 male and 340 female pupils; and that there were ten schools for children, with 215 boys and 293 girls; in all 1,141 pupils; of whom 863 were readers. Of the condition and prospects of the schools he says—

The adult schools cannot be said to be advancing. The greatest proportion of the scholars confine their attention to reading. Nearly all are able to read understandingly, and about one half with some fluency. A few have paid some attention to geography and arithmetic. These branches they are enabled to turn to some practical account, the latter in their business transactions, the former in the perusal of the Scriptures.

Obstacles apparently insurmountable must prevent the present generation of adults, at least the great mass of them, from making any further progress in knowledge. If they do not go backward, the schools will accomplish nearly all we expect from them. These schools have, however, been of incalculable advantage to this nation, as it is through them that so many of this people are able to read the Holy Scriptures.

The schools for children present a more promising aspect. Eight of these are taught by graduates from the seminary at Lahaina. One is taught by Thomas Hopu, and one by one of our most substantial church members, who has received his education in common schools. Nearly one half are able to read the Testament, and in general, much more fluently than the adults. They are also making some proficiency in geography and arithmetic. Most of the readers can write legibly upon the slate, but for want of paper, have not extended their practice to writing upon that material. While some are listless and indifferent, others have acquired a love for knowledge and are eager to improve all the means within their reach for its acquisition.

In the rising generation we have a most promising field of labor. There is certainly no small talent among the Hawaiians, and I see not why proper cultivation may not raise them to a level with the most polished nations. Hereafter I doubt not we shall see, and if we do not, those who come after us will see, theologians and statesmen and philosophers, who will be all that adorns a civilized and enlightened land.

The teachers are interested in their work, and exert themselves to interest their pupils. Some of them have drawn maps upon a large scale for the use of the schools, and are making frequent additions. One is now engaged in my house in drawing a map of Palestine. These maps are generally executed with neatness. Teachers who do not understand drawing have employed their companions to do it for them. Thus, the schools are all, or nearly all supplied with maps of the world and its principal divisions, to a greater or less extent.

The teachers have been supported almost entirely by the parents of their scholars. During the year past they have received nothing from the mission, except their books, and in one or two instances a little cloth.

One teacher and two teachers' wives have recently united with the church. Eight of the teachers of the children's schools are now members of the church.

The people have commenced preparation to build a substantial stone schoolhouse at this village. It is hoped it will be a material advantage to the school which shall occupy it, and be a model for the imitation of other divisions of our field.

Sabbath schools. Mr. Thurston has charge of a Bible class of adults, numbering about five hundred. This school is conducted upon the "verse-a-day" system. Mrs. Thurston with her two oldest daughters has a Bible class of young females. The whole number of their pupils is about fifty. I have a Bible class of the most intelligent adults, numbering about one hundred of both sexes. I have also a Sabbath school for children. The whole number of pupils has exceeded three hundred; the average attendance

at present does not exceed two hundred and twenty. About half of the children are able to read. In the three last mentioned schools the Huliano (a translation of the Union Questions) is used.

All our schools, both Sabbath and day schools, have been blessed in the recent refreshing from on high. A considerable number of pupils in the adult schools, and some in the children's schools, have been the hopeful subjects of the work of the Holy Spirit. The Sabbath schools have been much increased by the addition of numbers who, heretofore careless, have been brought by the awakening influence of the Spirit to desire a knowledge of the Holy Scriptures.

Although we see much that has been done imperfectly and much that remains to be done, yet the Lord has blessed our feeble efforts, and we would take encouragement to labor more faithfully, looking unto him who has blessed us hitherto for a continuance of his favor.

Manufacture of Cotton Cloth—Desire for the Scriptures.

While the people are making some advance in useful knowledge, the arts are not forgotten. As you take a deep interest in all that is for the good of this people, no apology will be necessary for occupying a little space with an account of governor Adams' cotton manufactory, although it is entirely unconnected with the mission. Governor A. erected a large stone building for the accommodation of his intended operations, hoping to secure the assistance of Miss Brown as an instructor. He also had manufactured by a foreigner a wheel as a sample, from which his own people made about twenty more, very little if at all inferior. The heads and cards were imported from the United States. It was, however, deemed inexpedient for Miss B. to leave Wailuku. Gov. A. therefore obtained the assistance of three females who had been taught something of the art of spinning by missionaries who had never spun a thread. With such preparations and instructors the work was commenced with the commencement of the year. The first efforts both of teachers and pupils were rude enough; but nevertheless, as the operatives had never before seen a wheel, they were such as to give promise of better things. The spinners were all females of from twelve to forty years old. They are now able to make good yarn. As might be expected, the younger class have proved most expert. Some of them make yarn which I think really beautiful, and which will vie with the productions of American wheels. Two sisters of about fourteen and eighteen years are the most skilful. I have procured a skein, spun I think by the youngest, and which I forward to you that you may have occular demonstration of what Hawaiians can do. These girls did not commence until February last, so that they have been engaged in the work only about two months. A loom will soon be in operation, and we hope soon to see the goodly bunches of yarn, enough for eighty yards of cloth now in readiness, take a new form, and the Hawaiians clothed with the products of their own industry. Should governor A.'s life be spared, we trust this infant establishment will prove a great blessing to this people,—a means of introducing among them a productive and useful employment. We hope ere long to hear the hum of the busy wheel and the sound of the shuttle, instead of that produced by the manufacture of the frail fabrics which now clothe this people.

We have recently received the first volume of the Old Testament. It is eagerly sought for by the people and received by them with manifestations of the most heartfelt pleasure. I would you could see with what joy they take the sacred volume from our hands.—It would cheer your heart and give you fresh courage amid the trials and discouragements which press upon you. While I have been writing this sheet, one of our teachers, who has recently united with the church, called for his *Baibala.* As he received the book, he exclaimed, "*Pomaikai au pomaikai loa!*" "Blessed am I, very greatly blessed!" His countenance lighted up with an expression of joy, and the animated tones of his voice told more forcibly than his words the gladness which filled his heart.

June 8. Since writing the above the manufacture of cloth has advanced apace. An American weaver has been obtained, and a loom prepared. The first piece of cloth is now in the loom. Some of governor Adams' young men bid fair to acquire the art of weaving, so that ere long we shall probably see a cotton manufactory conducted entirely by Hawaiians.

Cotton can easily be raised in any quantity, and that where nothing else of value will grow. I know flourishing fields of it where you can see nothing but naked stones to support it. The culture of the article is increasing, and it will doubtless soon be a valuable branch of industry to some portions of the Sandwich Islands.

Cyprus.

JOURNAL OF MR. LADD ON A JOURNEY TO JERUSALEM.

During the spring of last year, Messrs. Ladd and J. L. Thompson, of the mission to Cyprus, proceeded to Jerusalem to attend a general meeting of the Syrian mission which was held in that city. The first extract from his journal kept during this absence from his station relates to a scene similar to one witnessed by Mr. Homes in the same place the year before, and described by him at page fifty-nine of the last volume.

Miracle of the Holy Fire.

April 14, 1838. The scene which I have witnessed to-day deserves some notice, as showing the character of the Christianity which exists in these eastern churches. About noon, I went in company with others of our circle to the church of the holy sepulchre to witness the pretended miracle of the "Holy Light." This fire is declared to come miraculously from the tomb of Christ. In the ceremonies on this occasion the Greeks, Copts, Syrians, and Armenians unite, but the Latins hold the whole matter in abhorrence. We found the church crowded with people, many of whom had been in it all night, in order that they might not be excluded by the crowd to-day. A *cowass* (as the Turkish soldiers are called who are attached to the governor) went before us into the church, clearing a way in the crowd with a whip, and conducted us to a convenient place for observation in one of the galleries.

The holy sepulchre stands in the midst of the church, with only one low door. Around this different companies of ten or a dozen were going as fast as they could crowd their way, clapping their hands, hallooing, and acting more like frantic men than like worshippers. One would frequently stand upright upon another's shoulders, and thus be carried round till he fell off, or his carrier became weary. Some would strike and fight, in order to open a way in the crowd, and thus a quarrel would begin and increase till the cowasses, many of whom the governor had taken into the church with him to preserve order, would separate the combatants by using their whips over heads and shoulders without mercy. All kinds of noises almost were heard in the assembly. There was hallooing, the clapping of hands, the shrill sound of a tin whistle, and women's voices as they halloo at Turkish weddings. Perhaps half an hour was spent in this manner after we entered the church, but as yet the priest had no part in the exercises. Now appeared the Greek bishop, preceded and followed by his priests carrying banners, on which were painted Christ in different conditions and his twelve apostles.

Three times this procession encircled the sepulchre, and then the Greek and Armenian bishops entered it together, that the holy fire might now proceed from the tomb of Christ and be given to the assembly. There was now a great rush through the whole crowd to come near the small openings on each side of the sepulchre, through which the fire was to be given to the people by the bishops. The cowasses were obliged to use their whips briskly in every direction to preserve order. In a few moments, out came a ball of fire from each side of the sepulchre, having the appearance of a ball of tow smeared with pitch, and all on a blaze; and then there was a most frightful rush of the whole multitude to get at the fire and light their small wax candles, of which almost every one present had more or less, and some, a handful. Soon every candle was burning, and the church was filled with the smoke of their long cotton wicks. This fire is considered very holy and beneficial, both to soul and body, when applied to different parts of their person. Accordingly many put their lighted candles into their bosoms, and to their faces, and made the motion of catching the flame in their hands and then rubbed them over their heads. Others extinguished their candles in their caps and daubed them in the process with as much melted wax and lampblack as they could. The candles which have been lighted by this fire are considered exceedingly valuable.

When this had proceeded fifteen minutes, and the multitude had become somewhat satisfied with the holy fire, there were formed processions of the Copts, Syrians, and Armenians, two of them carrying thirteen and the other fourteen banners before their respective bishops, all bearing lighted candles and chanting. They thus encircled the sepulchre three times, and then the Armenians stopped before the door, and after several cowasses had worked hard some five minutes with their whips in clearing a way to it, the bishop entered and remained perhaps eight minutes; then coming out, he and his procession with-

drew, and the other two went over with the same ceremony and likewise withdrew.

During these services, besides the many small fights and scuffles in the assembly, at two different times I should judge that as many as fifty were all at once engaged in the most confused fight that I ever beheld. They were striking and pushing, and the cowases were applying their whips over their heads with all their strength in order to stop them, till at last they prevailed. The governor himself several times joined them in using the whip.

Four years ago a most melancholy occurrence happened here on this occasion. For some reason there was a rush of the crowd towards the door, and so many crowded against it before it was opened, that it could not be opened, and between three and four hundred were trodden to death near the door, and their bodies were piled up in the church like bags of cotton, till they could be taken away. As I retired from the church I saw a man near the door with his head bloody and a gash cut in it by the green-hide whip. Had I been in the crowd on the floor, I should have had fears of losing my life. Never do I wish to witness such a scene again.

Pools of Solomon—Hebron—Nabloos—Ebal and Gerizim—Ancient Temple.

27. It being impossible to obtain animals to go to Beyroot, I visited Hebron in company with others of the missionary circle. It is situated about seven hours south of Jerusalem. Passing over a rough country with here and there a patch of grain and some olive groves, we arrived in two hours and forty minutes at the pools of Solomon, three in number. These pools are much larger than I had supposed, and the upper one contains abundance of water, while the other two are at present dry. The following rough measurement will give some idea of their extent. The upper one is one hundred and twenty-five paces long and seventy-five broad; the middle one, one hundred and thirty-two long, and eighty broad; and is ninety paces distant from the upper one; the lower one is just as large as the upper one and fifty-five paces distant from the middle one. They are made of stones laid in lime and plastered with a thick coat of the same, and I should judge are from twenty to forty feet deep. The lower one cannot be less than forty. There is an ancient fort near the upper pool, having been built undoubtedly to command the water. The stream of water from the fountain of these pools is still conveyed in the ancient aqueduct to Jerusalem, not less certainly than fifteen miles in its zigzag course among the hills, and supplies the mosque of Omar with water, as it once did the temple. These pools and the extensive aqueduct connected with them are one of the most important relics of ancient times which the traveler meets in Palestine.

From the pools we proceeded over a country broken by hills and vales and variegated here and there with wheat fields. The hills were covered with shrubbery, and in the valleys and on the plains shepherds were watching their flocks. Four hours' ride brought us to Hebron, where David reigned while Jerusalem was yet possessed by the ancient Canaanites, having passed only one considerable village on our way. Before arriving at Hebron we entered into an exceedingly fertile valley planted with vineyards, which extended almost to the city.

Hebron consists of two villages almost united to each other, and is situated in a valley, not on a hill, as some writers have it, though it extends a little up the sides of the hills on each side of the valley. It contains about seven thousand inhabitants, all Mohammedans. Those who have described this place as being now in ruins are therefore, greatly mistaken. It is one of the most important cities in Palestine. There is an ancient christian church here, built over the sepulchral cave of the faithful patriarch, and, like almost all others in Palestine, said to owe its origin to the zeal and beneficence of St. Helena. It is now converted into a mosque, and, of course, we were not permitted to enter it.

May 1. We arrived at Nabloos, the ancient Sichem, now as well as anciently one of the largest and most important cities in Palestine. It is situated under mount Gerizim, and is not inferior to the city of Beyroot in size and population. On entering the rich narrow valley which leads to the city lying between mount Ebal and mount Gerizim, we passed by Jacob's Well and the tomb of Joseph, and in a few minutes came to the narrowest place between these two mountains, where, unquestionably, the blessings and the curses were pronounced, as it is recorded in Joshua 8: 33–34. Mount Ebal presents an aspect of great barrenness, though its southern side is partly covered with the prickly pear; while

mount Gerizim is cultivated in many places to its summit.

2. As we had strong apprehensions that ruins of the ancient Samaritan temple on mount Gerizim might still be found, though, to our knowledge, they have not been seen by any modern traveler, Messrs. W. M. Thomson, Hebard, and myself determined to ascend the mountain in search of them, since we were hindered from proceeding on our journey by the showers of rain which fell during the night. Having procured a guide, we mounted our horses and rode quite to the summit, though some of our way was very steep and the road nothing but a kind of goat path. We were not disappointed in our expectation of finding the ruins. They are situated on the highest part of the mountain, where there is a most extensive and beautiful prospect. To the east lay a beautiful green valley, stretching off quite to the Jordan, through which came the company of Ishmaelites when they bought Joseph and carried him to Egypt. Almost directly below us, at the base of the steep mountain side, was another broad plain, into which the former opened, stretching many miles to the north and south, chequered with fields of grain of every shade, from deep green to harvest yellow, and sprinkled here and there with olive trees. To the northwest appeared mount Carmel and the sea at a distance, and beyond the Jordan, on the southeast, rose the mountains of Bashan. Jacob's Well, the tomb of Joseph, and a part of the city of Sichem were seen at the base of the mountain. Each one of us, as we gazed upon this delightful prospect, exclaimed, How beautiful! Certainly the Samaritans could have chosen no place for a temple which affords a more grand or beautiful prospect than this.

These ruins were more extensive than we expected to find them. They are composed of the common limestone of the country, and manifest nothing superior in workmanship. No pillars nor inscriptions were discovered by us. This temple was destroyed one hundred and twenty-nine years before Christ, and perhaps some of the walls might have been standing and visible from Jacob's Well, when Christ held his interesting conversation with the Samaritan woman there, and she observed to him, probably pointing to the mountain and the ruins, "Our fathers worshipped in this mountain," etc.

There is an oratory built on one corner of the foundations of the temple, where our guide informed us the few Samaritans in Sichem go once a year and hold religious services, which continue a week or more. Probably it is their passover.

The ruins of a small town were also conspicuous on the north and west of the temple, but we could not examine them for want of time.

Safet—Tyre and Sidon.

7. We rode from Tiberias to Safet over a country of precipitous hills and deep ravines and were received into a small new house built since the earthquake last year. The effects of that awful visitation are still truly melancholy to the sight, though the freshness of the scene, as beheld and described by Mr. Thomson, [vol. xxxiii, p. 433,] has passed away. Several small houses have been built from the ruins, among which is a synagogue of the Jews, who still adhere to this sacred spot with an unyielding tenacity, though the judgments of Heaven have fallen so heavily upon it. The work of building is still going on, and probably in a few years a small village will rise up from these melancholy ruins. The workmen frequently find dead bodies, in digging stones from the rubbish for the purpose of building. Probably the greater part of the four thousand who perished now lie buried where their falling houses covered them.

9. We arrived at Tyre now called Soor, which contains about three thousand inhabitants and many well built houses. The causeway, which Alexander built, uniting the island on which stood the ancient city with the main land, has entirely disappeared, being covered with sand blown up from the shore by the wind. Some remains of the walls of the ancient city may still be seen. The ancient harbor is distinctly marked by its broken wall which surrounds it, though it is now mostly filled up by sand and mud. The remains of an ancient aqueduct, which once conveyed water to the old city, are found a short distance east. Three arches are still standing, and at the top of the channel, where the water ran, is a notch or bend on each side of it for receiving the flat stones which covered the water.

The great church, said to have been built in the time of Eusebius, and now mostly in ruins, will well repay the traveler for a visit to it. It stands in the southeast corner of the city, and the walls on one end and side form the wall of the city, while the walls of the other end and side have been so entirely de-

molished, to make room for small dwelling houses, that they cannot all the way be traced. It was built chiefly of the common porous lime-stone of the country, and when entire must have been an immense pile.

At the southeast corner the walls are standing nearly to the top, and support part of an arch. Here also is a flight of stairs by which one ascends to a small terrace, or fragment of a terrace, which affords a fine prospect of the city. There are no less than twelve small dwelling-houses crowded within the area of this once magnificent church. At the time of the great earthquake last year, two large masses of stone and mortar, weighing several tons each, fell from the top of the arch at the east end of the church, some fifteen feet to the west of a perpendicular, close by two of the small houses above mentioned, without doing them the least injury. One of them lies within three feet of a house, on which, if it had fallen, it would have ground both house and the occupants to powder.

10. We rode from Tyre to Sidon, eight hours. When we had proceeded four hours and a half on our way, we passed by the ruins of ancient Sarepta, situated near the sea shore. The new town is built back from the sea, on the side of a hill. Sidon contains about five thousand inhabitants and has many finely built houses. East of the city and adjoining it is a beautiful grove which adds much to the beauty of the place. The city is built on the plain, except a small hill in the southeast part, on which is a castle commanding the town. I have been much disappointed in finding both Tyre and Sidon so large, well situated, and beautiful. One who sees them at present can easily imagine how they should anciently have been such important places; and surely, nothing but a good government is wanting to make them as great and flourishing as they then were.

12. We all arrived safely in Beyroot, and were permitted to enter the town without being subjected to a thirty days' quarantine, as we had feared would be the case, on account of our leaving Jerusalem while the plague was undoubtedly there. No official notice of it, however, had as yet been received at Beyroot, and thus we escaped a quarantine.

Mr. Ladd reached his station at Larnaca on the 19th, after an absence of more than eight weeks.

Turkey.

JOURNAL OF MR. GOODELL ON A VISIT TO TREBIZOND.

On the 8th of June, of last year, Mr. Goodell left Constantinople for Trebizond, his object being to obtain a few days of relaxation, and to visit the mission families at that remote station. The voyage from Constantinople through the Black Sea, he made in a steamer, two of which now make regular trips, one each week, between that city and Trebizond. The time usually required to go from one city to the other is somewhat less than three days. The remarks of Mr. Goodell on the objects and scenes which he met with during his absence from his station are given below.

Location of Trebizond and Scenery around—Sordid Character of the Population.

Trebizond is so very seldom visited by the christian traveler, that the mission families there may be said to be almost entirely alone in the wilderness, being scarcely ever cheered by the countenance and voice of any of the household of faith.

But though alone, yet they are not alone; for He is with them, "who giveth songs in the night," and whose Spirit "reviveth the hearts of the contrite ones." Nor is there wanting evidence that he has thoughts of mercy for the poor perishing people around them; for already is the blessed influence of his Spirit beginning to soften the hearts of some of those with whom they have intercourse. And this influence, though it be at first like the gentlest dew, yet how precious and how encouraging is even this! What can we do without it! And with it, what can we not do!

The country around Sinope, Sampsoon, and Trebizond is most beautiful. Indeed of natural scenery I have never seen any thing more charming. Even Constantinople must yield the palm in this respect. For, though the beauties of the Bosphorus are confessedly great, and all the views in the neighborhood of the city are varied, rich, and truly magnificent; yet they are wonderfully set off by the groves, the shaded avenues, the kiosks, palaces, and other public edifices, which Mussulman pride, taste, or piety have made to start up every where, as if by magic.

The former, on the other hand, are like nature herself, "when unadorned, adorned the most;" and, instead of being limited, as those of Constantinople, to a few bright eminences, with their retired recesses, alcoves, and lovely retreats, they are on a far more extensive and grand scale, sometimes stretching off as far as the eye can reach. Indeed the whole extent of hill and dale, pastures covered, or that might be covered, with flocks, fields waving, or that might wave, with corn, spread out before the eye at one view, is sometimes prodigious. And I said, "Thou, Lord, hast made man but little lower than the angels; thou hast crowned him with glory and honor; thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air and the fish of the sea." In this—certainly one of the fairest portions of the globe—surely "God may dwell with men on the earth." Here they may live under the government of Christ, and be happy under his reign. Here they may dwell together as brethren, be pitiful and courteous; and be looking for that blessed hope, the glorious appearing of the Lord, to remove them to a better country even an heavenly, to the beauties of which their own beautiful country bear no comparison, and which even Eden, in all her primitive loveliness, could have but faintly shadowed forth.

But, if I had here some splendid views of God's creation, I saw also most painful exhibitions of the littleness, sordidness, and depravity of man. Wherever we stopped, we were immediately surrounded by boats with some scores of boatmen, all vociferating, yelling, hissing, imprecating curses, pushing, beating, etc. to the great danger, not only of property, but of limbs and lives. It seemed absolutely at the risk of one's life to attempt to get into one of their boats, until they had had their fight out with one another, and some of the more furious had already obtained some baggage, and pushed off for the shore. I never before saw any thing like it. The captain said that he had sometimes set the engines to work, and thrown cold water upon them by hogsheads, but to no purpose;—that boiling water, which would scald them to death, or something of that nature, would stop them, and nothing else. And all this lying, cursing, rending the very heavens with their clamor, injuring one another, endangering the property and lives of others, and cheating their own souls of an incorruptible inheritance, merely for a few paras! Man might here eat angels' food; might daily sit in heavenly places with Christ; might live for eternity; and might walk abroad on the earth with all the conscious dignity of an heir of heaven: but like all our race in a natural state, they are the seed of the serpent; "and" (saith the Scripture) "dust shall be the serpent's meat." The very highest and best part of their nature is glued to the earth; and they are daily partakers of the serpent's curse,—"they eat dust." I never before had such an impressive view of the nature of that dreadful curse, "On thy belly shalt thou go, and dust shalt thou eat all the days of thy life." They "lick the dust like a serpent." They "pant after the dust of the earth." "They mind earthly things." And not one lifts up his head and says, "Whom have I in heaven but thee? and there is none on earth I desire besides thee." Oh! what a curse it is to live under the reign of sin, and to seek to have one's portion in this life! And the farther we go from the influence of the laws and government of Christ and the farther we penetrate into the kingdom of Satan, the more of the bitterness of this curse do we find. How few are the comforts, and how deep the degradation and wretchedness of the people! They all "love vanity." They "walk in vanity;" they "trust in vanity;" they "burn incense to vanity;" they "have inherited vanity;" and from day to day they "weary themselves for very vanity." When shall the sacred banner be unfurled, and the heralds of mercy cry from every mountain top to the wretched starvelings below, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" Why will ye not come now, and "believe the love that God hath towards us;" and be blessed in Him, "in whom all the families of the earth are to be blessed?"

Commercial Intercourse with Constantinople and its Effects.

As many as eight or ten steamboats now visit Constantinople regularly, besides those that come occasionally, and besides also those now owned by the sultan himself. And all these, as you may well suppose, contribute something towards the change which is going on in the character and habits of the people. The engineers are English; and so also, in most cases, are the captains, who are very attentive to the comfort of the pas-

sengers, and who deserve and have invariably received the respect and confidence of all. The boats are generally crowded. On our return from Trebizond, we had near four hundred passengers; among whom were "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia," together with Europeans, Circassians, Kurds, and devil worshippers. The moment they set foot on deck they all come under new and the same laws; they are brought into direct contact with European skill and superiority; they are compelled to see and learn new customs; warriors have to throw off their armor, executioners to deliver up the instruments of death, and officers to cease giving commands.

They have to learn punctuality. When we reached Sinope the passengers were told to a minute how long the boat would stop, and they were repeatedly warned of the danger of not being punctual. Still some were left behind, and lost both their passage and (what was still more grievous to them) their passage money. The captain told me that there were such cases almost every voyage. Some would go to the bath, no more thinking that the steamer would dare to leave them, than that the sun would stand still in the heavens. And thus haughty and imperious lords, who never knew it could be twelve o'clock, till they gave orders for it to be so, now learn for the first time in their life, that "time and tide wait for no man."

So also activity and enterprise in business are promoted. The Turks have been squatted down here for ages, smoking their pipes with all gravity, and reading the Koran without being once disturbed. When lo! a steamer dashes right in among them, and they have to scramble out of the way. And hardly have they time to sit down again upon their hams and heels with their pipes well lighted, when lo! other steamers, with more power than the former, come on, running round them and over them, and in such rapid succession that they must either remain on their feet, and keep their eyes wide open, like other men, letting their pipes and Koran all go; or move entirely from the ground, and give place to those of a more active and enterprising character.

Conversation with Fellow-passengers—Spiritual Ignorance.

It struck me more than once on the voyage, that some of these steamboats would, occasionally, make an excellent missionary station. On going on board I found myself in immediate contact with people of all nations, languages, and religions; many of whom were eager to engage in conversation with any European who could communicate with them. Here were Armenians from five hundred miles in the interior, who had seen our brother Hohannes and his high school, and who knew something, and were glad to here more, about the evangelical party at Constantinople. Here were Greeks who asked me for tracts and Testaments, and Persians and Turks who urged me to decide the great dispute between them, whether we shall see God in the future world,—as the latter sect affirm, and the former deny. The former never united with the latter in their devotions, but expressed a great abhorrence of them, and repeatedly asked me whether their prayers were not an abomination,—assuring me at the same time, with all the self complacency imaginable, that their own prayers were acceptable, and requiring me to say if I did not think they prayed better than the Turks. I told them that the being with whom we had to do in prayer, was not like a man, who looked only on the external appearance; and that they could not impose upon him, as they could impose upon sultan Mahmood, or the shah of Persia, by lying lips and hypocritical or heartless prostrations. They said that the Persians were good and the Turks bad. I replied that travelers gave a very different account of them. They would not admit this as any evidence, because I had not been in their country and seen for myself. I told them that I had seen a Persian dictionary; and that on almost every page I found the names of very bad practices and things, which showed that they must be a very corrupt and wicked people; for that the names of things never exist, unless the things themselves exist. Their own dictionaries, therefore, testified against them. In answer to my questions, they afterwards admitted that there were prisons throughout all Persia; that every house was barred, and every trunk that contained any thing valuable was furnished with a lock and key; and thus their own confession furnished proof that they were a nation of thieves and robbers; and that, although they knew one another's characters better than foreigners could know them, yet, in all their daily transactions, they showed that they had no more confidence in one another, than travelers had represented them as deserving.

The Turks were all awake to these arguments, and gathered round while I demanded further of the Persians whether they did not wish to live long in this world, even a thousand years, if they could, notwithstanding all the evils they suffer here; and whether their countrymen did not wish the same; and whether all, universally, did not consider it a great misfortune to die, and especially to die early. This, too, they were forced to admit; although their own sacred books declare that paradise, to which all faithful Mussulmans go, is an infinitely better place than this world,—thus proving themselves to be a nation of infidels. For if you believe not your own sacred books, I added, pray tell me what is there that you do believe?"

The Persians in their turn began now to ask questions, and abruptly demanded, "What is the nature of God?" I replied that God is a spirit, eternal, immortal, invisible, immutable, etc. They then varied the question in such a way as to make it evident they had reference to the doctrine of persons in the Godhead. I told them that they were not capable of understanding the subject; that there were mysteries, even in a spear of grass, which they could not comprehend; that they did not know their own nature, and how could they understand Him, who was incomprehensible? They replied that their nature was one.—And so is a dog's nature one, I replied. But do you mean to say that nothing more can be predicated of your nature, than can be predicated of a brute? You are mortal, and so is a brute; but you are also immortal, and a brute is not.—They then varied the question again, and asked directly whether I believed Christ to be God. Instead of giving a direct answer at first, which would have done them no good, I made replies calculated to remove prejudice, awaken thought, and excite inquiry, until the Christians around began to betray anxiety, fearing I should evade the question altogether; when, more for the sake of their feelings than in accordance with my own judgement, I said, *I believe that Christ is God.* The principal speaker among the Persians immediately thrust out his lip, turned upon his heels, and departed without deigning to make a single reply, and the rest soon followed.

When the Mussulmans, whether Persians or Turks, rose up to their prayers, I felt, that it was a special call on me to attend to mine. I knew it did not enter into the nature of their devotions to pray for me; nor had I any reason to suppose they had any knowledge of the characteristics of acceptable prayer. And if they could say their prayers five times a day, without a mediator, or any Holy Spirit to help their infirmities, surely Christians, with such helps, such encouragements, and such a High Priest to aid them in all their approaches to God, should be ready to "pray always with all prayer and supplication in the Spirit."

The Mussulmans, on other occasions, as well as this, have been frequently pointed out to me by Europeans, as being a most sincere, devout, and praiseworthy people, in respect to their devotions; and their punctilious observance of them any where and every where has been held up as an example for protestant Christians to imitate. And yet these same Europeans would call us bigots, fanatics, hypocrites, and more names and worse, than can be found in any dictionary, were we to pray in that way in the streets, in the coffee-shops, in the public places of resort, in the midst of our business, or wherever we might happen to be.

"But see, they are not ashamed to pray any where."—Yes, I see. And so a man in America is not ashamed to wash his hands any where. Why should he be? He would be ashamed not to do it. It is the custom to do it. Every body does it. No one could be admitted into good society without doing it. And for a man to wash his face or hands, does not imply that he fears God, keeps himself unspotted from the world, leads a conscientious, heavenly life, and acts constantly in view of eternity. If it did, worldly men would be as much ashamed to be seen washing their hands, as they are now ashamed of prayer, or of Christ's ordinances. But it is not done out of regard to Christ; nor does any one ever suppose it to be so done. It implies nothing of this kind—expresses nothing of this character. And just so of the prayers of these people. Every body prays. It is the custom to pray. It is the law to pray. A man would be ashamed not to pray. He would in fact be hissed out of society, if nothing worse, should he refuse to pray. And his prayer implies no more as to his moral character, than the custom with us of washing one's hands, or shaving one's beard. No body here ever expects to find a man more heavenly minded, more benevolent, more hospitable, more honest, because he prays. No body ever feels, that his life and property are in any degree the more secure, because he has fallen into the hands of those, who have just risen up from their prayers. No one

is ever supposed to be the less covetous, the less selfish, the less impure, the less a cheat, a gambler, a liar, a defrauder, a murderer, because he prays. Nothing is farther from his own thoughts, or the thoughts of the bystanders, than that his prayer should exert any transforming influence upon his character.

But who has made us to differ? And what have we, that we did not receive? What a debt of gratitude do we owe Him, who has graciously visited this world and taught us to pray as even John could not teach his disciples,—"with the spirit and with the understanding also!" And what compassion should we feel, and with what fervency should we pray for these perishing people, who, though abundant in worship, yet "*worship they know not what!*"

JOURNAL OF MR. SCHNEIDER, ON A TOUR AMONG THE VILLAGES NEAR BROOSA.

September 15, 1838. *Ghemlik.* This village is situated at the head of the gulf of Mondainea. It is inhabited entirely by Greeks, with the exception of a very small number of Mussulmans. The population is between four and five thousand souls. The chief products of the place are olives and silk, and it has some trade with the interior. It is also enlivened by the operations of a dock-yard here established by the sultan. The inhabitants pretend that the foundation of the original town, whose situation was different from the present village, was laid out by one engaged in the Argonautic expedition. However that may be, it is evident from marks yet visible, that it might have been in ancient times an important place.

As in Broosa and some other places, so in Ghemlik, many of our books were publicly destroyed in the general hostility which characterized the year 1836. From that time the Lancasterian school there established has been discontinued. My principal object in visiting the place now was to see whether something could not be done towards re-opening the school. Much to my satisfaction, I found that preparations had been making, and the work was actually commencing for the erection of a convenient house, designed principally for a school for ancient Greek, but of such a construction as easily to furnish room for a Lancasterian department. A proposition was also made to open a school for girls. As the village is large, and some of the most influential inhabitants are sensible of the importance of better means of education, there is much reason to hope, with the preparations already made, that something effectual will be done.

I took with me some books, but had an opportunity of disposing of but few. I found considerable suspicion and fear connected with the reception of these books. The people seemed not to have forgotten the flames once kindled there by such materials, through ecclesiastical influence.

I saw a number of their priests, and became more acquainted with one, whose modesty and meek appearance much pleased me. He seemed to be acquainted with the Scriptures to a degree more than is ordinary, and to feel the importance of a great improvement in the moral state of his nation. May he have divine teaching!

Soosoolook.—This village is situated near the eastern extremity of the plain of Broosa, and about eight miles distant from the city. It contains nearly two hundred houses, of which one hundred are Greek and the remainder are Turkish. In its appearance it is somewhat inferior to other villages in the neighborhood.

The Mussulmans have one mosque, and the Greeks one church. As is the case in many other places in Asia Minor, the Greeks have entirely lost their national tongue, and speak only Turkish. There is only one family, I was told, in which the Greek is spoken. There is only one priest in the place. They have no regular school. During the winter months, the priest gives a few children such instruction as he is able to impart. The low state of education may be inferred from a single fact of which I was assured by the priest, that not more than five or six Greek adults of the place can read or write. Probably not a single female possesses the ability of reading the word of God. I labored considerably with the priest, to shew him the importance of a school, and of the desirableness of their taking measures to establish one. But he presented many objections and difficulties, which to him seemed insurmountable. The chief one was the indifference of the people and their unwillingness to appreciate the blessings of education. This apathy exists to a great degree in all small villages, and it will require much effort to overcome it. The people, having grown up in ignorance themselves, do not feel it important that their children should be better educated, and are, therefore, unwilling to incur effort or expense to promote education. And, thus one most

important means of improving their intellectual and moral condition is, in their present state, neglected.

I visited the church. It does not differ from other Greek churches. I could not but be impressed with the importance of the descent of the Holy Spirit into this their temple, to enlighten, to purify, to sanctify, and to prepare for heaven, those who come here to worship.

Biledgik and Kuplu.—These places are two days distant from Broosa, in an eastern direction, lying about north of Kutaieh, which place we visited about two years since. They are situated near together. Biledgik is most singularly, and to most persons it would appear, unfavorably situated. It stands upon a steep and rugged declivity, which opens into a valley. Part of the houses are on the top of this declivity, and a part below, making the passage from one part of the city to the other very inconvenient. The population, from all the data I could collect (for it is a very difficult task to obtain strictly correct statistics) is about seven thousand. Of these the larger part are Armenians, about twenty families are Catholic Armenians, and the remainder are Turks. The Armenians and the Armenian Catholics have each a church. The former have also a school, but I had not time to visit it. I left them a few copies of books, as specimens of what we had, if they wished to be supplied. But as they were in the Armenian language, and the Armenians here speak only the Turkish, they cannot, if they would, avail themselves of such books. I became acquainted with a few of the people, and they have an excellent vartabed. But as Kutaieh, which lies thirty-five miles south of the place, is included in his diocese, he happened to be there, and I therefore had not the pleasure of seeing him. He is one of the enlightened ecclesiastics of his church, and one who seems to desire the spiritual good of his nation. He was formerly located at Rodosto, not far from Constantinople, and has been favorably noticed in the journals of the mission at that place.

The principal product of the place is silk. And here are woven in large quantities some of the beautiful silk velvet coverings for pillows of Turkish sofas. The article is very rich and elegant, and is monopolized by a company of Turks.

Kuplu is situated at the end of a low valley which may be considered as commencing at Biledgik, and is about four miles in length, and is entirely surrounded by elevated mountainous land. It consists of three distinct villages, separated from one another by short distances, and all known by the general name of Kuplu. The town is abundantly supplied with water, which flows through the whole extent of the valley, thus rendering it very fertile. The whole surface of this vale is covered with gardens of grapes and mulberry fields. As the cultivation of silk is almost the entire business of the place, every inch of available ground that can be spared is appropriated to the raising of the mulberry. Silk of a very fine quality is produced here, and also in the vicinity. The population is about seven thousand. With the exception of a comparatively small number of Turks, the inhabitants are all Greeks. But as with the Armenians in Biledgik, so with the Greeks in Kuplu, they speak only Turkish, having lost their national tongue. They are, however, beginning to recover it, and the school which has been in existence there for two or three years has a strong tendency to revive a knowledge of it.

There are three churches, one in each of the three sections or villages of the place, as above mentioned. Besides the Lancasterian school already mentioned, there are two others on the old plan, which are of very little use. The Lancasterian school I visited, and was much pleased with its order, and with the improvement of the pupils in the rudiments of learning. Its influence upon the place is undoubtedly good; yet on account of the influence of ecclesiastics, who do not allow the teacher all the liberty he wishes, it does not accomplish the amount of good it otherwise might. Through the same influence, in the year 1836, all our books were collected from this place, and from this school, and sent to Constantinople. The same kind of books are, however, again introduced; and I am requested to send for its use fifty copies, as soon as I can obtain them. I also left a few copies of the divine word, and hope to send more soon.

The bishop to whose diocese the place belongs happened to be there on his annual visitation. I called on him and was politely received. He appeared to be a pleasant man and a person of some intelligence. I was glad to make his acquaintance, and hope some good will result from it.

The general state of intelligence and information among the people is much below that of the inhabitants of Broosa. And the remark probably holds true generally, that as we penetrate farther into

the interior, there are less marks of civilization and refinement. A very small number of the adult population are able to read. In this point of view, the school which has been established is of no little importance. The means of living here are more moderate, of course, than in places on the sea-coast; and there is regular communication with Constantinople, Kutaieh, and Broosa, and some other important places in the interior. There are only two or three small christian villages in the vicinity.

Vezir Kahn-Sefkieh.—On my return I took another route, which made the distance three days, and led me through ancient Nice. On the first day I passed in sight of a few small villages, mostly Mussulman. We stopped at one named Vezir Khan, containing between forty and sixty Greek and Mussulman houses. There is one Greek church, and a mosque or two. Silk is the product of the place. I lodged on the first night at Sefkieh, eight hours distant from Kuplu. This is a village of 480 houses, eighty of which belong to the Greeks. These have a church and a school on the old plan. They speak the Turkish chiefly, but have begun to speak their own language considerably. I made arrangements to supply some of the inhabitants with books, if they wished them.

Nice.—The following day by noon I reached Nice. Here I delayed a few hours in examining the ruins of this once famous city. I might describe them somewhat at length, but as they have been laid before the readers of the Herald by other individuals, it is not necessary. It was with a mournful interest that I traversed them, and I could not but be powerfully impressed with the instability of human things. Where is now the greatness, the splendor and magnificence of the place? And where are now those numerous prelates who once sat in council here?—They have all disappeared to return no more.

Yeni Shehir.—The next place of any importance on my route was Yeni Shekir, distant from Broosa a day's ride. It is situated in a beautiful and extensive plain, surrounded by gardens of mulberry. It has a population of several thousands, the majority of whom are Mussulmans, and the remainder are Greeks and Armenians. As I tarried so short a time, I could not obtain any satisfactory information respecting the christian part of its inhabitants. There are, however, a considerable number of Armenians; but of their particular condition I cannot speak definitely. While we were traversing the plain we met several companies of Armenians, who had been on a sort of pilgrimage to a place called Armaug, two or three days beyond Yeni Shehir. They were on their return home, in the country lying west of Broosa. The place which they had visited contains a monastery, which has acquired some celebrity within a few years. It is pretended that a kind of miracles are here wrought; and particularly, that the sick may be cured of diseases. I heard the narrative of one cure which did not seem very probable. On account of this supposed miraculous power, the establishment is regarded as peculiarly holy. And hence pilgrimages are made to it frequently. The visitors to this monastery do not actually receive the name of pilgrims, yet a visit to the place is considered much in the light of a pilgrimage to Jerusalem. And as many cannot meet the expense of so long a journey as to the holy city, they adopt this substitute.

Opposition—Spread of Knowledge.—I found that in every place through which I passed, where our books had been circulated among the Greeks, they had been collected by order of the ecclesiastics in the opposition already alluded to. The priest of Nice assured me, that a horse-load of them passed through that place on their way to Constantinople, to the Greek patriarchate. Violent and extensive as was that hostile attempt, I do not think a similar one will again be made. Opposition will undoubtedly again appear in some form or other, but it will not probably manifest itself in this way. But, however the result may prove, it is a delightful reflection, that, notwithstanding these efforts to oppose the truth, gospel views are continually spreading. Like leaven, they are continually and silently diffusing themselves among the mass of the people; and though, when from mistaken views, or ill-grounded alarm, or any other causes, opposition is made, it may seem from the surface of things that the progress of truth has been effectually checked, yet it is not so. Like the waters of a river, which may be obstructed for a short time, but soon find their way again to their accustomed channel; so it is with the truth. It cannot be hemmed in and prevented from spreading.

There exists among the Greeks a strong desire to revive their own language. In nearly every place, through which I passed, inhabited by this people,

a small beginning towards regaining their proper tongue may be seen. And this is probably true of most of them in this empire. They have generally no fondness for the Turkish. They use it rather because they seem compelled to it than because they love it. But situated as they are in the midst of the Turks, it will take a long time before they can make this acquisition. The Armenians seem not to possess the same partiality for their own language. Although it is rich and copious, yet they are content to use the Turkish, although it is not so well adapted to express the ideas and emotions of a christian people.

Sparseness of Population.—I was peculiarly struck with the smallness of the number of the inhabitants of the country, compared with the number which might find a subsistence. I think it not exaggeration to say that eight times the number of its present population might find a support. Large tracts of land lie wholly uncultivated, which might become fertile and productive by proper cultivation. But there seems to be no adequate number of hands to till them.

Religious Apathy.—A person cannot pass over the delightful hills and valleys of this country, without being reminded of its former superior condition, of its much larger number of inhabitants, and of its moral condition in apostolic times. Just before leaving home the cheering intelligence of many and powerful revivals of religion in our native land reached us. While traversing these interesting regions, the painful contrast between this land, now covered with moral darkness, and that country of revivals was constantly recurring to my mind. Yet in this land, now so devoid of the spirit of revivals, apostles once lived and preached and prayed, and many churches adorned the christian profession. Oh, when will such scenes be again witnessed? When shall the spirit of piety again return to these ends of the earth? The Lord hasten it in its time!

Greece.

EXTRACTS FROM THE JOURNAL OF MR. LEYBURN.

THE station occupied by Mr. Leyburn, it will be remembered, is Areiopolis, in Laconia, near the southern extremity of Greece. The journal which follows was written while on a tour in the vicinity and on the islands adjacent.

Warlike Propensity of the People.

The confinement of a year in this spot, where we enjoy so few means of relaxation, having produced a great degree of bodily languor, I determined upon an excursion for the benefit of my health to Gytheion (Marathonesi) and Sparta.* Doct. Gallatti bore me company. We left Areiopolis early on the morning of the 23d of May. A rain, unusually late for the season, had prevented us from setting off the day before.

The road for nearly an hour and a half from this place is very rough, and in some places rather steep, and the country rocky and dreary. The most remarkable object on this part of our route was a tower with a wall around it and much resembling a fort, which was formerly used as an outpost by the Tsimobites in their wars with the people of Bacho (Vaho) a neighboring village; for it seems that their wars on a smaller scale between next door neighbors of the same place, did not prevent the different villages in former days from entering the field one against the other. Indeed, in spite of the contrition which our Spartan friends express for their former evil deeds of this kind, it is probably well for many of them that the government by law prohibits the possession of arms by all citizens who have not paid for a license to enjoy that privilege. This, with a poor people, amounts almost to a prohibition. But a few days before we traveled this road, there had been a battle with stones between the Bachoites and their neighbors of Kelapha, another village. The battle ground, which was pointed out to us, seemed most fitly chosen for the use of that kind of missiles. A number of the combatants had come to Doct. G. with their bruised heads and limbs. One is penetrated with horror and conceives a new idea of human depravity, as he thinks of the former more murderous contests of these people, and looking around him in such a sterile region as that around Tsimoba, inquires what could they find here to

*I notice that many of our friends address and speak of our station as being at Sparta. This is a mistake. Sparta itself, as will be seen in the sequel, is some forty or fifty miles distant from us. The mistake has arisen from the fact that the people in this region, in reference to their descent from the ancient Laconians, call themselves Spartans, and are sometimes so styled by others,—and that with some degree of propriety, for, owing to the peculiar insulated position which they have for ages maintained in reference even to their countrymen, they have doubtless preserved more that was peculiar to the ancient Spartan character, than is to be found any where else.

contend about with deadly weapons? Surely, one would think, a community of privations ought to have drawn their hearts together in brotherly sympathy. What but the most infernal passions could have impelled them, under such circumstances, to shed each others' blood and desolate each others' dwellings? But subsequent reflection has diminished the surprise, and relatively the horror, which at first inspired me in contemplating these things. The Maniotes tell you that they had in former days no regular government and system of laws to protect their rights and adjust their quarrels; and that, as a consequence, every man had to "take law into his own hands." And then they sometimes tell you that they fought for their honor's sake. These two pleas comprehend all the justification that ever has been or can be offered, so far as I can see, for any war upon a large or small scale. The truth is that in the case of such struggles between man and man, and between neighbor villages, war is seen in its true colors, divested of that pomp and array which give it such a factitious glory in the eyes of the world. The greatest of what the world calls its heroes and owns as its conquerors have usually been no better than the men who here in former days made each others' wives widows and children fatherless. And we have the best evidence to believe that the better and larger portion of the people of this region are convinced, from the experience they have had now for some years, that it is better for them to cultivate the arts of peace.

Scenery of Laconia—Gytheion.

Between Areiopolis and Gytheion the range of the Taygetan mountains is broken by an opening extending across the peninsula, in some places contracting itself into narrow defiles, in others expanding into cultivated and beautiful valleys. Through this pass the present road runs. Wealth and enterprize, which are now at work over the face of our own country, would soon construct an excellent highway through it, connecting the two most important points of the present Laconia, since from the Limeni (harbor) of Areiopolis to Gytheion such a road would have to encounter no considerable elevation, except, perhaps, in one place near Gytheion. At one point, a few miles distant from Areiopolis, we caught a view of the blue waters of both gulfs* through the openings in the mountains before and behind us. After traveling the first hour and a half we emerged from a rocky defile between two high hills into the valley of Bacho. The change of scene from the barren and dreary country which we had heretofore traversed, to a beautiful vale well cultivated and watered and adorned with the rank foliage of the vine, and with waving crops of grain, was truly delightful. The village appeared upon an eminence overlooking the valley upon our right. At this point of our route we entered the region of running waters, which increase as you approach the other side of the peninsula. After having lived a year upon a spot where subterranean reservoirs furnish all the water used by man and beast, and where even this threatens sometimes to fail, the sight of springs and brooks, with their sweet music, made me feel as I had never done before the force of our Savior's allusion when he speaks of fountains and streams of living water. John 4: 10, 11, and 7: 38.

Bacho is the ancient Pyrrichus† mentioned by Pausanias as one of the cities of the Eleuthero-Laconians. It is now a small village. Above it gushes out near the top of the high hill on which it stands a noble spring of the finest water, which, running through the village, waters most of the grounds below.

Within an hour from this place we passed through an opening in the mountains where the high perpendicular cliffs on either side seemed to shew that the mountain had been rent asunder. Here are lime-kilns, from which a great deal of lime is carried to Areiopolis. A little farther back, in a wild valley where the stream is overshadowed by a thick undergrowth, was pointed out to us a little old church in ruins, said to have been the worshipping place of a band of rob-

*I beg leave to mention an error inadvertently committed in the last journal I sent on, published in vol. 34, p. 86, of the Herald, where I speak of Areiopolis (Tsimoba) as overlooking the "*Laconian*" instead of the *Messenian* gulf. This perhaps confused some readers. The Laconian gulf is that on which Gytheion stands.

†At least the site of the ancient town of that name is by common consent placed somewhere in the valley of Bacho. There is at the entrance of the valley on the western side, and within a quarter of a mile or less of the present village, an old well which is generally supposed to be identical with the well mentioned by Pausanias as having been dug near Silenusia, the market-place of Pyrrichus; but I do not know whether this is not too near the fine fountain on the hill to correspond with the description of one which would seem to have been dug because of the scarcity of water in the place, especially as we know the ancients were not deficient in contrivances for conveying water to their cities.

bers who formerly infested this place. They are even said to have had a priest of their own. The story seems entirely credible, when we consider how often facts in the history of the world have shewn that the profession of a form of Christianity, even, may consist with the perpetration of the most enormous crimes; yea, that ignorance and fanaticism may even invest crime itself with the solemn sanctions of religion.

We saw a number of small water mills on our route. They are also found on the streams of Lacedemon. In Areiopolis and the villages around it, grinding is done by mules, and this is probably the case with a large part of the villages of Mane.

As we approached Gytheion, we began to see oaks scattered upon the hills and mountains. The sight of any forest tree was novel and pleasant. Towards Gytheion too, the valleys begin to widen. The view of one of these stretching off to the sea-shore as it burst upon us in crossing a small mountain ridge, was truly charming. The fields here are cultivated in cotton, wheat, and maize. How the latter could flourish I think it would puzzle an American farmer to tell, as there were whole fields of it just coming up at the conclusion of the rainy season, and I could not see that there was any way of watering it. Yet we have since eaten roasting ears from those fields.

After passing on our right the villages of Kareopolis and Mavrovooni, each occupying the top of a small mountain, in regard to the former of which I learned from Doct. G. the remarkable fact that it was quite unhealthy, we entered Gytheion. The first object that meets the eye, as you wind along the side of the steep hill or mountain which here overhangs the sea on the southern side of the town, is the island of Marathonesi, from which the town has received its modern name. Doct. G. told me that the island itself took its name from a certain plant which grows upon it. Under its ancient name of Kranae this little isle is mentioned by Homer. It is now a miserable, rocky, and barren spot, without any vegetation, except a little clump of stunted trees at one end of it. The only building upon it is the large tower of Janetakis, formerly a great leader in Mane.* He now resides at Syra.

* This word is pronounced in two syllables Ma-ne. Its derivation, probably Turkish or Italian, we have not yet satisfactorily ascertained. It describes the country included in the present Laconia, and is often by travelers and others confounded with Maina, which was only a name at one time given to a small district of it.

In company with the sub-governor of Laconia, who resides here, and in whose family we were most hospitably entertained both in going and returning, we took a walk to the site of the ancient Gytheion. This is a few hundred rods above the present town to the north, where a very pretty plain extends along the sea, bordered on the other side by a gently swelling ridge, both hill and plain covered with rich verdure. Some fragments of ancient marbles have been disinterred here, amongst them a very fine head, which I afterward saw at Sparta, and which they call there the head of Lycurgus. But there is now no part of the ancient city above the ground, except the remains of the noble aqueduct, which can be traced for some distance up the bay, parts of it still standing even in the water's edge, and the foundations of some buildings extending out into the sea and principally under the water, which is here quite shallow.

The modern town, which occupies a situation much less pleasant than its progenitor, though more favorable for commerce, is considered rather unhealthy. This is ascribed in some measure to its being built so close under the mountain; but it is perhaps as much as any thing owing to the greater abundance which the Gytheions enjoy above the other Laconians of those things which constitute "good living." Their market seems to be specially well supplied in the article of fish. I cannot forget, in speaking of my visit to this place, the real luxury it afforded me once more to have smooth soft ground to walk upon, after the rocks, and almost nothing but rocks, which fill our roads about Tsimoba.

I found at Gytheion a Lancasterian school.

Sparta—Lacedemonia—Ruins.

The road to Sparta for the first few hours from Gytheion crosses at right angles the hills and valleys made by ridges running down to the gulf. A good many oaks are scattered over this broken country. The galls form a valuable article of export, for tanning and other purposes. This region along the sea is in general quite unhabited and lonely. A good deal of it, I am told, is government domain. Turning off from the direct route at some five or six hours from G. we stopped to rest an hour or two at the village of Levetsova. This was the ancient Krokeae, famed for its quarry of beautiful marble, "fit," says Pausanias,

"to adorn even the temples of the gods." We could not discover, however, from the piece brought us, that it had ever been dug out in the shape "of a river stone," which he says all the stones of this quarry have when taken out, "not being taken from one continuous rock." The marble is greenish and beautifully variegated. After a repast we set off for Sparta which was still some six or seven hours distant. At Levetsova we were in the modern Lacedæmon. There is here a Lancasterian school of upwards of a hundred scholars. The teacher, a young man who had been a short time at the government institution for teachers at Athens, begged very hard that I would send him some books for his school. Our host, who in his tall person and his whole carriage very much resembled some of our eastern Virginians, spoke frankly of what he had heard against our books. I told him to read them and judge for himself.

We soon reached the road again, which, after leading us for perhaps an hour through a broken and wild country, brought us into the great and beautiful vale of "lovely Lacedæmon." Through this we rode the remaining five or six hours which ended our journey, crossing several streams of water. The country here is better and better cultivated as you approach the capital of the province. But though there is so much greater fertility of soil, and the appearance of more industry and better culture, the villages of Lacedæmon are far inferior to those of Laconia. The houses are almost universally mean, mud-built huts, while the dwellings of the Maniotes, built of substantial stone, and often seen grouped in high and commanding situations, with their lofty square-topped towers, present always an appearance equally novel and pretty. Lacedæmonia seems to have suffered deeply from the tyranny of the former masters of Greece and from the devastations of the war of independence. The desolating track of Ibrahim may even now be traced in the ruins, still very apparent, of whole villages in this plain.

My emotions were of no ordinary character when in the soft light of evening, through the vistas of the olive and mulberry groves in which we were then riding, we caught the first glimpse of the spot where ancient Sparta had stood. Such feelings are perhaps not much heightened by finding, as you approach, a little town so very modern, both in its age and its whole appearance, as the new Sparta is, occupying one of the low, smooth hills which here rise above the plain, and upon which a part of the ancient city stood. The gentleman whose guest I was during the day and two nights spent at Sparta, and who is a lawyer and an agent here for Mr. Temple's Repository of Useful Knowledge, told me that he had built the first house here two or three years ago. Now, there is a village which has sprung up almost with the rapidity of the most rapid American growth, containing perhaps fifty or sixty houses, some of them in quite handsome modern style. Among these is a building containing government offices, the seat of the provincial government having been removed hither from Mistra. The streets of Sparta are wide and rectangular, and care having been already taken to set out trees in different parts of the village, it bids fair to become in a few years one of the handsomest towns in Greece. A public well neatly walled in, just below the village, was pointed out to me as one that had been used in ancient times. Even the moderate elevation of the place gives it a beautiful prospect of the surrounding plain, with the Eurotas in the distance.

We took a walk on the morning after our arrival to see what little is to be seen of the relics of the ancient city. But having taken only a hasty glance, and no one who had much knowledge or interest about the object of our curiosity having leisure, on account of the session of one of the courts, to accompany us and to point out what was interesting, I shall not pretend to any description, except to mention the reputed tomb of Leonidas, which stands in the plain between two hills, one of which the modern town occupies. On the other stand the partly dilapidated walls of what is said to have been at some period, though certainly not in the days of Spartan independence, an Acropolis. The walls of this do not seem to be of very ancient date, as they are partly composed of fragments of columns and parts of buildings of more remote times. Yet a large parallelogram within the circuit of the outer walls is gravely pointed out as the lyssitium, or dining-hall, in which the Spartans of the Lycurgan era assembled to eat their meals in common. The "tomb of Leonidas" is a small square inclosure formed of large blocks of (I think) granite. But the fact that it contains several sarcophagi throws at least a shade of doubt upon the name which has been attached to it.

Of the numerous temples of the ancient capital, no vestige remains above

ground, except a column or two of small dimensions, which we saw standing among some olives in the plain. Parts of others are now and then disinterred, as they are continually digging up and carrying off the stones, great and small, which once formed the walls of dwellings in the old city, in order to build the new town. It gives one quite an idea of the existing state of things in Greece to see, in such a locality as this, these stones removed by little donkey loads. But the tide of improvement, as Americans would say, has now begun to set in among the Greeks, and we may hope before many years to see good roads and wheel-carriages in many parts of the kingdom.

I saw over the gate of a Sciote coffee-house keeper here a block of ancient marble with an inscription on it, which he probably had been lucky enough to make a prize of in getting the more ordinary materials of his large and handsome house. There is a museum kept in one room of the government building, containing some busts, inscriptions, and fragments; but the collection is small.

In the evening of the day spent at Sparta we took a ride over to Mistra, which is about three quarters of an hour distant. The level road is delightfully shaded by groves of the olive and mulberry, and leads through a finely cultivated country. We had time but for a glance at Mistra, which is still a large and beautiful town, with many small stores and shops. This place has now, I think, both a Hellenic and a mutual-instruction school, but I had not an opportunity of seeing either. Sparta has as yet no school. Some gentlemen there begged that we would come and set up schools for them.

Arriving at Gytheion on Saturday night, I was compelled to spend a comfortless Sabbath there. The absence of christian society and privileges would not have made it so, if my knowledge of the language had been such as to give me the ability of employing that day in any effort for the good of others. The sub-governor, in conversation, put a question to me in regard to the sectarian divisions that prevail among us in America. This is the hardest of all subjects for a missionary to deal with. Alas! what shall he say? Oh when shall this cause of reproach, at once the weakness and the shame of Zion, be taken away?

I arrived at home on the 29th, having been absent six days, in which I had gratifying evidence of that hospitality for which I had heard a good character attributed to the Greeks.

Kythera—Port—Castle—Population—Villages.

The extracts from the communication of Mr. Leyburn given below, furnish an account of a visit which he made during the last summer to Kythera or Cerigo, one of the seven islands lying on the western coast of Greece, which constitute the Ionian Republic. He took passage at Gytheion, and after having been detained two or three days on the passage by calms and contrary winds, he arrived at Kapsali, the capital. Of the island he remarks—

Kythera is quite inhospitable to the mariner, being girdled around by a rocky coast, without a single good harbor. The progress of nautical science has made some strange changes in our notions. Strabo, or some ancient geographer, distinguishes this island as being well furnished with harbors; and the Lacedæmonians deemed it of no small moment to prevent it from becoming a point of attack for the fleets of the Persians. Now an English man-of-war does not think it worth while to seek an anchorage here; and the island is not considered of the least importance as a naval station.

The name Kapsali is given to the port at the capital. The circle of houses standing around the harbor, with a garden belonging to the residency in the background, have quite a striking and pretty appearance. These houses were built by the refugees, who fled to this island in so great numbers during the Greek revolution. There is a second and smaller harbor, separated from the larger by a neck of land. The capital, to which the islanders seldom give any other name than "The place," but which bears properly the same name with the island, is about three quarters of a mile distant from Kapsali, and in sight. The English authorities have caused an excellent road to be constructed up the steep hill from the harbor to the town. Just below the town and near this road is a large and beautiful stuccoed building for the mutual-instruction school of the capital, which is called a central and model school for the island. The "castle" occupies a point of the hill on which the town stands, jutting out on the south and overlooking the sea from a lofty height. Some remains of the walls built by the Venetians, below the present castle walls, are still seen.

The castle seems to be by nature and art a strong fortress. There is a grand view of the sea, with vessels ploughing through it, from the batteries, one of which serves the resident for a terrace. I was much gratified one day to find my way into a garrison school, where the children belonging to the garrison families, and even the adult soldiers at certain hours, receive instruction from one of the non-commissioned officers. He complained of the want of suitable elementary books, having little else than the Bible and prayer-book. I have, since my return, sent some cards, books, and tracts for the garrison, as well as a few little books for the resident's family.

The population of Kythera or Cerigo is estimated at eight or ten thousand. I should think the former number nearest the truth. The larger part of the surface of the island is mountainous, rocky, and barren, but it has some valleys which are fertile, highly cultivated and beautiful, and contain probably a large portion of the population. The town of Kythera is small, containing, as the eparch told me, not more than five or six hundred inhabitants; that is, I suppose, exclusive of the garrison. I should have made a somewhat larger estimate. The houses in the capital are generally well built, but with flat roofs, and some of them are well furnished. Indeed the Ionians generally seem to be a quarter of a century ahead of the continental Greeks in all that relates to the arts. This might be expected with the advantage they have had of long years of liberty and peace in close intercourse with the most civilized nations. The climate of Cerigo is a very healthy one, but the island suffers in winter from high winds.

Many of the villages are built in the most miserable manner. The low huts grouped together and covered, as is often the case, many of them with one continuous level mass of gravel and earth, look oftentimes as if they were habitations made by burrowing in the ground rather than building upon it. Yet there are some exceptions of well built villages, among them the village of Potamo, which we visited, and a number of handsome buildings are scattered through the valley north of the capital and the adjacent one of Livadi.

The people here are industrious. You do not see those groups of idle men that infest the villages of Greece and especially of Laconia. Females are not left to bear the drudgery of labor. Some of those indeed of the poorer classes do hard and servile work; but then it is in the way of assisting their husbands. The Cerigote women excel in works of female handicraft. Gloves, hose, and other like things, beautifully knit, were frequently offered us for purchase at a very low rate. At Potamo I saw several women, among others one that was deaf and dumb, weaving excellent articles. The hand distaff is in universal use here, as well as in Greece proper.

Schools—Prevalent Languages—Churches—Tombs of Scandia.

There is excellent provision made for common school education in these islands. This one has six or eight school districts, besides the capital, each of which has a handsome school-house. Some of these are really ornaments to the island. They were erected under the superintendence of English architects. Each of these districts has a teacher, supported in part by the government, and in part by small fees from the parents. There is what is called a secondary school at the capital, in which are taught Italian, English, ancient Greek, geometry, and perhaps French. The teachers of this, as well as of the mutual-instruction school of the capital, are well salaried. The only female school on the island is also at the capital. I was gratified to find the translated Scriptures in the schools. But they seem to be scarce here. The New Testament in ancient Greek I saw for sale at ten shillings sterling the copy! The language of these islands, as is well known, is a good deal corrupted by intermixture with the Italian. But still I had an opportunity of hearing among the better educated gentlemen here, more good Greek than we generally hear at Areiopolis, there being scarce any persons there, out of our school at least, who use any but the current vulgar language of the common people. I think it may be remarked too, that it is not the well educated Greek who oftenest mixes up his own beautiful tongue with foreign words and idioms. It will be found, I think, not only in these islands but in peninsular Greece, that this mixture and debasement more frequently takes place among the uneducated or the superficially educated. The English language will probably in a few years in a great measure take the place which is now occupied by the Italian in these islands. I am told that all public documents are hereafter to be printed in Greek and English, instead of Greek and Italian,

and many of the young men now learn English as a means of qualifying themselves for business or official stations. I am told that here, as well as in Mane, you find among the people of the more interior villages many good old Greek words still employed, which are not in use elsewhere.

The number of churches scattered over the island may appear from the remark of a gentleman to me, that the present generation had now no longer occasion to build churches, they were so abundantly provided. The great mass of the people, I should think, were still quite ignorant and superstitious. A slight shock of an earthquake was felt about two o'clock, A. M. on the 20th of July. We heard the church bells ringing and the voices of people in the streets, and were told afterwards that many had resorted to the neighboring monasteries, whether to seek aid from the prayers of the monks or from some relics reposing there, I know not.

This island, being so small, has no missionary, and the garrison being so small has no chaplain. It is an unhappy thing for this people, that, with no counteracting influence, or very little, emanating from the foreigners and protestants residing among them, they have before them continually the evil example and corrupting influence of the garrison soldiery. The vilest oaths I have heard since I left America were from some of these; and the almost only very drunken man we have seen in the Levant was a soldier whom we met one day staggering along the road on his return from an out-station. In what I have said of the example and influence of the soldiery, however, I would not be understood as saying that there are not among them bright exceptions of sobriety and piety, but not enough to counterbalance the evil influence of their companions. No wonder ignorant people here think, as I was told some of them do, that the English are infidels.

On the last day of June I paid a visit to Evlemona, the place near which we had spent a night at anchor on our voyage down, and which is interesting on account of its connection with the antiquities of the island. From the summit of a hill looking eastward, you have spread before you the bay of Evlemona, long and narrow and open, with the low country stretching back from it to the north and bordered in that direction with mountains. The eye here takes in at one view the site of the ancient capital, and that of the ancient seaport in its neighborhood. Towards the head of a small valley to the left is pointed out the spot where the old city of Kythera stood, which claimed among the Grecian cities the honor of the first temple to Venus. Farther on and near the middle of the long curve of the bay, rises abruptly a narrow bluff terminating in a cliff that overlooks the sea, from which it is separated by a narrow strip of sandy beach. This is the spot to which the name Palaeopolis is now given, though occupied by the ancient tombs which form the greatest curiosity of the place and the most visible relic of the ancient seaport. Beyond this, I was led to think on traversing the spot, lay the Scandia of antiquity, for there I saw very visible marks of the foundation of houses cut in the solid rock. But what seemed strange to me was that these cuts in the stone are not horizontal, but slope with the inclination of the rock in some places ten or fifteen degrees. Farther on still, and near the eastern extremity of the bay, is the poor little village of Evlemona, with a back ground of barren country. These valleys once so teeming with human life, and so adorned by human art, are now almost a scene of desolation. One who visits the seats of ancient idolatry and pollution, every where found in these countries, cannot but exclaim again and again, how has God swept them emphatically with the besom of destruction. How many of them, once the seats of population and of power are now scarcely inhabited by living man.

I was hospitably received by the man whom we had seen when we passed here on our voyage, and who has the only good house in Evlemona. Having taken some repose after the fatigue and heat of the ride, I went in his company to visit the tombs of Scandia. Many of these are cut precisely in the shape of common graves, in the solid rock, on the surface of the high bluff of which I have spoken. They did not seem to be more than three feet deep, and modern curiosity has ransacked them all. It impresses one peculiarly to see here many infant graves of two or three feet in length along side of those which were the last abodes of adult man. One large piece of the rock, with a number of these graves in it, has broken off from the surface of the hill and lies at an angle to the horizon. Around the brow of the bluff and even in one corner of that part which overlooks the sea, we found larger excavations, resembling little chambers, some four or five feet in diameter, with sarcophagi on three sides, the

fourth being the open entrance, the whole cut out of the solid rock. They resemble very strikingly the subterranean catacombs of Malta.

What a lesson was here of the perishableness of man! of all his works, of all his glory. These tombs, with some others like them near the old capital, are all that is left of the cities of Kythera and Scandia. Looking out from the top of the high rock upon the shore and sea, these now empty sepulchres seem to speak the lesson to every passer-by.

We left the island on the 30th of July, after having spent nearly six weeks there. On our return we again had a stormy and unpleasant passage, having to contend nearly all the way with a head wind. We were driven in first at Porto Kayo, the ancient Achilleion, after a fruitless attempt to pass Cape Matapan, in which we were somewhat endangered with our frail vessel. The following morning found us rowing hard with no wind and a heavy swell of the sea, under the tremendous heights of Capo Grosso, which jets out within Cape Matapan. Never have I seen any thing of the kind so grand, so terrible as its cliffs, extending as they do the distance of perhaps a mile in one unbroken line, and rising to the height of two hundred feet and upwards. The sea broke in the caverns at its base with the noise of thunder. Indeed our sailors called it the sea thunder.

We reached the Limeni on the 2d of August, after a voyage of three days, heartily glad to see the towers of Areiopolis, and again join our associates.

Ceylon.

GENERAL LETTER FROM THE MISSION, DATED JULY 1, 1838.

GIVING an account of the labors and condition of the mission for the half year preceding the date of this communication, the missionaries remark—

Difficulties to be encountered by Christian Converts.

We still see the most disastrous results from the dismission of our native free schools. By shaking the confidence of the people in the stability of Christianity, it lessens the force of our arguments upon them. The people are bound together and are mutually dependent to an extent of which those in America have little idea, and are therefore averse even to think of breaking away from the circle of their connections. They will admit the truth of Christianity, but tell you, though it be true, they know not how to embrace it, as they cannot live if they displease their friends. True, they often change from heathens to Roman Catholics, and from Roman Catholics to heathen for the sake of marriage, and thus change one set of friends for another, with little loss or disgrace. But a change of religion on principle, seems to be never even thought of by most of them. The adoption of real christian principles of action of course calls out the natural enmity of the heart to God. They often tell us, and with some sincerity, If you will support us, we will repent; but how can we become Christians unless you do. This view is strengthened by the fact that, with scarce an exception, save a few poor fishermen at Manepy, our church members are supported by us. They are either our youth in boarding schools, our schoolmasters, laborers, or native assistants. This arises in a great degree from the fact that it is our dependents almost exclusively who hear the gospel regularly, and also that as they have come to us expecting to live by us, they are more or less willing to take our religion as a part of our service, and therefore hear more attentively and impartially than others. It may therefore be expected that a larger proportion of converts would be found among our dependents than elsewhere. Those classes who have heard the word most have received it most. In some cases where independent men have been converted, they have become dependent after conversion, as their services were needed; and we should probably employ many others, if brought to a knowledge of the truth. We however lament that, in a great majority of cases, if a church member ceases to receive his support from us, he ceases to appear at church meetings, on the Sabbath, and shews little interest in Christianity. It should, however, be remarked that we have very seldom withdrawn support from those in whose piety we had much confidence, and that apostasies have taken place among our church members while in full pay. We should esteem it a great advantage, if we could have church members among the people as in America, who would follow their usual vocations and support themselves. This would both prove that it can be done, and that men are willing to become Christians for

principle alone. But with the exceptions at Manepy, it is almost unknown among us. This would both make the people more ready to hear our advice, and give our assistants an independence they do not possess while they feel they cannot live without us. Some of us, on our first arrival, were addressed by men who wanted employment. They said they wished to come to church, to repent, be Christians, etc., but could not unless we would support them. This seemed strange language, but we have all learned to understand it. If supported by us, a man's friends will not usually object to his attending church and conforming to our directions, though they would oppose, did he not receive our wages. The Tamulian asks entirely with reference to this world, "God is not in all his thoughts;" and if he thinks of changing his religion, it is usually first a matter of interest, though afterward the Holy Ghost may touch his heart.

In view of these things, any thing which shakes our stability in the eyes of the people is an evil, as it increases their disposition to turn from Christianity as a thing of no importance. As the mission at Madras has lent us one thousand rupees till 1840, we have been enabled to open twenty more schools; so that we have now forty-two, containing about 1,200 boys and three hundred girls. As the loan was made after the estimates for 1840 were formed, it was not mentioned, but we hope you may be able to remit us the amount.

Additional Missionaries needed—Seminary and Boarding School—Church.

The disposable strength of the mission has been so much diminished by Mr. Perry's death, by the preparation of tracts and Scriptures and the other labors that the increased operations of the press demands, especially as Mr. Knight is absent, that we can do much less in the direct work of declaring the gospel among the people than we could wish, and less than was done for some years previous to 1834. We therefore earnestly hope you will send us the two additional missionaries requested, as soon as funds and other circumstances permit. We consider it extremely desirable that the large parish of Oodoopetty, containing 8,500 souls, should be supplied, not only on its own account, but also to strengthen the two new stations of Chavagacherry and Varany, as adjacent stations so much support each other. Panditeripo, you are aware, is still vacant.

The seminary at Batticotta is as prosperous as could be expected under the severe blow it has experienced. For particulars we refer you to the quarterly reports of the faculty. We expect to take a class of thirty or forty in October, and hope as soon as possible to be allowed to raise the number statedly in the seminary, by the reception of large classes, to at least two hundred. This would call for some additional expense in buildings. About 150 can be accommodated at present, though not comfortably. We earnestly hope another year may never be suffered to pass without the reception of a class, as we not only lose many of the boys and derange the seminary, but injure our influence in the English schools of the district. During the past six months thirteen have been received to the church and there are a few who may now be called inquirers.

The Oodooville female boarding school has prospered as usual. We have only dismissed a few (about seven) little girls, and as it appears that all the girls married from thence are well provided for, we are able to obtain children of more property and better families than formerly. We also find an increased demand for the girls educated there. The state of religion in the school, though pleasant, is not more so than usual. None have joined the church since last December, but six or eight are seriously inquiring. N. Niles still retains his connection with the school, it having been not yet found expedient to remand him to Manepy, as was contemplated.

In the *printing office.* We have now four presses in full operation, and shall be able to do much more work than we could six months ago. There are seventy laborers in the office, of whom twenty are church members.

In view of the importance of raising the character of our native assistants, we have classed them according to their merits, and hope hereafter, by careful annual examination, to excite them to improvement. We also contemplate the preparation of some books for them to study; we have scarcely any thing to put into their hands which meets their wants.

As our ecclesiastical meeting occurs this month, we give the statistics of the church for the year past. The church has not been blessed with any revival during the year. Of some we have been called to mourn the fall, and find that the love of many has waxed cold. Of the excommunications, however, several were old cases of those who had long been

suspended. We also think that the last twelve or eighteen months has been rather a time of developing character, than of much real failure among God's people, some of whom have grown in grace. The church, we trust, will be benefitted by the dereliction and excision of those whose hearts are not with Christ, and of many of whom we stand in doubt.

From the tabular view of the churches at the several stations, given in the letter, it appears that forty-four have been received to the churches on profession, during the preceding half year; and the whole number in communion was 314.

LETTER FROM MR. APTHORP, DATED OCT. 9, 1838.

Manner in which the Gospel is received—Notices of the Church and Schools.

In making my report concerning the people of Varany, I must say, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Many of them have heard the word of life, and many have it in their hands, and yet no Varany man has turned to Christ. They sometimes ask us, "Why do you continue to speak of Christ, when no Varany men repent?" Others say, "Your religion is good, and we should be glad to join it, if others would." Others say, "It is too strict for us." While others neglect, and a few revile. I find the more the gospel is known, the more is the depravity of the heart developed, and opposition excited.

Our English school, always small, received a severe blow in the non-reception of some of the boys from Batticotta last year, as no class was taken, and another in our having no teacher for a large part of the present year, so that it is now very low. We have just obtained a teacher and hope to revive it.

The girls' school at the station continues to flourish. Several of those who were present at its commencement still remain, and we have some others which we could not obtain when we began. It now numbers thirty-five. We have some of better caste, though none are rich. The teacher has been with us three years, and having for some time given satisfactory evidence of piety, was received into the church in January last, and appears well.

Our little church of thirteen members is in peace and harmony. I lament that its graces are not more active, which is probably owing in a great degree to my own unfaithfulness. We find the state of churches to depend greatly on that of the pastors. One of our male members is suspended for dishonesty and lying. I fear it is rather a bad case.

Our church members all reside adjacent to the premises, so that they form a little community, consisting of four families and two single men, with our eldest girls. In the present weak state of most of our church members, and their ignorance as to the proper manner of managing their families, there are many advantages in having them thus near the pastor. There is much danger when they are out of sight, lest their example be like a trumpet which gives an uncertain sound. All the males and children assemble in my house for family prayer every evening; and they also meet in the school bungalow at eight in the morning for prayer. They are also at hand if I wish to pursue any course of instruction with them. This our native assistants greatly need. I love to see my family round me at evening prayers. The little ones all learn an answer in the catechism during the day, the others either a verse of Scripture or something else, as the case may be at different times. On the Sabbath they repeat the lessons of the week. After saying these, the readers read a chapter in the Bible, verse by verse, in turn. We sing and pray, and the catechists report the doings of the day. The eleven children of the school also meet for prayer at half past seven in the morning and two in the afternoon.

Madura.

LETTERS FROM MESSRS. TODD AND CRANE, DATED JULY 7, 1838.

Prevailing Jealousy of the Missionaries.

The writers of the extracts which follow had a few months before the date given above, removed to a new station called Terapooranum, where they were just commencing their labors among the people. Mr. Crane writes—

This station is daily presenting new interests and new hopes. The call for books is becoming more frequent, and from the higher classes. This is a matter of great interest, especially to those who watch the progress of the gospel in India. I have had several applications from villages near by, to establish schools, but for want of funds have been

under the painful necessity of refusing compliance. Two schools in this village attend weekly at the mission compound to be examined in their daily studies, and to receive whatever instruction may be imparted to them. They were at first required to attend on the Sabbath, but the people became alarmed lest their children might become Christians. I thought it wise, upon the whole, to substitute a week day instead of the Sabbath for their attendance. This seemed to allay the fears of the parents, many of whom usually attend with the schools, and go away, I trust, not uninstructed. One of these schools, which first refused attendance on the Sabbath, has since voluntarily come on that day. The general superintendent of the schools connected with this station, who has long been in the employ of the mission as teacher and superintendent, has expressed a wish to be baptized and cast in his lot with the people of God. Another teacher has manifested such a warm attachment to us, and persisted in it, that it is with difficulty he can keep together a few children, where, but for his friendship to the missionaries, he might have a flourishing school. There are one or two other cases of a similar character where the teachers for their professed attachment to us, have met with much opposition from their friends. These, considering the depraved state of society, are really interesting cases, and should be remembered by those who love Zion's cause. Such facts encourage our hearts, and we would fain indulge the hope that these individuals may become Christians indeed and shed around them the benign influence of the gospel.

I have met with several interesting cases among the people. One man came to me soon after I was stationed here (about six months since) with some tracts which he had received from a missionary, saying that he had been reading christian books and was convinced of the truth of Christianity. For some time past he has been a regular attendant on our Sabbath-day exercises, and at Tamul prayers every morning. Sometimes he has spent several hours after prayers in reading the gospel. Some questions which he has proposed, and answers he has given to others, show that he has thought considerably on this great subject. Whether he really feels an interest in religion and is honest in his inquiries, or whether he is actuated by purely selfish motives, remains to be seen. That the former may be the case, and that great multitudes may be brought to the knowledge of the truth and embrace the Savior, is our earnest prayer.

Mr. Todd, under the same date, writes from the same station—

A few weeks since a young man came from Jaffna to assist me. He is employed as the teacher of the English school. The number of boys now on the list as scholars is about fifteen. Some of them, especially four brahmin boys, are very irregular in their attendance. This, I presume, is owing partly to the fact that we require their attendance at morning prayers every day of the week, including the Sabbath. One morning I observed one of these boys stopping his ears that he might hear nothing from the Bible. All the other boys are of good caste, and attend as regularly as could be expected. . Yet they have many great days on which they will absent themselves. To induce a punctual attendance I told them that if they would come to the school fourteen days in succession, I would give each of them a small book, which they highly value. When about ten days had expired, there occurred at a neighboring village a feast in honor of a certain god. The boys asked permission to attend. I told them if they went they would of course forfeit the book. They replied, We are very sorry to lose the books, but the god in that village is a true god, and if we do not worship him by attending his feast, he will do us some injury, and we must therefore go. The call for books has considerably increased. The Almanac, as usual, is in great demand.

LETTER FROM MR. TRACY, DATED JULY 10, 1838.

Reception at Tirumungalum—An aged Inquirer.

THE writer of the letter from which the following extracts are taken occupies another of the new stations recently selected by the Madura mission.

You have been already informed of the designation of Mr. Muzzy and myself to a station at Tirumungalum twelve miles southwest from Madura.

In Tirumungalum the people seem well disposed and friendly in general; frequently calling upon me for books and conversation. Among these was an interesting young man who came to me with a request for a gospel, a copy of Proverbs, and some other book. After I had given them to him he sat down and

read with much interest till it became too dark to see. On leaving he said it should be his business to study those books. "Now," he said, "there will be no more of the 'blind way'—the way of light has come: now we shall know the way to heaven and the way to hell: now we shall find the way to heaven."

A still more interesting case is that of a learned blind man, who has several disciples. He wished to know what Christianity was, and sent some young men to me; but as I could not see him at the time, I sent my principal native assistant to converse with him. After he had briefly explained the nature of the gospel, the old man asked many questions and seemed much gratified with the answers he received. His disciples and some other persons were present, and in their hearing he said that he had with much labor sought for the truth among all the religions of India, and was satisfied it was not in them. He worshipped no idols and disregarded caste, as he thought it a very bad thing. He appeared better satisfied with what he heard of Christianity, and said that when the missionaries were settled he would come to them and inquire more fully of these things. May the Lord lead him in the way of life.

In consequence of the want of funds we have not yet commenced any schools, though the people often express a desire for them.

RECENT INTELLIGENCE.

Southern Africa.—Mr. and Mrs. Champion, of the mission to the Zulus, arrived at Boston, April 9th, in the ship Dover, from Cape Town. For many months Mrs. C. had suffered so severely from ill health, as to render her quite incapable of engaging in missionary labors again, without such a restoration to health as her experience would hardly permit her to expect while she remained in Southern Africa.

The result of the contest between the Dutch farmers, emigrating from the Colony, and Dingaan, which broke up the mission, seems still to be altogether uncertain.

Mahrattas.—On the evening of March 31st, Rev. Messrs. Ebenezer Burgess, Ozro French, and Robert W. Hume, and their wives, with Miss Cynthia Farrar, received the instructions of the Prudential Committee in the Tabernacle Church, Salem, preparatory to their embarkation for their destined field of labor, which took place the next day, first of April, in the Waverly, captain Ward. The Rev. S. M. Worcester, pastor of the church where the instructions were given, delivered an address, and appropriate devotional exercises were also performed. Prayer was offered and a hymn sung, and a brief address delivered by Mr. Burgess just before the vessel left the wharf.

Miss Farrar, it will be remembered, was formerly connected with the Mahratta mission, and returned to the United States more than two years since, on account of impaired health.

Donations,

RECEIVED IN MARCH.

☞Note.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Addison co. Vt. Aux. So. G. H. Fish, Tr.
Bridport, Cong. chh. and so. gent. 49,77; la. 35,23; 85 00
Cornwall, Gent. 41,58; la. 30,82; mon. con. 6,50; 78 90
Middlebury, Gent. 60,10; la. 80; (of which for *Martin Foot* and *Eliza Merrill*, Ceylon, 40;) 140 10
New Haven, Gent. 19; la. benev. so. 35,50; to constitute Rev. James Meacham an Hon. Mem.; chil. of mater. asso. for hea. chil. 2; 56 50
Weybridge, Cong. so. 13,50; indiv. 1; 14 50—375 00
Berkshire co. Ms. Aux. So.
Peru, A. Frisell, 50 00
Richmond, Indiv. 2; L. C. 1; 3 00—53 00
Brookfield Asso. Ms. A. Newell, Tr.
Barre, Av. of jew. 1 21
Brimfield, Gent. 5 75——6 96
Charleston, S. C. Aux. So. R. L. Stewart, Tr. 1,000 00
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Keene, Gent. 36; A. Blake, 10; 46 00
Sullivan, Mon. con. 7 63
Swanzey, Chh. and so. 50 00—103 63
Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.
Burlington, Chh. and so. 64; la. 44; la. sew. so. for Oregon miss. 24; mon. con. 9; 141 00
Charlotte, Chh. and so. 20 00
Essex, Chh. and so. 24; la. 20; 44 00
Milton, Chh. and so. 19 50
Underhill, N. so. chh. 37 50
Williston, Chh. and so. 26 00—288 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, Quar. coll. in Mr. Stearns's so. 41 00
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Danvers, N. par. La. to ed. hea. chil. 52 22
Essex, Gent. 39,50; la. 32,22; 71 72
Salem, S. so. gent. 61; Crombie-st. mon. con. 15; 76 00
199 94
Ded. c. note, 2 00—197 94
Fairfield co. West, Ct. Aux. So. M. Marvin, Tr.
Stamford, Gent. and la. 100 00
Geneva and vic. N. Y. By C. A. Cook, Agent,
Binghampton, Presb. chh. a friend, av. of watch, 35 00
Canandaigua, A lady, 50; W. Austis, Jr. 25; 75 00

Coventryville, Coll. 14; mon. con. 11,50; 25 50
Hector, Presb. chh. (which and prev. dona. constitute Rev. ADAMS W. PLATT an Hon. Mem.) 22; ded. unc. note, 1; 21 00
Hopewell, Presb. chh. 23 85
Keesville, Coll. 67,02; mon. con. 29,19; MARTIN POPE, (which and prev. dona. constitute him an Hon. Mem.) 50; 146 21
Penn Yan, Aux. So. 30; for Oregon miss. 5; 35 00
Seneca Falls, Presb. chh. 16; W. H. King, for *Betsy King*, Ceylon, 12; 28 00
Summerhill, Presb. chh. 43 00
432 56
Less discount, etc. 65—431 91

Grafton co. N. H. Aux. So. W. Green, Tr.
Campton, Mon. con. 20 00
Plymouth, Mrs. M. Bradley, 15 00—35 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Catskill, Presb. chh. mon. con. 32 10

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Blandford, Gent. 44,30; la. 65,61; mon. con. 15; 124 91
Cabotville, Chh. 8; mon. con. 10; sab. sch. 7; 25 00
Chester, Gent. 17,73; la. 13,20; 30 93
Chicopee Factory, Gent. and la. 41 77
East Long Meadow, Chh. and so. 30 32
Feeding Hills, 16 03
Long Meadow, Mon. con. 19 32
Middle Granville, Chh. 12 50
Monson, Sub. for Rev. J. L. Merrick, 37,75; mon. con. 37,34; fem. miss. so. 33,73; Barbary Anne Rye, dec'd, 20; 128 82
Montgomery, 8 50
North Wilbraham, Mon. con. 27; contrib. 9; 36 00
Palmer, La. Dorcas so. 20 00
West Springfield, Ireland par. 17 19
511 29
Ded. am't paid by aux. so. for printing, 16 00—495 29

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Hartford, Mon. con. 30 00
East Windsor, Mon. con. 52; Wapping so. do. 8; 60 00
Enfield, Mon. con. 10,75; J. A. and C. R. P. 2; 12 75
Farmington, Gent. 2 00
Hartford, S. so. mon. con. 53,45; 1st so. mon. con. 109,86; la. 1; W. so. Mrs. A. Porter, dec'd, 35, 199 31
Hartland East, L. and P. Case, 12; H. Case, 5; 17 00—321 06

Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.
Glastenbury, 1st so. mon. con. 50 00

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Antrim, Gent. 37; la. 28,38; 65 38
Mason, Mon. con. av. of beads, 4 00
Mont Vernon, Mon. con. 14 44—83 82

Merrimack co. N. H. Aux. So. G. Kent, Tr.
Canterbury, Gent. 12,26; la. 6; 18 26
Concord, 1st cong. so. gent. 30,71; la. 36,98; mon. con. 24; for printing the gospel at Sandw. Isl. 91 69
Dunbarton, Mon. con. 5 53
Henniker, do. 41 30
Hopkinton, 1st cong. so. gent. 35,72; la. 24,15; mon. con. 25,41; sab. sch. 2,95; 88 23
Pembroke, Gent. 33,25; la. 37,75; 71 09
Warner, Cong. so. mon. con. 9,80; sub. 3,50; la. 4,84; 18 14—334 15

Michigan aux. so. E. Bingham, Tr.
Avon, 1st cong. chh. 33 00
Bloomfield, Chh. 17 00
Detroit, Sab. sch. m. box, at City Hall, 4 10
Franklin, Presb. so. 6 00
Lodi, Chh. and cong. 40 44
Lyons, Chh. 3 00
Mishawaka, Ind. Chh. and cong. 25 00
Pine Hill, N. Y. Indiv. in cong. chh. 5 00
Pontiac, Chh. and cong. 18; S. V. 2; 20 00
Southfield, Chh. and cong. 9 50
Stoney Creek, S. Reed, 5 00
Troy, Chh. 3 00
White Pigeon, Mon. con. 15 00—186 04

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Albion, Young la. miss. so. for *John Keep*, Ceylon, 20 00
Brighton, Cong. chh. 6 00
Byron, Fem. miss. so. 47,06; la. sew. so. 3d pay. for a child in Ceylon, 12; 59 06
Covington, 1st cong. chh. 15 00
East Avon, Presb. chh. 3 25
Lakeville, Presb. so. 21 00
Livonia, Evan. so. 35; fem. mite so. 10; 45 00
Knowlesville, Presb. chh. 36 00
Moscow, do. 6 50
Nunday Valley, do. 18 50
Perrinton, Cong. so. 30 00
Pittsford, Presb. chh. 60 00
Rochester, Brick presb. chh. 233; 1st do. 80,66; 313 66
Sweden, Presb. chh. 20 00
Wheatland, 1st presb. chh. 8 37
662 34
Ded. loss on remittance, 5 18—657 16

New Haven co. Ct. Western Consociation, A. Townsend, Jr. Tr.
Cheshire, Cong. chh. 48 00
Milford, Indiv. 51 00
Wolcott, Gent. 10 12
Woodbridge, Mon. con. 6 36—115 48

New London and vic. Ct. Aux. So. C. Chew, Tr.
New London, T W. Williams, 100; Rev. J. Hurlbut, to constitute Mrs. MARY C. HURLBUT an Hon. Mem. 100; 200 00
East Lyme, Mon. con. 10; la. benev. so. 6; 16 00—216 00

New York city and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. Mrs. M. Clark, for *David Harris Clark*, Syria, 20;) 723 29

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Clinton, So. for chris. res. in Ham. coll. 5; Welch inhab. av. of books, 30; 35 00
Trenton, Presb. chh. mon. con. 1 00
Utica, 1st presb. chh. and so. coll. 220,53; fem. benev. asso. 40; 260 53
Warren, Mon. con. 6 80—363 33

Palestine Miss. So. Ms. E. Alden, Tr.
North Weymouth, Females, 45 00
E. and W. Bridgewater, Union chh. and so. 34; mon. con. 25; la. 25; 84 00—129 00

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, Chil. of mater. asso. Hammond-st. chh. for chil. of missionaries in this country, 7 00
Brewer, Cong. so. 16 21
East Brewer, B. F. C. 1 00
Garland, Mon. con. in cong. so. 6 26—30 47

Richmond, Va. Aux. So. S. Reeve, Tr. 1,450 00

Rockingham co. N. H. Confer. of chhs. J. Boardman, Tr.
Brentwood, Cong. chh. mon. con. 16 00
Greenland, Miss N. Weeks, 70 00—86 00

Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Brandon, Cong. chh. and so. 27; mon. con. 42,41; 69 41
Castleton, Cong. chh. and so. 152 07
Orwell, CLARK SANFORD, (which and prev. dona. constitute him an Hon. Mem.) 50 00
Rutland, La. 13 69—285 17

St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.
East Stockholm, 34,06; Gouverneur, to constitute Rev. SIMEON BICKNELL an Hon. Mem. 25,86; Hammond, 3,50; Hopkinton, 10,25; Louisville, 50c. Massena,

L. Dodge, 2,50; Medina, W. Powell, 10; Norfolk, 6,60; Ogdensburg, Mon. con. 10; mater. asso. for child at Sandw. Isl. 18; Oswegatchie, 12; Pierpont, 4,82; Potsdam, To constitute Rev. ASA BRAINARD an Hon. Mem. 50; Richville, 11,82; South Canton, Contrib. 1,61; a child, 5c. Waddington, 3,50; Ded. exp. of aux. so. 3,56; 261 51

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Conway, N. contrib. 21 00
Gilmanton, GEORGE W. W. THOMPSON, (which and prev. dona. constitute him an Hon. Mem.) 80; mon. con. for Mr. Emerson, Sand. Isl. 3,75; 83 75
Sandwich, Coll. 41 00—145 75

Valley of the Mississippi, Aux. So.
W. T. Truman, Tr. 2,156 09

Western Reserve aux. so.
By Rev. H. Coe, Agent,
Ashtabula co. Andover, 21; Andover Centre, 5; Cuyahoga co. Columbia, Mrs. L. G. 1; Geauga co. Burton, 34,10; Claridon, 11,25; Kirtland, 5; Rev. T. Coe, 10; Unionville, Sub. 10; mon. con. 9,31; Huron co. Lyme, 11,50; Margaretta, 4; Wakeman, 4,25; Lorain co. Amherst, 9,44; Brownhelm, 30,67; Elyria, 83,50; Sheffield, 12c. Wellington, 7,33; Medina co. Medina, 15,64; B. Durham, 10; D. King, 10; Richfield, 2,50; J. Newton, 10; Wadsworth, 2; Portage co. Aurora, Mrs. E. Eggleston, 10; Cuyahoga Falls, Mon. con. 24,11; Hudson, Mon. con. in Wes. Res. coll. 11,99; Mantua, 1; Middlebury, Mon. con. 18,32; T. A. Noble, 10; Rootstown, 10,62; Streetsborough, 2; Tallmadge, 2; E. T. Sturtevant, 20; Twinsburg, 1st chh. 2; Sandusky co. Lower Sandusky, a little girl, for Cher. chil. 25c. Trumbull co. Canfield, 2; Johnson, Rev. O. S. Eels, 5; Kinsman, 4; Mrs. O. Perkins, dec'd, 100; J. Christy, 2,50; Youngstown, La. miss. so. 16,77; Boonville, Ind. G. Smith, 10; Wood co. Perrysburg, 17,13; 577 30

By T. P. Handy, Agent,
Cleveland, 1st presb. chh. mon. con. 5,64; chil. in do. for child in Ceylon, 5,89; E. F. Gaylord, 10; Gustavus, Chh. 10,94; Mrs. Finn, for Sandw. Isl. chil. 1,25; Morgan, Chh. 10; Ohio city, Cong. chh. 31; Peru, Presb. chh. mon. con. 10; Thompson, Chh. 5,53; Wellington, A rev. soldier, 5; 95 25

2,828 64

Ded. unc. note and loss on remittances, 10 15-2,818 49

Windsor co. Vt. Aux. So. B. Swan, Jr. Tr.
Chester, Mrs. E. Lovall, 14 00

Total from the above sources, $11,370 55

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. 4th presb. chh. 50 00
Amesbury, Ms. A friend, 25 00
Andover, Ms. W. par. juv. so. for *Joseph W. Burr* and *Sarah L. Holt*, Cape Palmas, 40 00
Athens, Pa. La. benev. so. for a hea. child in India, 20 00
Augusta, Me. A par. contrib. 5 60
Ballston, N. Y. Fem. hea. sch. so. for *Agnes Henry* and *Mary Waterman*, Ceylon, 27 00
Bangor, Me. Hammond-st. chh. and cong. mon. con. 113 00
Bennington, Vt. 1st cong. chh. mon. con. 19,31; Mrs. I. Weeks, 4,87; 24 18
Boston, Ms. La. of Franklin-st. chh. (which and prev. dona. constitute Mrs. WILLIAM M. ROGERS an Hon. Mem.) 50; J. Amos, 1; 51 00
Bradleyville, S. C., R. W. James, for the Wilson and James sch. Cape Palmos, 30 00
Brattleboro', Vt. La. for Mr. French, 3 00
Bristol, R. I. Fem. miss. sew. so. 50 00
Buckland, Ms. E. T. av. of jew. 4,08; miss. asso. a bal. 50c. 4 58
Canton, Ms. La. asso. 7 25
Champlain, N. Y. Benev. so. 63,90; NOADIAH MOORE, 50; PLINY MOORE, 50; R. C. MOORE, 50; which and prev. dona. constitute them Hon. Mem. M. Dudley, 10; a friend, 2; do. 1; do. 55c. 227 45
Charlestown, Ms. Winthrop chh. and so. 231 47
Chazy, N. Y. JULIUS C. HUBBELL, (which and prev. dona. constitute him an Hon. Mem.) 50; chh. 1,25; 51 25
Cherry Valley, N. Y. Presb. chh. (of which to constitute WILLIAM S. LITTLE an Hon. Mem. 100;) 233 67
Christiana, Del. Presb. chh. 25 00
Cohasset, Ms. 2d cong. chh. and so. 24 12
Colchester, Ct. Gent. asso. 39,87; mon. con. 33,13; ded. note of Roxbury bank, 1,50; 71 50
Colchester, N. Y. Presb. chh. mon. con. 10 00
Concord, N. C. Chh. 5 95
Cooperstown, N. Y., A. D. Hollister and others, for *Amos D. Bissell*, Ceylon, 30; presb. chh. coll. 66,68; mon. con. 62; 158 68
Cornwall, Ct. A lad, 25
Delhi, N. Y. Presb. chh. 49,12; coll. 22,34; H. D. Gould, 20; 91 46
Derby, Ct. Sab. sch. 1st cong. chh. for *Harry Johnson*, Ceylon, 20 00
Elizabethport, N. J. Mon. con. 1 65
Enosburgh, Vt. Gent. asso. to constitute Rev. JAMES T. PHELPS an Hon. Mem. 51; la. asso. 22,25; 73 25
Fort Henderson, Ga. G. Loomis, U. S. A. 40 00
Framingham, Ms. Sup. teachers and schol. in sab. sch. 50 00
Franklin, N. Y. Presb. chh. 4 50
Franklinsville, N. Y. Mon. con. 10 00
Gilbertsville, N. Y. Coll. in presb. chh. 13,50; a widow, 80c. 14 30
Gilmanton Centre, N. H., T. Adams, 10 00
Gloucester, Sandy Bay, Ms. Mon. con. to constitute JABEZ R. GOTT an Hon. Mem. 100; *Annisquam*, do. 2; 102 00
Grafton, Vt. Indiv. for Mr. Burgess, 30 00
Great Bend, Pa. Mon. con. 2 20
Greensboro', Vt. Cong. chh. 33 70
Greenville, Ala. 39 00
Hamilton, Ms. Cong. chh. and so. 30 41
Hardwick, Vt. Gent. and la. asso. 108; T. Tolman, 10; 118 00
Haverhill, Ms. and *Plaistow*, N. H. United cong. mon. con. 6 00
Head of Delaware, N. Y. Presb. chh. 8 00
Hines co. Miss. A friend, by Rev. F. S. E. 10 60
Holliston, Ms. Mon. con. 30 53
Hunter, N. Y., W. Sedgwick, 15 00
Jamaica, N. Y. Presb. chh. mon. con. 14 71
Lima, Ind. Rev. C. Cory, 10 00
Litchfield, N. Y. Mrs. G. Mills, 1 00
Lubec, Me. Mon. con. 10 00
Lyndon, Vt. Cong. chh. and so. 6 50
Macon, Ga. L. Bliss, 10; J. Wakeman, 10; H. Mead, 10; I. P. Bradley, 5; C. Lewis, 5; 40 00
Malden, N. Y. Presb. chh. mon. con. 33 20
Manchester, Vt. Fanny Skinner, 15 00
Middlefield, N. Y. Presb. chh. 45 00
Millbury, Ms. 1st cong. so. mon. con. 63 74
Milledgeville, Ga. Coll. 77 00
Mill Hall, Pa. Mon. con. 7 80
Mobile, Ala. Presb. chh. coll. gent. 195; la. 145,25; young la. bible class asso. for a hea. girl in Ceylon, 26; ded. loss on remit. 4,50; 361 75
Montreal, L. C. 20; Amer. presb. so. coll. 170,55; mon. con. 31,58; S. S. Ward, to constitute Rev. DAVID DOBIE an Hon. Mem. 50; J. W. 4; E. E. 2; 278 13
Morristown, N. J., R. W. Stiles, 20; J. B. 50c. 20 50

Mt. Healthy, O., S. A. for miss. to S. Africa, 10 00
Nantucket, Ms. N. cong. so. mon. con. 37; fem. miss. so. 66,37; a friend, 3; 106 37
Newark, N. J. 1st presb. chh. young people's miss. so. to constitute AARON CARTER an Hon. Mem. 100; ded. loss on unc. note, 5; la. so. 163; 3d presb. chh. R. W. 2; 260 00
New Haven, Ct. Centre sab. sch. miss. asso. for tracts in China, 35 75
New Lisbon, N. Y. 1st cong. chh. 44 00
New Rochelle, N. Y. Presb. chh. 35 00
Newton, Ms. E. par. mon. con. 36 46
Norristown, Pa. Presb. cong. 2 74
Northampton, Ms. A lady, for hea. chil. 5 00
Northfield, Vt. Mon. con. 10 00
North Yarmouth, Me. N. Merrill, 10 00
Norwich, Vt. 1st cong. so. to constitute ASA LORD an Hon. Mem. 100; S. par. mon. con. 12,53; 112 53
Onslow, N. S. La. miss. so. for miss. to India, 19 00
Otego, N. Y. Presb. chh. 44 00
Ottowa, Ill. Mrs. M. C. Hayes, 5 00
Parsippany, N. J. Fem. evan. so. 8 00
Paterson, N. J. 1st presb. chh. mon. con. 20 00
Pencader, Del. Chh. 10 00
Perth Amboy, N. J. Presb. chh. mon. con. 21 00
Philadelphia, Pa. WILLIAM CURRAN, which constitutes him an Hon. Mem. 100; 11th presb. chh. 50; miss. so. of sab. sch. in do. for sup. of Rev. Mr. Foreman, 100; 1st presb. chh. Mrs. Davis, 10; youths dom. and for. tract so. for tracts in Siam, 30; 290 00
Plainfield, N. J. Presb. chh. 289 00
Plattsburgh, N. Y. 1st presb. chh. and cong. ($50 of which and prev. dona. constitute A. C. MOORE an Hon. Mem.) 145 04
Post Mills, Vt. M. R. 2 00
Prescott, Ms. A friend, 44; mon. con. 6; to constitute Rev. JOB CUSHMAN an Hon. Mem. 50 00
Pretty Prairie, Ind. Presb. chh. 15 00
Princeton, N. J. Session of presb. chh. 50 00
Providence, R. I. High-st. fem. miss. so. 134; sab. sch. 16; to constitute Rev. NATHANIEL S. FOLSOM and Mrs. ANN FOLSOM Hon. Mem. 150 00
Reading, Ms. S. par. la. asso. 14 00
Rockaway, N. J. Presb. chh. 41 75
Roxbury, Ms. Eliot chh. and so. 55,12; sew. cir. 39,80; mon. con. 19,05; 113 97
Saco, Me. 1st par. benev. so. 25 00
Schagticoke, N. Y. Presb. chh. 25 00
Shrewsbury, N. J. Rev. J. Woodward, 15 75
South Weymouth, Ms. Fem. pray. so. for Ceylon miss. 16 00
Sparta, N. J., D. Cory, 25; a friend, 25; mon. con. 15,53; indiv. 36,75; for schs. in India, (of which to constitute Rev. NOAH CRANE an Hon. Mem. 50; 102 28
Sudbury, Ms. Cong. chh. and so. coll. 84 50
Sullivan co. Ten. Mrs. F. Rhea, 5 00
Synod of Geneva, N. Y. Coll. by Rev. S. Parker, 16 00
Tennessee, A friend, 2 50
Troy, N. Y. Mrs. R. K. Champion, Miss A. J. Champion, and I. Edwards, to constitute Mrs. MARIA C. EDWARDS of Hartford, Ct. an Hon. Mem. 100 00
Tuscaloosa, Ala. H. A. Dwight, 5 00
Upper Canada, A fragment, 50
Vershire, Vt. I. B. R. 2; N. M. 1; F. M. 1; 4 00
Walton, N. Y. Presb. chh. 35 00
West Hartwick, N. Y. Coll. in presb. chh. and so. 22 92
West Otto, N. Y. Fem. benev. so. 5 00
West Port, N. Y. Cong. chh. 14 26
Weymouth, Ms. N. par. Cong. chh. and coll. 40 37
Wilmington, Del. Hanover-st chh. 38; sab. sch. in do. for *Willard Hall* and *Mary Harbison*, Dindegal, 59,72; 97 72
Worcester, N. Y. Cong. chh. to constitute Rev. AARON P. ALLEN an Hon. Mem. 64 53
York, Me. Mon. con. in 1st cong. chh. 5 00
Unknown, For sup. of Mrs. Barnes, Choc. na. 30 00

$17,256 77

LEGACIES.

Brooklyn, Ct. Paddock Richmond, by George Martin, Ex'r, 300 00
Charlestown, Ms. Henry Gardner, by Mrs. Susannah L. Gardner, Ex'x, 100 00
Cherry Valley, N. Y. Lebbeus Loomis, by D. H. Little, Ex'r, 100 00
Manchester, Vt. Robert Pierpoint, by R. Pierpoint, Ex'r, 50 00
Newark, N. J. David D. Crane, by James Crane, Ex'r, 50 00
New York city, Joseph Lathrop, 2,865 00
Orford, N. H. Miss Sarah Niles, ($62,23 rec'd prev.) 20 02
Townsend, Ms. Samuel Stone, ($633,06 having been rec'd prev.) by Rev. James Howe, 206 00

$3,691 02

Amount of donations and legacies acknowledged in the preceding lists, $20,947 79. *Total from August 1st, to March 31st*, $178,532 84.

DONATIONS IN CLOTHING, &c.

Boston, Ms. Printing ink, fr. N. Willis, 19 00
Durham, Ct. A box, fr. la. benev. so. for Mrs. Ives, Sandw. Isl.
Grafton, Ms. A box, fr. la. sew. cir. for Mr. Goodell and Mr. Schauffler, Constantinople.
Hartford, Ct. (via.) A barrel, for Mr. Wilcox, Sandw. Isl.
Jaffrey, N. H. Shoes, fr. J. M. Melville, 90 80
Keene, N. H., A box, fr. la. for Miss Farrar.
Livonia, N. Y., A box, fr. fem. mite so. 12 50
New York city, A box, fr. la. for Mr. Wright, Wheelock.
Weymouth, Ms. N. par. A box, fr. fem. char. so. 25 00
Wilton, N. H., A box, for Mr. Abbot, Ahmednuggur.
Woodbury, N. J., A box, fr. indiv. for Miss Ogden, Sandw. Isl. 50 00
Unknown, A box, for Mr. Marsh, Stockbridge.

S. Reeve, Treasurer of the Auxiliary Society of Richmond, Va. acknowledges the receipt of the following sums, viz.

Charlotte, Mrs. P. Legrand, for *Andrew Hart* and *Thomas P. Hunt*, Ceylon, 40; for sch. at Bombay, 30; Cumberland, La. sew. so. 20,50; Mecklenburg, M. Hardy, 5; Powhatan, J. B. Tinsley, 5; Richmond, United presb. chh. and cong. Shockoe Hill, F. James, for sem. at Ceylon, 200; Mrs. M. A. James, for do. 10; J. S. James, 150; JAMES CASKIE, which constitutes him an Hon. Mem. 100; DAVID M. BRANCH, which constitutes him an Hon. Mem. 100; a mem. of U. P. C. av. of horse, etc. 66; mon. con. 62,46; cong. coll. 45,85; Rev. A. D. Pollock, 50; J. Gray, 50; J. H. Eustace, 25; S. Reeve, 25; P. R. Grattan, 20; S. Webb, 20; Mrs. A. B. and Miss H. T. B. 22; indiv. 222; 3d chh. T. Samson, 50; G. Hutcheson, 50; indiv. by Rev. A. Converse, 99,50; av. of jew. 56c. Q. B. 5; Mrs. C. and chil. 3; Mrs. C. 1; Miss A. S. 2; $1,479 87

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

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American Board of Commissioners for Foreign Missions.

Southern Africa.

LETTER FROM MR. LINDLEY, DATED DEC. 31, 1838.

Departure from Natal—Fort, Trade, Population, and Language at Delagoa.

THE vessel in which Mr. Lindley embarked at Port Natal, in company with Messrs. Owen and Hewetson, of the Church Missionary Society, at the time of Dingaan's making his murderous attack on the inhabitants of that place, carried him to Delagoa Bay, a port about 300 miles northeast from Natal. Of the circumstances under which they embarked, and of the people at Delagoa Bay some statements were given at pp. 108—111, from Messrs. Owen and Hewetson. Further statements from Mr. Lindley are given below. His family had previously gone to Port Elizabeth.

The Zulus carried every thing before them in the vicinity of Natal, but I only beheld it with my eyes; the evil came not nigh me. I thanked God that my wife and two little daughters were far away; that I was not compelled, as many were, to take my children in my arms and flee into the bushes and there remain, as some did, three days and nights without water.

Believing that my longer stay at Natal, after the Zulus had overrun it, would be useless, I took passage in the Comet with Mr. Owen and party, and sailed to Delagoa Bay. We left Natal on the eleventh of May, and on the twentieth anchored before Lorenzo Marques, where waved the flag of donna Maria over a well built fort, out of all repair. This fort was well supplied with rusty cannon, the most of which had crushed the rotten carriages on which they had once been mounted. I do not think there was one gun from which three rounds could have been fired. The appearance of the soldiers, of whom there were about seventy, was in perfect keeping with every thing I saw around them. Some of them had on hats of different shapes and materials; others of them wore caps as various in kind as their hats; some had shoes, some slippers, and many were barefoot. Nor was there any better agreement in their shirts, coats, and pantaloons. These men were generally ragged from head to foot. This ridiculous group were of all ages, from eighteen to fifty-five, and of all colors, from the European white to the jet of Mozambique. Their arms and accoutrements perfectly became them. I was told by one who had been several weeks at the place, that donna Maria's men had not among them more than five muskets which could be fired. The commander of this formidable power is sixty-five years old. On invitation I drank tea with him, when he informed me that he had four wives, three of whom he pointed out, adding that he had paid for each one fifty dollars. Near his door sat a boy in shackles, about nine years of age, whom he had bought the day before—the Sabbath—for twenty-five dollars.

The houses in this place are few in number and of mean construction. This is an old but decayed establishment, in which there is still carried on some trade in negroes and ivory; but much less than in former years. The place is under the government of Mozambique, and I should think was regarded as hardly worth keeping up; and if I am right in this opinion, we may conclude that the number of slaves exported from here is not very great. Ivory is collected in consid-

erable quantities. The natives are not allowed to trade with vessels touching there, except in a few cases where special permission has been previously obtained. A few individuals in authority have monopolized the trade, giving what they please for the produce of the country, and then selling it at what profit they can get, which is sometimes very great. The poor natives are under a perfect tyranny.

I made such inquiries as I could respecting the country around and behind Delagoa, and learned that it is thickly inhabited. A party of Boers, about one hundred men, women, and children, and the first who emigrated, made their way up considerably to the north of Delagoa, where they quarreled and separated into two companies of about equal size; one of which was soon attacked by the natives and destroyed so that not a soul was left alive; the other company with great difficulty and after much suffering, made out to reach Delagoa, where they arrived about a month before I did. From these unhappy people I learned that they traveled up along the western side of the mountains of which so much has been said, and having reached a point considerably north of Delagoa, they then crossed the mountains and afterwards traveled in a southeast direction, by which they came to the place at which I found them. They informed me that there are a good many people on the western side of the mountains, but that they are much broken and scattered, without cattle, and living where they would be most secure from the assaults of enemies. I suppose they are fragments of the Basutu tribe of Bechuanas, and speak the Sisutu dialect of the Sichuana language. They are at present, and will probably remain some years, entirely beyond our reach. The Boers say that the country on the eastern side of the mountains is very thickly peopled indeed; that you are never from among them for a journey of thirty days. I saw myself many natives in the neighborhood of Delagoa. The language they speak is neither Sichuana nor Zulu, is without clicks, and is very agreeable to the ear. While in its words it differs much from the languages just mentioned, in its structure, I think, it bears a striking resemblance. In the vicinity of Delagoa the natives speak the Portuguese, though I could see that those not living immediately in the place, preferred among themselves to use their own language. To a missionary about to enter that part of Africa a knowledge of the Portuguese would be all important. At present he could obtain no interpreter who could speak English, and could find no man in whom he could confide.

Practicability of establishing a Mission at Delagoa—Climate.

But is that country open for the entrance of Protestant missionaries?

Leaving out of view the climate, of which I shall hereafter speak, the only obstacle in the way of entering it, would be in the influence of the Portuguese, who regard the country as their own. They will not allow even a worthless sailor to be left on their shores. An English soldier deserted his regiment, and by a very crooked route got to Dingaan's place, and from there to Delagoa, where he wished to remain till the arrival of some vessel in which he might make his escape from Africa; but this he was not allowed to do, the authorities compelling him to return by the way he had come. Captain C., of Connecticut, put in while I was there, for water and to make some small repairs. He had taken from some vessel two vagabond English sailors who were willingly spared, and whom he wished to set ashore, himself having become heartily tired of them, on account of their bad conduct and their influence on the rest of the crew. This he was not permitted to do, though the sailors themselves asked for a discharge. One of captain C's boat steerers was seized and detained in the fort, till the two sailors were taken back. I mention these circumstances that you may see the spirit of the "powers that be," and are likely to continue at Delagoa for some good while to come. They seem resolutely determined not to allow any thing which might, in any way, lead to an interference with their plans and means of making money. I ought to say they treated us well, were full of compliment and friendly profession: but then their offers were so extravagant that you could only receive them with a bow for what they, in fact, were—mere words. But bad men will not always stand in the way of Christ's kingdom.

What must be expected, in regard to health, by missionaries who may go to Delagoa? To this question I cannot give a full and satisfactory answer, such as I would wish to communicate. I will, however, say what I know, and some little of what I think. A few facts which came under my observation would lead to the conclusion that the country around

the bay, and in the interior till you reach the mountains, a distance of perhaps three hundred miles, must be very sickly. The Boers I saw kept their health till they crossed to the eastern side of the mountains, when they began to be visited with sickness, which increased as they advanced toward the coast. During the two months previous to the time when I left them, about twenty had died, and of the thirty-six remaining alive, not more than five were well. The mortality among the Boers at Delagoa would seem to indicate that there all foreigners, except those from a similar climate, might expect soon to meet their death. It ought, however, to be remembered that these Boers were three years on their way, enduring great hardships; that their clothing, covering, and stores of every kind, which they had laid in for a journey to the moon, for ought they knew of their stopping place when they set out, were exhausted, especially such articles as are used for seasoning food, long before they found a fresh supply. It should be remembered too, that they had no medical advice and no medicines, not even after their arrival at Delagoa; that they had lost the greater part of their property, and after all their fatigues and trials, found themselves where they could do little more than give themselves up to despair. If we look at what these poor people had experienced, it would be obviously unfair to attribute all their sickness to the unhealthiness of the climate they were in. What they endured in body and mind, was enough to make them sick any where. A fever has been prevalent among the Boers at Natal, where men may live as long as they can any where in this diseased world; but, of course, not in the circumstances of those with whom this fever originated. Natal is surely a healthy country.

From these remarks you will see that I am not prepared to ascribe their sickness at Delagoa wholly, or even principally, to the climate they are in. Yet the diseases I saw on them are just such as I have been accustomed to see in unhealthy parts of Virginia and North Carolina; and therefore I conclude that the country around Delagoa is also unhealthy. The resident Portuguese there complained more of musketoes than any other evil, and said that the bite of these insects was poisonous and peculiarly painful to strangers, so much so indeed as to cause dangerous sickness. But these insects hurt some by their bite more than they do others. I saw but one man at Delagoa who, of the proper residents, had the complexion and the appearance common to persons living in very sickly places; and he had been after ivory up the Maputa river, where, from all accounts, any man may get his death as soon as he likes. We remained at Delagoa twenty-two days; and there were on the Comet, in all, crew and passengers, thirty-four persons. Two of the passengers were taken sick and died, the one on our way back to the colony, and the other about an hour after we had come to anchor in Delagoa Bay. The first who died was an Englishman about forty years of age, who was much addicted to intemperance. He had been broken up by the war with the Zulus, though he had not taken any direct part in it; and was with a heavy disappointed heart making his escape to the colony. I observed before he became sick, that he sat still almost whole days in a hot sun, and cautioned him against it, but he gave my caution little heed. When we consider the habits and conduct of this man and the state of mind in which I know he was, it would be unfair to say that the climate of Delagoa killed him. The second who died was a native of Natal about ten years of age. His sickness was brought on, I think, by eating great quantities of improper food which produced a stoppage that could not be removed. I am not aware that there was, in his case, a single symptom of a bilious character. I arrived here in the colony under the impression that it was hardly worth a good white man's while to go to Delagoa to live; but on reflection I think less unfavorably of that climate than I did, and am inclined to believe that most of the counties below the head of tide water in Virginia, North and South Carolina, and Georgia, may be equally unhealthy. Persons from these portions of the United States would perhaps have little to fear or suffer by going to the part of Africa of which I have been writing. Were this part as bad as the western coast, the Boers would have all been dead long before I saw them. The American whalers, too, who stop there two and three months at a time, would not escape, as they generally do, without even a case of fever.

That country is not open for the entrance of missionaries; but when it shall be, rice, pigs, chickens, eggs, sweet potatoes, and Indian corn, may be had in abundance; and iron scraps of all sorts and sizes, will be the best money with which to purchase the above named articles. Plain cotton goods would find ready sale among the natives.

Sandwich Islands.

LETTER FROM MR. THURSTON, DATED AT KAILUA, OCT. 12, 1838.

INTELLIGENCE continues to be received from the missionaries at the several stations on the Sandwich Islands, most of which is of a highly interesting and promising character. The following brief extract from Mr. Thurston should induce the friends of missions, while they praise the Lord for what he has done among that benighted people, to rejoice with trembling and pray without ceasing that the multitudes who have recently entered the church, may have grace imparted to them to continue steadfast, and adorn the doctrines of the gospel by a holy life. Their knowledge of spiritual things must be very imperfect: their liability to mistake their own character and motives must be great; while their temptations to break away from the restraints of the christian precepts are numerous and strong.

A previous letter from Mr. Thurston, giving some account of the earlier period of the revival, was inserted at page 148 of the number for March. Writing six months later he says—

The interesting state of things among the people, in respect to the revival of religion mentioned in my last, has continued in some degree to the present time. There are new cases of professed conversion occurring. But the general excitement which was manifested during the first six or seven months of the year has subsided to a considerable degree. Many, we doubt not, were truly converted during that period. The greater number, however, of those who then professed to have turned to the Lord, have since proved, that their professions were insincere, or that they were deceived; and their apparently pious feelings have passed away like the morning cloud or the early dew. A goodly number, however, continue to appear well, and hold on their way. Of these forty-nine were received to the church on the seventh instant. There are between fifty and one hundred others, who give evidence of a change of heart; some of whom, if they continue to appear well, will in due time be admitted. There have been a few cases of discipline in the church since my last letter. The members generally are walking in a good degree according to their profession, are increasing in knowledge, and growing in grace, and in fitness for heaven. Monthly contributions are continued, and we have sent to the boarding-school at Hilo about the same in amount as last year.

The work of the Lord in these islands, during twelve months or more past, has been great and marvellous. Thousands have been admitted to the churches, and many of them, we trust, are of such as shall be saved. The work is still going on in many parts. Let the Lord of missions be praised: let him have all the glory. Let prayer continually be made for us, and for this people, that the Holy Spirit may continue with us, till all, like the inhabitants of Lydda and Saron, shall be turned to the Lord.

LETTER FROM MR. ALEXANDER, DATED WIOLI, KAUAI, AUG. 25, 1838.

The schools for adults within our bounds have become extinct. The schools for children, however, on the whole, are prosperous: that at the station especially so. In it are embraced more than 200 pupils, who by a law of the governor, labor one hour each day on a piece of ground given to the school for the support of the assistant teachers.

Respecting the progress and results of religious inquiry at his station Mr. Armstrong writes—

The showers of blessings which have been refreshing the garden of the Lord in these islands of the sea have not been withheld from our field. I have never before witnessed among the people so earnest an attention to the means of grace, and so deep concern for the salvation of the soul. Many, I doubt not, have been born of the Spirit; but how many is known only to Him who searches the heart. Forty-one have been admitted to the fellowship of our church during the past year, three of whom were received on certificate from other churches, and the others on a profession of their faith. A spirit of prayer has been enkindled in many of the church members, so that they seem to take hold of the promises of God and plead them, expecting a blessing. I have spent a considerable portion of time visiting from house to house, and made that a department of systematic labor. My experience thus far leads me to believe that the people are much more likely to be benefitted by our instructions when we visit them, than when we receive visits from them. For a good part of the year we have had a stated prayer meeting every morning at dawn, fully attended. I have preached statedly at four out-posts, and occasion-

ally at the more distant parts of my field. If health is granted, I hope to do more in this department during the coming year. I have made frequent journeys to Waimea and Koloa during the past year, and aided at both places in protracted meetings, and have held several such meetings here, aided on one occasion by Mr. Whitney, and on another by Messrs. Parker and Smith.

Mrs. Alexander has continued a weekly meeting with about one hundred women, for the purpose of reading the Scriptures, religious conversation, and prayer. She attends a meeting of mothers every two weeks, and a prayer-meeting with female church members every Friday. As domestic duties multiply, however, she finds her public labors, of necessity diminished.

The harvest is fully ripe. Oh for help and wisdom from on high in gathering it into the garner of the Lord.

LETTER FROM MR. COAN, DATED AT HILO, HAWAII, SEPT. 26, 1838.

Numerous Additions to the Church.

THE following letter is given as a part of the history of the mission. It is important that the christian community should know in what labors the missionaries are engaged, by what means, and with what spirit and what hopes they prosecute them, and by what results, seen in the apparent conversion of great multitudes, surpassing any thing witnessed since the days of the apostles, they are cheered on in their work. The missionaries at the islands have ever been regarded as sober and discreet men, and it is to be hoped that the estimates which they send home of what the Spirit of God is doing in the midst of them, and by their agency, will be fully confirmed by the lives of the thousands who are now admitted to the visible church of Christ. Still these "babes in Christ," these who are just girding on the harness in the christian warfare, against the world and their own lusts, are entitled to our sympathies and unceasing prayers. And so are the missionaries, in these times of overwhelming labor and responsibility. If painful reverses should soon follow, the friends of missions must not wonder or be disheartened. Such is often the fact, where the Lord has undoubtedly been doing a great work.

The great goodness of God to this people induces me to write you at this time. Through the loving kindness and tender mercy of our God "the day spring from on high hath visited us." To us the present is "the year of the right hand of the Most High" "for he that is mighty has done for us great things, and holy is his name."

On the 19th of March I wrote you a somewhat full account of the work of God's Spirit among this people. Since then, it has advanced without interruption, and with unabated energy; and now while I write, the waves of salvation roll deep and broad over this field. The Spirit of the Highest breathes upon the slain. They breathe—they live—they stand up an army to praise the Lord. Every day gives us fresh demonstrations that God has awaked to our help, and that this is his work.

Since I last wrote you I have been almost constantly engaged in preaching, traveling among the people, and examining candidates for the church. I usually preach from seven to twenty times a week, and the people are still eager to hear. A large congregation can be collected here on the shortest notice, and at almost any time of day or night. Our congregation at the station has sometimes swelled to five, six, and even to seven thousand." Who are these that fly as a cloud and as doves to their windows? Christ rides gloriously in the chariot of salvation. His arrows are in the hearts of his enemies. There is a great quaking among sinners through this field. During a recent tour through Hilo and Puna, in which Mr. W. accompanied me, the same general tokens of the divine presence were manifested as I described on a former occasion. The gospel was every where the power of God unto salvation. It was like the fire and the hammer. The most hardened sinners were melted and broken under it. Many, who on a former tour remained in their houses or hid themselves in the jungle to avoid the light of truth, now came out of their lurking places and submitted with tears to the Lord Jesus.

In my last I wrote you that on the first Sabbath in January, 1838, 104 were received to this church and that 502 more were added on the first Sabbath in March. On the first Sabbath in July, 1705 were baptised and received to the communion and fellowship of the church. This was a great and solemn and glorious day. A scene never to be forgotten. I was alone with my family at the station at that time, my beloved associates Messrs. L. and W. having gone to Oahu. These 1,705 I baptised in one afternoon, and on the same occasion broke bread to about 2,400 communicants. In selecting and examining that 1,705 candi-

dates I spent much time and care, attended with many prayers and tears. I met them all personally five or six times, besides preaching to them often collectively.

During tours which I made in Hilo and Puna in the months of July and August, I baptised and received to the fellowship of the church 452 individuals. These were chiefly the aged, the sick, and the infirm, who had for a considerable time given evidence of regeneration, but who were too feeble to come to the station. For the consolation of these and other aged and sick disciples, I administered the Lord's supper at several different places through which I passed. At our communion season on the first Sabbath of the present month, (September,) 618 individuals were added to the church, making in all 3,381 souls who have been received to this communion on profession of faith in the Lord Jesus since the first of January, 1838. The whole number now in communion with this church is about 3,500. About four hundred of these are children between five and fifteen years old.

Five hundred candidates now stand propounded for our next communion, and I am now spending about two days every week in the selection and examination of hopeful converts of whom there are yet multitudes not brought into the church. Truly Zion here is made to enlarge the place of her tent, and to spread forth her curtains.

Character of the Converts—Change wrought in them.

But you will ask, How do the church and the young converts wear? Thus far they stand fast and appear remarkably well, and I have more hope of their final salvation, than I have of that of the same number of professors in the American churches. It is true they are ignorant and without refinement, but I believe that a larger proportion of them possess a simple and saving piety, than of any other community of Christians with whom I am acquainted in any other land. Many of them pray, so far as I can judge from appearances, as I have rarely, perhaps I should say, as I have never heard Christians pray in my own land. With tears, with soul-melting fervor, and with that earnest importunity which takes no denial, they often plead the promises and receive what appear to be the most direct and unequivocal answer to their prayers. And the reason is obvious. They take God at his word, and with a simple childlike faith, unspoiled by tradition and vain philosophy, by infidelity and refined skepticism, they go with boldness to the throne of grace. Their confidence honors God, and God honors them. How often I have blushed and felt like hiding my face in the dust, when I have witnessed their earnest wrestlings, and have seen how like princes they have had power with God and have prevailed. Surely—I have often exclaimed—surely "God hath chosen the weak things of this world to confound the things that are mighty; and base things, and things that are despised, yea and things that are not hath God chosen, to bring to nought things that are, that no flesh should glory in his presence." The minds of most of these converts are dark and rude, and the personal appearance of many of them is repulsive. So to a proud and fashionable world, who look on the outward appearance, they would be without comeliness; but to Him who looks on the heart they may be "beautiful as Tirza." Could you get a glimpse of the motley group as they bend their steps to the house of God, or, as they sit around the table of their dying Lord, I am sure that the sight of your eyes would affect, yes melt, your heart. The old and decrepit, the lame, the blind, the maimed, the withered, the paralytic, and those afflicted with diverse diseases and torments; those with eyes, noses, lips, and limbs consumed with the fire of their own or their parents' former lusts, with features distorted and figures the most deformed and loathsome,—these come hobbling upon their staves, and led or borne by their friends, and sit down at the table of the Lord. Among this throng you will see the hoary priest of idolatry with hands but recently as it were, washed from the blood of human victims, together with the thief, the adulterer, the sodomite, the sorcerer, the manslayer, the highway robber, the blood stained murderer, and the mother—no; the monster!—whose hands have reeked in the blood of her own children. All these meet together before the cross of Christ, with their enmity slain, and themselves washed, and sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God. Such are some of the fruits of the gospel as seen among this degraded people. Who would not wish to live and die in a work like this?

Comparatively few cases of discipline have as yet occurred in this church, and the greater part of those which now exist, are for offences which would be

overlooked or tolerated in most churches in the United States. Of adultery there have been four or five cases in this church of 3,500 members scattered over a region of country one hundred miles in extent, and peculiarly exposed as they are by the native manner of living. Most of those who have fallen now give evidence of penitence, and I cannot say that there is one open and decided apostate among them. In short, the moral aspect of things here is all changed. The Spirit of God has breathed upon this dark chaos of mind, and a glorious renovation is the result. Order, peace, honesty, purity and affection, now take the place of confusion, contention, treachery, pollution, and malice. Long cherished divisions have been healed; the bitter fountains of rancor and revenge dried up; and husbands and wives, after a spiteful separation of five or ten years, have, by the gospel, been re-united in the bonds of affection and peace. In thousands of cottages, where all was once void and wild, the tear of penitence and gratitude now falls upon the domestic altar, and the morning and evening prayer go up as a sweet sacrifice to God through Jesus the Mediator of the new covenant.

Our large meeting-house, capacious enough to seat about five thousand, is now often found too strait for us, and the people, of their own accord, have built a second house 115 by fifty feet, so that we may divide the congregation when the largest house will not accommodate all who assemble to hear the gospel.

In relation to all objects of benevolence placed before them, this people are more ready to assist, according to their power, "yea and beyond their power," than any people I ever saw. They are poor to the letter, and a view of their extreme poverty will make any feeling heart bleed; yet out of their "deep poverty" they will give with surprising readiness. "Not grudgingly"--they are "cheerful givers." Often, however, their donations turn to little account for want of a ready market, and thus their kind designs are frustrated.

My beloved associates, Mr. and Mrs. Lyman, are patiently and faithfully devoted to the boarding school under their care, and their labors give promise of much good to this people in training up a set of teachers to take the charge of our numerous schools. Mr. and Mrs. Wilcox are doing well in the station and common schools, but as these valued associates will represent their own particular departments of labor, I shall not speak on that subject. My brethren having relieved me from the care of schools, I now give myself entirely to the work of the ministry, to preaching the word, to pastoral duties; and though my present and increasing labors and responsibility are very great, yet the Lord has hitherto sustained me, and I have been made exceeding joyful in the solemn and overwhelming work now committed to my charge. Let me beg that you will pray for me, that God will grant me grace to "take heed to myself and to all the flock over which the Holy Ghost has made me overseer to feed the church of God which he hath purchased with his own blood taking the oversight thereof with a ready mind;" that I may feed and guide and rule this flock in all wisdom, becoming myself an example to them in meekness in faith in purity. Oh for wisdom to go in and out before this great people. Oh for grace to shine as a light in the midst of a crooked and perverse nation, holding forth the word of life in such a manner that I may rejoice in the day of the Lord Jesus, that I have not run in vain nor labored in vain.

Siam.

JOURNAL OF DOCT. BRADLEY AT BANKOK.

Rajah of Ligore—Application in behalf of two blind Children.

June 23, 1838. The rajah of Ligore called upon me on Wednesday afternoon with a numerous train. As he came to the foot of the stairs ascending into my house, he espied our printing press in operation under my hall. I invited him to go in and see the establishment; but he could not venture to degrade his dignity by stepping under the dwelling place of man, but especially of women. His curiosity to see the press was so great that he presumed to ask me to lift up the printing establishment and carry it out doors for exhibition. When I told him that twenty men could scarcely raise it, and that it had been put into its place with great labor, he very politely withdrew his request. He then ascended into my hall and amused himself not a little in becoming acquainted with the newly arrived missionaries, their children, and the children of the older members of the mission, which he had not before seen. He then made known the chief object of his visit, which was to acquaint me with the case of one of his

wives who was suffering from a kind of opthalmia of long standing. He requested me to visit the patient at an appointed time at his house. He also told me a long list of his own personal ailments, which he requested that I would take into serious consideration in council with Doct. Tracy, and go prepared to treat him also at the same time; to all of which, of course, I very cordially consented. I then took occasion to present the old man with one of our bound volumes, comprising The Scripture Facts, The Life of Christ, The Attributes of Jehovah, with comments on the first and second commandments, The parallel between Boodhism and Christianity, The only way to be saved, and The spiritual songs. He seemed a good deal pleased with the book. As it is a large and handsomely bound volume, not unworthy of the hands and the attention of a great ruler, I trust he will be induced to read it much. And the Lord grant his spirit to incline and guide this benighted soul in the way of life.

25. Visited the rajah of Ligore this afternoon according to his request. Mr. Robbins and Doct. Tracy accompanied me. I was encouraged to find that I could converse with his honor in his own tongue with perfect freedom. When I visited him more than a year ago, it was with much difficulty that I could make him understand me. The patient whom I was called to see was a lady aged about forty-five. One of the rajah's sons requested me to give him a book like the one I presented to his father at my house, saying that he had read a part of the work and was much pleased with the history. I then asked the rajah if he had himself read the book. His reply was that he had not had time to read it. It is much to be feared that he will never find the convenient time to attend to the salvation of his soul. How much the Holy Ghost is needed in every step of our work!

26. Have this day completed the printing of the tract on the Final Judgment, consisting of twenty octavo pages, and have commenced printing an evangelical catechism. The Lord grant that our press may prove, even now in this infancy of our mission, to be an engine of light and mercy to this benighted and consequently miserable people.

A poor Siamese woman came to me to-day bringing with her two totally blind children, the one a lad and the other an adult female—her only remaining children of a numerous family, all of whom had died of the small pox a few months since. The blindness of these two precious relics had been produced by the same terrible disease. The afflicted mother had heard of the fame of the American doctor at Bankok, and came a long way from the country to seek his surgical care of her two children. She had been encouraged to hope that they might be restored to sight, by the cures of three individuals in her neighborhood, who were formerly totally blind, but they made a pilgrimage to the American doctor and returned cured. Such being a notorious fact, she could not but entertain the most sanguine hopes that she might take her children to the capital and return with the same happy results. On examining the two cases I perceived that they were not cataracts, as were those of the three individuals above mentioned, but a complete destruction of the cornea and a great diminution of the size of the eyeball. It was exquisitely painful to my feelings to be obliged, as I was, to inform the mother and her children that I could do nothing at all for the eyes. And to witness the withering and sinking of their ardent hopes was enough to move the hardest heart. I told them perhaps I might be instrumental in making their souls happy here and hereafter, and that I would give them some excellent books, which were designed to enlighten the mind and show man the only way to heaven. They seemed to be comforted on hearing such tidings, and very thankfully took a variety of books from my hands, with instructions to invite their friends who could read to read them in their hearing. It is an interesting fact that these three individuals are cousins of the celebrated Siamese twins.

Requests for Tracts—Siamese History—Favor of a Ruler.

30. Since we commenced printing at our premises the applicants for tracts at our houses have greatly increased. Many are attracted to witness the operations of the printing-press, and having seen it work, they are naturally inclined to wish to read what it prints.

July 2. I have had many very interesting applicants for tracts to-day. Most of them were able to give a good account of the volumes they had before received.

8. Sabbath. Had a Siamese audience at the dispensary of some thirty or forty souls. Oh that I could cherish a more lively faith in this work. I find this duty sometimes almost insupportable, simply for the want of faith.

22. Sabbath. Went early in the morning in my little boat, taking with me The Life of Christ, Final Judgment, The Attributes and Laws of Jehovah, The Parallel between Boodhism and Christianity, and The True and only Way to be saved, to distribute to precious souls. Supplied several boats which had come from the country, whose occupants appeared more respectable and intelligent than ordinary. One of the parents held a little child in his arms and was helping the little creature to lade rice into the pots of the priests, as I came along, and then taught it how to raise its little hands in acts of devotion. This is a universal custom. The first principles of Boodhism are thus instilled into the minds of the children of this people long before they are able to walk alone.

24. Have recently got hold of a peculiarly interesting Siamese history. It is said to be the most ancient history they have of their kingdom. The book professes to give an account of the origin of the Siamese, the formation of the written character, etc. From this work it would seem that their written character was invented about 1,381 years ago—that it was at first made from the Pali character by a slight change of the form of the letters, which has been becoming more and more distinct ever since. At that time the book teaches that the plain of Siam, from the gulf up far north of Yuthia, was covered by the sea, which I am much inclined to believe. It is evident enough that this plain is now constantly making southward into the gulf. Marine productions are found by digging into the earth far north of Bankok. There is no appearance of an ancient tree on all this vast expanse. The bar at the head of the gulf is continually making in height and breadth. The alluvial sediment, with which all the rivers emptying into the gulf are made thickly turbid, is deposited on the bar. It is afterwards washed up to the northern coast by the flowing tide and lodges among the roots of the vegetation which is ever shooting its branches towards the sea.

Aug. 12. Sabbath. Went before breakfast to distribute tracts, which work I love. Gave away about one hundred numbers of various kinds, with hope and prayer. A Siamo-Chinese called upon me in the afternoon and made many interesting inquiries concerning the gospel doctrines, which gave me a good opportunity to expound them not only to him but also to several others that were present.

14. Went with my brethren to see a brick edifice which the major general of his Siamese majesty's forces proposes to rent to us. It is situated in the very midst of the great market, and fronts the Broadway of Bankok, which is almost constantly crowded with precious souls. We have from the first of our residence in Bankok desired to obtain such a location; have made many but fruitless attempts to settle in that vicinity. Indeed we had quite despaired of ever being allowed to have a comfortable settlement any nearer that dense mass of human beings, than the place we now occupy on the opposite side of the river. We were expelled from Sampong, a place near by, by the rulers, because it would not do for white men to live in that vicinity. Now one of the highest rulers in Siam has come forward unsolicited, and proposed to rent us one of the best houses in Bankok, and situated in a spot, than which we could not possibly have selected one more eligible. Is not the finger of the Lord in this in a peculiar manner?

Encouraging Incidents.

21. Quite down both bodily and mentally, suffering from a bilious derangement. Several interesting inquirers have called on me to-day. A priest had read many of our books, and could repeat much of the Life of Christ. He inquired, with much apparent earnestness, if all the things related of Christ were a reality. As he seemed to be prepared I gave him one of the three volume series which may, with the blessing of God, convict him of his abominable idolatry by a view of the attributes of Jehovah, of his spiritual and holy law, the excellency of the gospel of Jesus, contrasted with the spider web refuge of Boodhism, and the true and the only way to be saved. Another priest had read the tract on the Final Judgment, and made several very pert inquiries touching the resurrection of the dead showing clearly that the tract is on a level with the comprehension of a Siamese student. Another inquired (seeming to think that he was going to embarrass me) how can spirits suffer in a separate state from the body. When I answered him by inquiry if he was not sometimes unhappy in mind when the unpleasant feelings could not be traced to a connection with the body, he very frankly replied in the affirmative; and expressed himself satisfied that it was possible for souls to suffer without

the body. Such little circumstances even as these, inasmuch as they have, until quite recently, been almost unheard of, afford me not a little encouragement. My heart is enlarged for the work of the Lord among this people.

24. A little lad, aged about fourteen years, an inmate of a wat near by, came to-day and rehearsed much of the tract on the Final Judgment. The tract had been given to him with a promise that he should have a larger book, if he would first read that and shew that he had treasured up the contents in his mind. To test his worthiness to receive another book, the following examination, or very nearly the same, was held. Where is the Lord Jesus now? "He is in heaven. His spirit is on the earth also and in every place." Will the Lord Jesus come again bodily to this world? "He will come again at the end of the world." What will he come to do? "He will come to judge mankind." How can Jesus judge those that die before his coming? "He will call them all from their graves and give them new life." What will he do with those who have believed on him? He will take them to heaven. And what will he do with those who have not believed on him? "He will expel them all to hell." Such is one evidence, among a thousand that might be named, that our books are understood by those who read and hear them read; and it is one among innumerable tokens that we and Christians generally, who pray for the salvation of Siam, may with good reason place confidence in the books that we publish so far at least as their letter and idiom are concerned. And may I not also add that this is a cheering proof that the children of Siam are as susceptible of instruction as the large majority of the favored sons and daughters of America. Let it not be thought that this case is a very rare one. It is by no means such. It is but an ordinary case.

29. An old man from the country came to my house seeking medical aid, and also a tract in continuation of the catechism on the christian doctrines. He gave a very correct and animated account of the tract he had had, saying that he had read it in his family and to his neighbors, and that he and they believed the doctrines contained in it were true: they were much pleased with the book, and wished to obtain another in continuation of the same subject. Accordingly I gave him the Life of Christ which is at least ten times the size of that he had read; yet, when he perceived that it was not questions and answers, he was not pleased with it, being afraid that it was not the continuation of the same subject in which he had been so much interested. I however persuaded him to take it home.

Writing on the 24th of October, Doct. Bradley remarks on the encouraging appearances, in the midst of which he is distributing tracts among the people.

I have time barely to inform you that the tract cause among the Siamese has become peculiarly interesting. The Spirit of the Lord seems to be present to open the hearts of the people to receive the truth through the medium of tracts. Many young men, whom I see almost every other day, may truly be said to be inquiring after the true way of life. We have rented a large brick edifice in the midst of the great bazar, which we occupy as a tract dispensary. It is the most eligible situation for tract distribution in all Bankok. Its open and conspicuous verandahs extend out into the principal street of the city, which is no less crowded with souls than the Broadway of New York. If the crowd be too pressing, the tract distributor may take his seat in the verandah of the second story, from which he may look down upon an unbroken column of souls pressing along the street, which is in clear view for a long way both to the southwest and northeast. God is giving us abundant evidence that this people are highly susceptible of instruction in the doctrines of the blessed gospel, and that confidence under Him may be reposed in the tracts which we have prepared. My heart is full of hope in my work and my hands and my head find and want no rest in the dead of night. Would that I had ten thousand hearts that I might employ them all in this delightful work. Would that my dear countrymen and fellow disciples of the same Lord could but see and feel what I do. Then would they break away from home and country and speed their way to these priceless souls—to this harvest of the Lord in this land which is soon all to be Immanuel's. I never before felt so much the need and power of prayer; nor did I ever before see so clearly that a little refraining from prayer may result in the eternal ruin of souls.

The reader will be interested to know that six missionaries and their wives, with two or three unmarried females, are expected soon to embark to join this mission.

Ceylon.

LETTER FROM MR. MEIGS, DATED NOV. 15, 1838.

Soon after receiving a letter, restoring a portion of the amount by which the late deficiency of the receipts had compelled the Prudential Committee to diminish the annual allowance to the mission, and on account of which curtailment the operations of the mission had been so much embarrassed, and the hopes of the missionaries so much disappointed, Mr. Meigs writes from Batticotta—

The contents of your letter, permitting us to draw for the additional $5,000, occasioned *much joy in our circle*, as it will enable us the coming year greatly to enlarge the operations of our mission, and relieve us from those embarrassments which have been so painful to all concerned, during the last fifteen months. We render thanks to our Heavenly Father, for this renewed token of his goodness to us, and earnestly pray that our hearts may be suitably affected by it. We also render thanks to the Prudential Committee for their kind remembrance of us in our distress. You will please to assure them, that we sympathise most deeply with them, and with the Board, in their pecuniary embarrassments; and that we shall continue to practise the most rigid economy until they are relieved, and can furnish us with the means of a more liberal expenditure.

It will be remembered that two years had elapsed since any new class had been received to the seminary, while the exigency to which the mission had been reduced had compelled them to turn away more than forty of those who had already joined the seminary and were prosecuting their studies with promise of usefulness. Now Mr. Meigs writes—

We have already taken a new class of about forty lads into the seminary; and shall probably receive back a part of those who were formerly turned away. We hope also to enlarge the girls boarding school at Oodooville to about a hundred, at the commencement of the next year. I have already informed you that we have re-established a part of our native free schools; by means of one thousand rupees kindly lent us by the Madras mission. We shall greatly rejoice, however, to establish more at the commencement of 1839, if not sooner. While the pecuniary embarrassments of the Board continue, we shall not probably think it prudent to re-establish all the native free schools as they were in July 1837. The best interests of the district, however, require that we re-establish most of them. For while we do not despair of the conversion of the aged, our strongest hopes are placed upon the religious education of the rising generation. Especially are we solicitous that they should be prepared to read understandingly and profitably, the numerous tracts and parts of the Word of God which we are preparing for them. The prospects of the whole Tamul country are cheering, as it respects the operations of our printing establishments both at Manepy and Madras.

Madras.

LETTER FROM MR. WINSLOW, DATED DEC. 18, 1838.

Writing from Madras, Mr. Winslow gives the following brief account of the progress of missionary labors there.

Preaching. During my absence at Madura and Jaffna, a little more than three months, Doct. Scudder kept up the service at Royapooram by preaching each Sabbath in the afternoon, having held a similar service at his own station in the morning. The congregation was, however, pretty much confined to the children and teachers of the schools. Since my return, and especially the latter part of the year, the attendance has very much improved. Our large viranda and the largest room of the house are nearly filled, and we feel the need of a chapel. The number of adults is usually between fifty and a hundred, including the school teachers and several workmen in the printing office; and of the children from the schools about two hundred, or something more. But few attend who are not in some way connected with us, yet there are always some, either heathen, catholics, or protestant Christians. It is one important object to bring the truth to bear upon the nominal professors of Christianity here, who have a name to live and are dead. If they remain in connection with their own churches, but become living members of Christ, our principal object is gained, though our labor may seem to have been in vain.

Besides preaching occasionally in the schools, I have lately commenced a weekly service at evening in a private dwelling-house, which is well attended.

In English preaching our services are still sometimes required in the Scotch Church and Independent Chapel, though of late I have but seldom been able to comply with the requests of our English friends to this effect.

Schools. The number of schools is eight, besides the English school at the house and a small girls' school under Mrs. Winslow's direct superintendence. Seven of the out schools are for boys, and one for girls. The number of children in the eight schools is not far from 250 on an average. The children all attend preaching, and are also formed into classes for a Sunday school, one hour and a half before service commences on Sabbath mornings. On Tuesday afternoon of each week their two first classes, composed of such as are able to read the Scriptures or tracts, are assembled to be practised in reading and exercised in their various lessons. The progress they have made in scripture knowledge is very pleasing. They are at times put upon questioning each other on scripture history and doctrines, as well as on other lessons, and certainly display great quickness of apprehension and real acquaintance with the Bible. May the rain of the Spirit water the seed which is sown in these young hearts.

Church. We have received none to the church this year. There are now at Royapooram six candidates of whom one a heathen, one a catholic, and one a protestant, will probably be received to communion before long. The man baptized last year, by the name of Samuel Downer, has held on well. He is now an assistant to Dr. Scudder at Chintadrepettah. He has been married to one of the Jaffna girls of the Oodooville school, whose removal to Madras, with another from the school, married to a young man connected with the Independents here, we consider quite an acquisition. On the whole there is encouragement, even in regard to immediate success, though that in a place like Madras, cannot probably be great.

Doct. and Mrs. Scudder are now in pretty good health, as are their family. His schools and his congregation are in an encouraging state. A good deal of my time and more of my thoughts are occupied about the printing establishment; but it is doing good.

The extensive printing establishment, recently purchased for this mission, is under the superintendence of Mr. Winslow. A printer is, however, expected soon to be sent to take charge of it.

Turkey.

JOURNAL OF MR. ADGER, ON A TOUR IN ASIA MINOR.

THE porton of Asia Minor to which the following journal relates was that which embraced the cities in which were located the Seven Churches mentioned in the Apocalypse. Most of these were visited by Mr. Adger.

Object of the Tour—Traveling Equipments—Magnesia.

Besides securing a period of relaxation from study, I had in view during this journey the following objects—

1. To enjoy more opportunity of speaking and hearing the Armenian language, than I possess at Smyrna.
2. To determine how far I may hope during future life to employ itinerating, as a mode of accomplishing the objects of my mission.
3. To see for myself the moral condition of things in the interior.
4. To learn what opportunity exists for the wise distribution or sale of books.
5. To sow some of the good seed by the way side.

I was favored on my tour with the company of the Rev. S. H. Calhoun, agent of the American Bible Society, Mr. Arisdages Epremean (or Ephraimson) one of my Armenian translators, Demetrius a young Greek, our commissary, and the Turkish Surigee,* whom we exchanged continually at the end of every post for another of his tribe. These made up our party.

Our bedding was contained in two painted cloths, and consisted for each of us, of a light frame, with legs eighteen inches high, and having a piece of canvass stretched across it, which constituted our bedstead; a large quilt stuffed with cotton, and forming what is called in New England a comforter, which was for both bed and bedding; a pillow; a cotton bag six feet long and two and a half broad; a carpet bag full of clothes. Into the cotton bag we crept every night (with our clothes perhaps tied up in a bundle at our feet) and this being tied round our necks increased the security against vermin afforded us by our bedsteads. The remainder of our apparatus was as follows:—several tin pans or pails made to go into one another, thus occu-

*This title is derived from a Turkish word meaning to *make run*, that is, his business is to regulate the speed of the horses.

pying all together very little space, the outer one being a wash basin and the inner ones designed for culinary use. In like manner our drinking cups fitted into each other and were all secured together by a cover upon the outermost cup. Some iron and pewter spoons were added, and two knives with forks and spoons attached to them; together with a bag of hard bread and a drum of figs. To protect us in rainy weather we had large Turkish boots and stockings, with india rubber mantles, and oil cloth covers for our caps. Round tin cases containing at one end an inkstand with brass screw top, and at the other a place for paper, pens, etc., with a large hammer, a Bible, and a few books of former tourists, completed our equipment.

On account of the jealousy of our publications exhibited last year in some places, we thought it advisable to take but few books in Armenian and not any in modern Greek.

Having provided ourselves with two firmans from the sultan, one enjoining on all his officers to treat us with due respect and kindness, and giving us liberty to visit all the towns on our contemplated route, and the other authorizing us to call for the government post horses at the established rate of five cents an hour for each horse employed, we set out on the sixteenth of April, 1838, for Magnesia. A ride of a few hours brought us to the top of mount Sypilus, lying to the northeast of Smyrna. There the valley of the Hermas, of which Sypilus is the southern boundary, opened beautifully before us. Shortly before reaching the summit we overtook two Turks taking two young Ethiopian female slaves into the interior. The former were walking on foot, the latter riding on horseback, but badly clothed. The Ethiopian slaves in Turkey being Mohammedans, enjoy the peculiar favor of their masters.

A very difficult descent brought us to the foot of the mountain, and after a ride of seven hours from Smyrna, we arrived at Magnesia. We readily found out the abode of Der Hagop (which is by interpretation lord James or lord Jacob) an Armenian priest, to whom I had a letter of introduction from an Armenian friend in Smyrna. He received us very kindly, and we were soon quietly seated upon his sofa in his neatly carpeted room. He is a venerable old man, with a long silver beard, having a wife and two or three sons. Being possessed of a good clean house, some flocks of sheep and goats, and some buffaloes, he may be considered (for his country and his profession) as a rich man. He is withal considerably intelligent. We were too much fatigued to enter much into conversation with him, and besides, our late arrival threw the whole family into a considerable bustle. We could get opportunity only to make a few important observations on the subject of education, but longed to be found conversing with these professed disciples of Christ more about our common Master, the great precious theme of the christian ministry, than upon any other topic.

A school established here some years ago by Mr. Brewer, and subsequently transferred by him to Messrs. Jetter and Fjieldstedt of the English Church Mission, still exists; but the Armenians have lately assumed the direction and support of it themselves. It contains about seventy pupils.

At Der Hagop's house we were literally fed upon the "fat of the land." His low table (twelve inches from the ground) was supplied with good bread and coffee, the finest lamb, buffalo's milk, and *kaimak*. Thus furnished, we took seats upon the carpet or upon cushions from the sofa, and asking leave from the old priest to give thanks to God after our mode, we partook freely of his hospitality.

The kaimak above mentioned is cream obtained artificially. It is made by simmering milk over a slow fire, and then suffering it to cool, after which the kaimark rises to the top. It is a favorite article of food with the orientals, and well it may be. That with which Der Hagop entertained us, was made of the milk of the buffalo, and was rather too rich for a delicate stomach. The buffalo of Asia Minor is a species of cow, with a small hump on the shoulders, and with horns universally crumpled backwards. They are always black, and are a very ungainly and clumsy animal. The males alone are used for work, and in the same manner as oxen. The cows are kept for their milk. Buffalo beef is not esteemed. The food of the milch buffalo at Magnesia is cotton seed,* of which the daily allowance to each is about eleven pounds. Upon this allowance each one yields five pounds and a half of rich milk, from which is derived one pound and a half of kaimak, leaving the residue of milk quite rich enough for household use. In this country liquids as well as solids are weighed, not measured.

*This would be a good use of cotton seed in the southern portions of the United States.

In Kaisariah (ancient Cesarea) they make a sort of kaimak which they dry for exportation.

Magnesia, according to Der Hagop, contains three hundred Greek houses, three hundred Armenian, and one hundred Jews. He could form no idea of the number of the Turks. They constitute, however, a large majority of the population. There is here one Greek church, and two Armenian,—one of the latter, being out on the mountains, of course is not much used.

April 17. This morning Der Hagop performed *madah*, that is, he gave a good breakfast to a number of the poor who assembled in his yard for the purpose. I have not been able to learn that this is at present ever performed as an offering for the souls of the dead. It was formerly viewed in that light; but some years ago one of the patriarchs had the boldness to declare this unscriptural, and thus to enlighten the eyes of his countrymen on the subject.

Ride to Cassaba—Desolate Plains of Magnesia and Hermas.

On leaving Magnesia to-day for Cassaba, we presented Der Hagop with a liberal present, in return for his kindness, that being the manner of the country; and received from him an earnest invitation to call again. As we passed through the town there was a fine exhibition of dried fruit in the bazaars. We were struck also with admiration mingled with fear, of the large powerful dogs with which the city abounds. As we left the city the surrigee (a Mohammedan be it observed) took a "stiff" drink of "rakee" (native brandy) which was brought to him from a khan before which he stopped. It reminded me of the former bad habits of some of a similar class of persons in America. The temperance reform needs to be extended even to Turkey.

In my firman my name is written Mr. Adger Gibby the last word being constructed out of my two initials J. B. The Turkish scribe who made out the firman must have read the name as they do every thing else in their language from right to left.

Our order of march was commonly as follows. Foremost rode the surrigee, leading the first baggage horse, to the tail of which animal was attached the halter of a second. We brought up the rear, sometimes conversing with each other, sometimes with our companions the Armenian and the Greek, sometimes reading a little, and sometimes indulging in exclamations of pity for the poor forward baggage horse whose tail frequently was almost jerked out by an unexpected halt on the part of his more indolent follower.

Out of the city about one mile, Mr. Calhoun pointed out to me upon the top of Mount Sypilus the appearance of a human figure, upon a jutting rock, which is probably the Niobe of Chandler. Further on we saw a hole in the side of the mountain, which attracted our attention. Upon clambering up to it on our horses, we found two small chambers cut into the solid limestone rock, with a platform ten feet wide before the door, also cut out of the same material. A shepherd belonging to one of the Youruck tribes told us it was the cave of St. Kharalambos, whose name is held in great veneration by the Greeks, and of whose fame even this wanderer had heard. It seemed to us a wonderful monument of human folly. We entered the ante-chamber and there united in thanking God that we are the followers of a religion which teaches men to put their entire trust in the Lord Jesus, and not at all in will worship and voluntary humility and the separating of one's self from the abodes of men and the living a life of penance by way of establishing one's own righteousness. After leaving this cave we passed many springs of water (some of them warm) gushing out of the foot of Mount Sypilus, which as we looked at them and then glanced across the plain of the Hermas stretching off towards the north and east of our road, impressed us anew with a sense of the amazing fertility and richness of this country. At a coffee house where we stopped at noon to rest ourselves, we were overtaken by the Youruck whom we had seen at the cave, and to my great astonishment he produced an old umbrella which I had inadvertently dropped on the road. I took as much pleasure then in rewarding, as I do now in recording, his honesty.

Multitudes of storks were to be seen to-day either soaring aloft in the air, or hunting for worms, snakes, and frogs in the fields and near the marshes. It was amusing to see a large party of them following close upon the heels of a Turk who was ploughing, for the sake of the worms turned up by his instrument. They showed no fear of their leader, and thus gave us an illustration of the characteristic gentleness of the Turks towards all the animal tribes. The stork, however, is a particular favorite with them. Wo to the luckless sportsman

who shall wound or kill one of them in the presence of the Moslem! And well have the storks learned to distinguish their friends from their enemies. It is said the Greeks of liberated Greece, hating even this memento of their former slavery, have driven all the storks out of their country. Even in Asia Minor the storks are found building their nests almost exclusively upon the Turkish houses and in the Turkish quarter of every town. The annual migration of the stork to—nobody in Turkey pretends to know where--has occasioned the Turks to nickname this bird Hadgi Baba (Pilgrim Father) the latter name because of the staid and reverend appearance of the creature, and the former because they sometimes imagine that it goes yearly to Mecca.

By the abrupt termination of the very short Sypilus range of mountains we came in sight again to-day of the more extended and more broken range anciently called Tmolus, between which mountain and Sypilus lies the city of Smyrna. Of course we had lost sight of that "crown of Ionia" in descending on the north side of Sypilus to Magnesia. The modern name of Tmolus is Bosdagh (snow-mountain) from its top being always covered with snow. Our course now ran at the foot of this mountain still tending eastward. Shortly before coming in sight of Tmolus we crossed by a rude bridge a rapid stream called Nyf Char. In this region we found repeated cane brakes, which added another to the long list of Carolina productions which I have met with in this country. As we rode along, with Chandler's volume open before us, we verified every particular in his description of the road between Cassaba and Magnesia. All things seem to remain just as he saw them seventy years ago. During this long period there has been no improvement on the face of this so rich and so improvable country.

We had before us all day a melancholy, though a beautiful scene, in riding over this Magnesian plain, of old dyed and fertilized with mingled Asiatic and Roman blood. The world cannot produce a location possessing greater advantages for settlement and cultivation than this splendid valley; and yet the world does not possess a scene of more perfect desolation. The wandering Yourucks and a rarely occasional fellow-traveler were all that hindered us from feeling that we were alone in a desert. God's works, however, possess an untarnished loveliness where all that man once was or made has decayed and vanished away. The plain of the Hermas spreads out as lovely, and the mountains Sypilus and Tmolus stand as sublime, as when six thousand years ago they sprang into being at their Maker's word. The snow which crowns the summit of the latter glistens with as unsullied a white as it did then. Seen from between the dark clouds which lay below it on the mountain as we rode by, it looks in its elevated splendor like a little of the heavenly city let down to earth.

Cassaba—Scenes on the Road to Sardis.

In seven hours from Magnesia we arrived at Cassaba. Entering the khan and dismounting from our horses, we despatched a messenger with a letter of introduction which I had brought from an Armenian of Smyrna to an Armenian of Cassaba.

Meanwhile we walked up and down the long corridor of the khan, mimicked in our step as we moved on together, by an intelligent Turkish youth, for the amusement of a large company of others his companions. Very soon returned the messenger, accompanied by the son of the Armenian, who brought us an earnest invitation to take up our lodgings with him. We therefore relinquished the dirty room which they were preparing for us in the khan, and satisfied the khangee for his trouble with a *bocksheesh* or present.

Simeon Aga is a simple hearted and kind man, the wealthiest in Cassaba. At his house we received the kindest attentions. A traveling Armenian merchant from the neighborhood of Smyrna was also a recipient at the same time with ourselves of S. Aga's hospitality. He had come to Cassaba to buy up a quantity of cotton for the city market. This man was very intelligent and immediately commenced a pleasant conversation about schools and books, in which subject he feels a deep interest. The idea here occurred to me that perhaps we may in future years be able to make good use of the friendly services of such men, or of the hired services of traveling merchants of a lower class than this man, for the sale and circulation of our books throughout Asia Minor.

We are told that there are in Cassaba one thousand Turkish houses, three hundred Greek and forty-five or fifty Armenian.

April 18. This morning we were awakened early by the voice of the turtle doves, calling to and answering each other just over our heads, the sweet mu-

sic of their cry coming distinctly to us through the thin roof of our chamber. Solomon's description of spring "when the rain is over and gone" (referring to the entire absence of rain in these regions during the whole season following the early spring) and when 'the voice of the turtle is heard in the land," cannot well be appreciated in America. One must come to Asia to feel its appropriateness and beauty.

The storks also were all busy from early dawn. Their "speech" is a loud chattering caused by the striking of their two jaws together, and as they utter this strange noise they lift their heads very solemnly and several times bend over their long necks touching with their heads the top part of their backs.

At breakfast this morning it was observed that every land has its own peculiar riches, and that God's gift to Asia Minor is kaimak. We then reminded our Armenian friends that God has made one "unspeakable gift" to the whole world, and that that gift is Christ. Upon this we had an interesting conversation about his priesthood, and about the seven deadly sins, during which we took occasion to explain to them the deadliness of all and every sin.

The traveling merchant observed after breakfast, of his own accord, that it was very well for us to go about the country in this way to talk to people about good things; but for this purpose we should "not hurry on, but stay in every place at least two or three days." We felt it necessary, however, to go on our way; and so making a present to our kind host, we set out at nine in the morning for the ruins of Sardis, intending to stop there all night. The new barracks for soldiers now in building at Magnesia are to be composed in part of stones brought from that interesting place. Travelers are thus likely to see every year less and less of the remains of the proud Lydian city.

On our way out from Cassaba we overtook a string of camels belonging to some Yourucks. Upon the back of one of the camels was a young one apparently not more than ten days old, whose head, only, stuck out and wagged up and down as if it would break off from the neck with every step of its mother. In this same way the Yourucks suspend their children upon the back of a camel behind the load, wrapped in a piece of coarse felt, with their heads only dangling out. It is no wonder that among them, as among all other barbarous people we find generally so much strength and hardihood. None but a child endowed by nature with a strong constitution could endure such discipline as this of the Yourucks. The feeble must all perish, and leave only the strong as representatives of their tribe to future ages.

We entered ere long the plain of Sardis, and rode still by the foot of Tmolus. The view presented to us by this day's ride was magnificent in the extreme. Its interest was greatly increased by the frequent occurrence of the ancient *Tumah*, the supposed tombs of the Lydian kings. Here they lie all of them, every one of them in his glory, in his own house. (See Isaiah 14: 18.) Five miles off upon the left hand, on the north side of the Hermas, which now came in sight, appeared the *mammoth barrow*, where it is said reposes all that was mortal of the royal Halyatters. It is an immense heap, three fourths of a mile in circumference, with a foundation of stone. In the times of Herodotus an inscription upon some flat stones which crowned its top, stated that three classes of persons assisted in collecting this mound of earth, of which the most laborious was the women; a statement which shews the slavish condition of the sex in those days.

Ruins of Ancient Sardis.

Six hours from Cassaba we crossed a little stream supposed to be the Pactolus, and then immediately found ourselves where Sardis once stood. There, on one of the low hills once inhabited by her people, we opened the New Testament and read the apocalyptic letter and then united in prayer together. It was a solemn hour. We felt that we were standing upon one of the most interesting spots on which the sun ever shines. Here, in this plain and on these hills, said we, were prayers once made and miracles performed. From this valley went up some who are now walking in white. Upon others he came as a thief in the night! Oh our souls, watch!

The ruins, which are said to be those of Croesus's palace, consist of two rooms each forty-eight yards long and twelve wide, with a passage between, eighteen yards long, and of the same width with the rooms. All of this structure which now stands is composed of bricks a foot square and two inches thick, apparently very ancient and yet very firm. Some call them Roman, by others they are considered to be of a more ancient origin. The dimensions of a large part of the original building, in addition to these

two rooms and hall, can be traced in front of them on the western side; the fallen and broken chapiters of columns distinctly pointing out the different angles and lines of the building. The brick walls which yet stand are at least twenty feet high, but the chambers must no doubt have been much filled in by the falling and crumbling of so much material from above. On the eastern side of the chambers and porch before mentioned there is a long passage, extending the whole length of the building, the walls of which are also brick. This passage seems to have been faced with some metal, perhaps with some of Croesus's gold, for all along the walls we found at regular intervals pins of brass and of iron stuck into the wall, of which the outer portions seem to have been broken off long since. We dug out some of these pins, and found that they were invariably fastened in with several wedges of various stones, of which the most frequently occurring was serpentine. A Youruck attracted to the spot, looked on in silent amazement, as we dug out these remnants of the past. His presence there, as well as our own, was a very striking commentary on the fleeting nature of all earthly glory.

From this place, close to which we had entered Sart, and which we had thus examined first, we rode over to the temple of Cybele on the southern side of the acropolis. Of this celebrated building only two pillars remain standing. Blocks of marble rounded, which must have composed many others, lay scattered about in large heaps. Some of these blocks were nineteen feet, some eighteen and a half, and some eighteen feet in circumference, which seems to indicate that there were pillars connected with the temple of various sizes.* The chapiter of one of the two pillars which yet stands is twisted half off, perhaps by an earthquake, perhaps by the Turks, who are said to have thrown down some of the others in a vain search after a central band of gold, with which they supposed the many blocks composing each pillar were fastened together. The two columns named above are perhaps forty feet high, and at the same time much buried under ground.

The surrigee could get no barley for his horses here, and so we were compelled to take a hasty leave of Sardis, instead of lodging there, as we desired, all night. We saw at a distance the ruins of the acropolis, and probably of the theatre, and we also passed what may have once been a christian church. And these, with Cybele's ruined temple and the remains of Croesus' palace, are all that now exist of old Sardis, while the modern Sart consists only of two or three Youruck huts and an insignificant flour mill.

Two hours from Sardis brought us to Saluklek a Turkish village. We were guided by a young man to an empty room which we hired for the night. The first step necessary was to have it well swept out. Then we built a fire, lighted a candle, spread out our painted cloths on the damp floor with the paint downwards, erected our bedsteads, and were soon very happy in our mud house, with its black walls and its long festoons of cobwebs.

Remarks on the Yourucks.

19. We were glad this morning to leave our hut as a place not fit for a long abode, but only to sojourn in for a night. So may we leave this sinful world and move onward constantly to our high and glorious end. Blessed be God! We are sojourners in this dark, impure, and sorrowful world, only for a night.

To-day we saw many Yourucks. In answer to our frequent inquiries they could give us no good account of the difference there may be between the Turcomans and themselves. They affirmed, however, that the two tribes never intermarry. One old man, to whom our questions became rather puzzling, replied, "I have not gone so far as that in the book." A Youruck boy told us that they have two agas, one resident at Saluklek, and a greater one at Magnesia. They are on the whole a very singular people, and some have conjectured that they may be a remnant of the aborigines of Asia Minor, previous to the invasion of the Turks. It has often been related to me that the Yourucks, when amongst Greeks alone, hesitate not to go into the Greek churches and make the sign of the cross, etc., just as do the Christians themselves, although when with Mohammedans, they act just as if they were genuine followers of the false prophet. Some of them follow the business of charcoal burners on the mountains; others are hewers and sawers of timber; others again are camel drivers; and yet others are true nomadic shepherds, dwelling on the mountains in the summer,

*An English gentleman whom I have since seen, suggests that this inequality arises from the pillars being left in an unfinished state.

and coming down with all their flocks and herds, etc. on the approach of winter into the plains near the sea. Their tents are black and remind one of Solomon's "tents of Kedar." They are a harmless and hospitable race, though many have not hesitated to call them thieves. But their business is not the business likely to be followed by wild brigands or wandering gypsies. They have numerous flocks and herds, manufacturing their own cloth, eating of their own produce for the most part, and buying wheat, coffee, tobacco, and other articles of the kind with money derived from the sale of cheese, etc. A Youruck woman is a pattern of industry, if not of other ladylike qualities. She is sometimes to be seen riding on horseback, driving a drove of cattle before her, having a child tied on her shoulders, and her hands all the while busily employed with some part of the apparatus for making their coarse cloth.

I saw to-day what must be the "sharp threshing instrument" mentioned in the Scriptures. It is a sort of sled made of heavy wood, with a great number of sharp flint stones fastened on the under side. This drawn by oxen over a heap of unthreshed grain cuts up the straw into little bits, and of course separates it from the grain. Afterwards by winnowing the grain is gathered into one place and the chaff or straw is "driven away by the wind" into another.

The ground over which we passed this day is cultivated by irrigation at this season. We have been riding at the foot of mountains ever since we left Magnesia, and these furnish many torrents for the use of the cultivators of the plain. But alas! these are few and far between. The land is left desolate. "She is enjoying her Sabbaths."

One of the horses having been taken sick, the surrigee dismounted, took out of his fez (red cap) some saltpetre, as it appeared to me, pounded a little between two stones, and thrust his finger with some of it into the horse's eyes and the rest up his nostrils. He seemed to say, "There get well! get well! and if you do not choose to get well after such a doctoring then remain sick."

Ancient Philadelphia.

A pleasant ride of eight hours brought us to Allah Shehr, at the northeast foot of Mount Tmolus. This is a flourishing town, occupying the site of the ancient Philadelphia. Its inhabitants are Turks and Greeks. As we approached the town we read together, with a melancholy interest, the letter addressed to the church of ancient Philadelphia from Him who is "holy and true."

We entered the Greek quarter of the city and were much delighted with the peculiar civility of the people whom we passed in the streets. With hardly an exception each one gave us a hearty salutation. This reminded us that Chandler, who was here so long as seventy years ago, as also another old traveler, has observed that the Philadelphians are a "peculiarly civil people." All our subsequent intercourse with them confirmed our first impressions in their favor.

Having a letter from a friend in Smyrna to a Greek of this city, we found him out, and riding up to his door with all our cavalcade, presented our letter. We were made welcome, and in a few minutes were all quietly seated in H. K's best room. His conduct towards us was truly brotherly. I shall never cease to remember him with gratitude.

After some conversation, our host proposed to us a visit to their principal church, that of the "Panagia." It was a holiday, and there was a large collection of people. The church is a small building, badly lighted by the sun; but to this they have no particular objection, seeing that their service admits, nay requires the use of many artificial lights. It was a sad scene. Every thing read was in the ancient language, not understood by the people, and read in so hurried and indistinct a manner that not even a perfect Hellenic scholar could have derived either pleasure or profit from the exercise. Every thing done on the part of the priests was mummery more than usually disgusting, because performed there where one might reasonably long with peculiar earnestness to see restored again the simplicity of the early Philadelphian church. On the part of the assembled people there was exhibited a most painfully affecting fervor of devotion, accompanied by the most evident ignorance of the import of any part of what they heard. Tears involuntarily filled my eyes, as I thought of the past and compared it with the present. And I felt that I would count it an inexpressible privilege to be qualified and to be allowed to stand up before them there, and in their own modern tongue read and explain to the Christians of Allah Shehr the apocalyptic letter to the angel of the church in Philadelphia. In Sart we had felt solemn, but in Allah Shehr we felt both solemn and sad. In the former the ancient church of Christ has

been desolated. In the latter not only the ancient church has been desolated, but that which has been erected in its stead and bears its name is prostituted to the idolatrous worship of the Virgin Mary.

I saw here a little girl gaily dressed, her hair ornamented with gold and hanging down in tresses upon her back; which illustrates Paul's prohibition of gold and broidered hair as female decorations.

In the evening we returned home with our friend H. K. At dinner, wine and rakee (native brandy) were both introduced and used with considerable freedom, especially by the father-in-law of our host. We imagined the amount of rakee made in the city, and were told that of the three hundred Greek families many make one hundred *okes*, and none less than thirty *okes*. On an average they said each family of Greeks in Philadelphia made forty okes.* They added that none is exported, but they consume all themselves. The price is four piastres† the oke. By a very simple calculation we then shewed them that they drank down in one year the price of building a church! They were greatly astonished. And the fact of their "swallowing a whole church" every year was frequently adverted to by themselves in the course of our stay.

In the evening we had an interesting conversation with a number of visitors on the subject of Christ the only foundation of our faith.

Ruins in the City and Vicinity.

20. This evening we visited the place of the stadium and the acropolis. They are entirely ruined, but we had from the hill a pleasing view of the magnificent plain of Philadelphia and of the modern city. All these ancient cities seem to have had the same general advantages of location. Before each of them stretched out a fine plain, furnishing its population with grain, wine, olives, etc.; while directly in the rear of each rose a high hill for the site of the acropolis. This latter in fact formed a part of the city. The Turks in Allah Shehr occupy the plain quarter of the town, while the Greek quarter runs up the hill. Commonly this order of location is reversed, the Turks occupying the higher and better portions of every city. Around the walls of the city were posted a great number of stork's nests—a new sort of guards these storks, for the once valiantly defended city of Attalus Philadelphus.*

Two warm springs, one purgative the other emetic in their qualities, are to be found a little way out of the city.

Where have we been walking? we exclaimed as we returned homewards. Upon consecrated ground. But the foot of the rude barbarian now presses the soil; a desolating flood has rolled over it; every thing peculiar to the early days of Christianity in Philadelphia has been swept away. Nothing remains but names and monuments!

On reaching our lodgings we found there a number of visitors. This is a holiday, and it is their custom for every man to meet and salute every other man to-day. A truly Philadelphian custom! It was delightful to see the high and low meeting as brothers and friends. I had hitherto conversed with them in modern Greek but now bethought me of using Arisdages as a Turkish interpreter, they being more familiar with Turkish, and I with Armenian, than either they or I with modern Greek. And thus they and he presented the singular spectacle of two Christians of different nations, using the language of the Moslem as their most convenient channel of mutual intercourse. I took the occasion to tell them that they were beloved by us not only "for their fathers' sake," but also for their own great kindness to us; that our friendship in this world was likely to be soon interrupted; that there would take place, however, at the end a universal gathering together of all true Christians, which assembly should never break up; but that in order to come to that general assembly and church of the firstborn, it is necessary that we all walk in the true way of faith and that they especially must feel and remember that "the old letter" is personally addressed to each of them.

In the afternoon we visited the supposed ruins of the church of St. John, which consist simply of four immense pillars of stone, approaching each towards the top, as if they had once supported an immense dome. An inscription on one of the stones high up in the wall we were able to distinguish. It would seem to have been a stone descended from the pagan times and merely put up there by accident. This is a place which no Greek Christian dares visit. It stands

*The oke is two and three fourths pounds.
†The piastre is about four and a half cents.

*(Her valiant inhabitants defended their religion and freedom above fourscore years; they nobly resisted sultan Bajazet in 1370, and at length capitulated with the proudest of the Ottomans.)—*Gibbon.*

inside of the yard of a Turkish dwelling. We were allowed to go in, but as our approach compelled all the Turkish females of the establishment to take a hurried refuge from our sight in the kitchen, and subjected them to some inconvenience there, they soon begun to cry out against our delay. And thus were we driven away.

As we walked homewards, we encountered in the streets some of the friends who had called at our lodgings, and every man of them compelled us to go into his house and take some refreshments. Others saw us from their windows and called us in to see them, and thus we made a score of visits in the space of an hour. Their hospitality was remarkable. We were absolutely obliged to taste of sweetmeats on every visit. The rakee of which they would fain have had us also partake we stoutly refused. Their use of it was free. And before night, to our grief, the effects of it upon some of them were quite manifest. A sad discovery indeed to us! One old man, aged eighty years, appeared to be a confirmed dram-drinker. We were told that he drinks rakee twenty or thirty times daily. His case contradicts the representation which has sometimes been made of the entire abstinence of the Christians in Asia Minor. (See Hartley's tour.)

Allah Shehr would be in some respects a good location for a missionary, as he would be apt to meet great kindness from the people. Of the hostility of the priesthood he might, however, be quite sure.* It is probable that we saw and conversed in the hearing of nearly every man of the Greeks in Allah Shehr. We have sown the good seed. It may be that the birds of the air may soon devour it all. It may also be on the contrary, that some of it may spring up and bear fruit to God's glory. Who can tell which part of the truth thus presented there shall prosper, this or that? May God give his blessing.

In the foregoing statements of Mr. Adger, evidence is furnished of the deteriorating influence of religious ignorance and error, when left to exert their full influence on the intellectual and moral character of the men, and on their habits and social condition.

[To be continued.]

*It would be a cheap place of residence in most respects. House-rent is very low as are likewise provisions; for instance, at the time of our visit, eggs were selling at three cents a dozen and other things in proportion.

China.

GENERAL LETTER FROM THE MISSION, DATED AT CANTON, OCT. 5, 1838.

Religious Services—Difficulties to be encountered.

DURING the half year to which the following letter relates, the missionaries were favored with health, and allowed to prosecute the several departments of labor in quiet. Of the religious exercises they remark—

The usual religious exercises have been continued during the summer, and without any perceptible change, either in number or interest. The foreign residents now defray all the expenses of the chapel, at which the average attendance is from thirty to forty-five. The bible class in the afternoon of each Sabbath is also a means of improvement, of which several avail themselves, as well as our evening meetings for social worship. At Macao similar services have been held. On the whole, we think a marked improvement in the tone of society and moral feeling among foreigners is perceptible, above what it was a few years ago—an improvement which we hope will go on and deepen until there shall be no Sabbath breaking, no profaneness, no injustice, nor any wickedness disgraceful to that holy name of Christians, which all foreigners bear before the Chinese.

After gratefully acknowledging the many proofs of kind feeling which they had received from foreign gentlemen residing at Canton, the missionaries proceed to speak of the course of labor which they had marked out for themselves.

During the period under review, our labors have not undergone any modification in their general relations, nor do we see any cause for changing them, but many reasons for carrying them out as efficiently as they can be. We are constantly becoming more acquainted with the people, and better fitted for acquiring an intelligent acquaintance with them; and they, too, are gradually learning that there are some among the foreigners who come to their shores, whose object is to seek them and their good. Could you on the spot feel and see the power of that prejudice which exists in the mind of a native against entertaining the idea that foreigners are equal to the in-

habitants of the "middle kingdom," you would be convinced that this influence which we are beginning to exert is a plant of very slow growth. We wish very much to convey to you a just idea of the position we occupy—to describe to you the faint impress yet made on the mass of mind around us, and the conceit which sets itself up against all teaching; and to tell you of all the difficulties which stand in the way of fitting ourselves for exerting an influence over the Chinese. It is easy to tell you that China is not open to the unrestrained efforts of the church; that no missionary can settle within its borders, with one exception; that its government is opposed to the diffusion of the gospel; and that however much the impulse of curiosity and novelty may lead the people on the coasts to run after a chance visitor and receive the books which so strange a person gratuitously gives them, still the people in China obey the laws of the land without sedition. It is comparatively easy to say that the language is one requiring years of close application to master; that the situation of foreigners in Canton is an irksome one, a confined one, and one which prevents much direct action on the people; that, as a class, foreigners are looked upon as traders, and worse than that, as breakers of the laws and smugglers. It is, we say, no hard task to dwell upon these things; but it is a difficult work so to blend these obstacles in their just proportions, relieving the gloominess of such a picture by the lights and shadows of hope and promise, as to convey an accurate notion of our situation. Our own knowledge too is limited, and the delusion which appears to envelope almost every thing pertaining to this country in the minds of those who have never been here, renders the prospect of doing justice to the subject very faint. You have no doubt a pretty correct idea on some points—as good as can be learned from description; but how different are the views of persons while looking at the same thing! And how serious may be the results of following one, and eschewing the other account! From what we hear said by those who visit us, and their acknowledgments of erroneous impressions concerning the country, we are persuaded that the church has very imperfect conceptions of the strength and number of the obstacles to the introduction of the gospel in China. The multitudes of authors, too, who put forth their works with great pretensions, and yet only bewilder the inquirer by the contrariety of their opinions, increase the difficulty of ascertaining the truth. Except Mr. Davis's "Chinese," there has not a work on China lately appeared, printed out of it, that deserves to be quoted or relied on.

Intercourse with the Chinese—Hospital Practice.

After adverting to their labors in preparing books for the press and thus endeavoring to open channels for light to flow into the dark and prejudiced minds of the Chinese, it is added—

Two or three hours each day are given to conversation with the people, as Mr. Bridgman meets them in the streets and market-places. In all these walks, not only he, but all of us, have painful evidence of the great distance there is between foreigners and natives, in the surprise manifested by the people when they hear a barbarian speak their "flowery language," or read their books. The opprobrious epithets habitually applied to us and all foreigners have become incorporated into the language; and thousands, if catechised, would give the same answer as the little boy who hooted after Mr. B. one day, and upon being called to a reckoning for his sauciness, replied, "If I don't call you a foreign devil, what shall I call you?" To win the confidence and secure the candor of those who are suspicious of our designs and character, is slow work, but to gain the esteem of those who regard us as barbarous, crafty, and despicable, is surely not to be done in a day or a year. In acquiring this favor, we have already abundant evidence that the Chinese appreciate and respond to our kindness, and that patience and urbanity are not lost upon them.

The labors of Mr. Parker have been confined to learning the language and administering to the sick in the hospital. The formation of the Medical Missionary Society has been communicated to you by its corresponding secretary. In compliance with their request, and to allow some repairs in the building at Canton, Mr. P. removed to Macao for three months. It is a pleasure to add, that the cost of the repairs and additions to the building here was wholly defrayed by Howqua, the hong-merchant who leases it. The attendance at Macao was numerous, and fully occupied his attention, from twelve o'clock noon to four or five P. M. A great inferiority, in a physical and intellectual view, to the patients in Canton, was apparent, strikingly corroborative of the sentiments contained in our last letter. The number of the patients

recorded on the books of the hospital since its commencement is about 6,000; to which if their servants, friends, and other visitors be added, there is an aggregate of 20,000 or 30,000 persons who have entered the doors of the institution. Fuller accounts of the cases, number, and description of the diseases, and character of the patients are embodied in Doct. P.'s report. He has under his charge four young men, who, in addition to their daily practice in the hospital, are pursuing such a course of study as will qualify them to become permanent benefactors to their countrymen, by introducing among them correct medical practice, and eventually preparing medical works. They are all young men of promise, and we hope will prove all that could be reasonably wished.

On reviewing the time which has elapsed since the hospital was opened, Doct. Parker thinks that he perceives a steady increase of confidence on the part of the patients, and an acknowledgment of the benevolence of its design. Its existence is now known in many and remote parts of the empire, and patients have come four and five hundred miles to receive its benefits, whose rank and influence will command the respect of their countrymen and give weight to what they report. Our own confidence in the utility and propriety of this means of operating on the Chinese, and by it diffusing among them better notions concerning foreigners, constantly strengthens. This confidence is not based merely upon the fact that thousands of persons have been cured and an incalculable amount of suffering relieved; but on a constant observance of what the people say of the hospital and its superintendent, and the decided preference for foreign advice manifested by those natives who know it best.

Abernaquis.

LETTER FROM P. P. OSUNKHERHINE, DATED AT ST. FRANCIS, L. C. APRIL 9, 1839.

Conversions and Accessions to the Church.

THAT the reader may be apprized of the circumstances in which Mr. Osunkherhine is laboring, and the measure of success which he is giving to his efforts among his countrymen, it should be borne in mind that when he begun his instructions among them, they were all papists, and that he has been constantly opposed by their priests.

I am very happy at being able to give such interesting accounts of what God has done in this place, in opening the hearts of my hearers to receive the gospel of Jesus Christ. Not that I gained new hearers from among the catholic Indians, but that the hearers are faithful, attend regularly at all times, and a good number of them have been hopefully converted and received into the church. Nine were received last November. Rev. A. J. Parker of Shipton came to assist me in the holy work. Again, another was received in the month of February, and lastly, five were received this very last Sabbath, on the seventh instant. We are now in all, twenty-four members of the Indians, besides our American christian brethren, who partake of the Lord's supper with us. We think we have reason to believe that we shall have another, or others, who will be examined to be received next communion day; for there are some serious persons, as if they were almost Christians.

I am happy to say that up to this time the members of this church shew piety at all times. None of them have yet pained my heart—none has disgraced his profession. They are all total abstinence persons. Forty-seven of my congregation have signed the total abstinence pledge, and have been faithful to their promises up to this time.

We have a school conducted by Miss Caroline Rankin, a pious schoolmistress of Melbourne. She teaches our children well and fast. The children improve very fast in what they learn. The school is conducted in a godly manner. Our children also learn to sing in the school, in their own language as well as in the English, for the teacher has learned so much of the Indian language, she is well able to sing the hymns which I have composed and printed for my congregation. We have now twenty scholars, and perhaps shall have more in a few weeks, but the priest is very busy to break up our school every way he can. Our teacher is a great help in the great work of advancing the cause of Christ. She has established a female meeting, which has been well attended in the fear of God. Though she does not understand much of the Indian, nor do our females understand her much, still they make their meetings to have good effects. This is the Lord's doing. Thanks be to him forever.

We have also a Sabbath school more encouraging at present than we ever had before, though we have no others to attend but the school children.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE BAPTIST BOARD OF FOREIGN MISSIONS IN BURMAH.

Traces of Ancient Roads and Habitations—Superstitions of the People.

TRAVELLING among the Singpho villages in Asam, Mr. Bronson writes—

Here are found several large piles of brick, the trees growing on the top of which show that they have lain here many years. They are large, of a superior quality, and must have been made by those who understood well the art.

It is very strange that no knowledge or tradition of their history exists in the memory of the oldest persons in the vicinity. They did not know of their existence until the jungle was cut away from the place where they lie. Raised roads, running in every direction, and now overgrown with jungle, show that this was once a thickly populated country.

The road lay through the densest forest I have seen in India. The lofty machi rises often to the height of eighty and one hundred cubits, perfectly straight, and destitute of branches to the very top. They are of a large circumference, and may well be termed the kings of the forest. After walking a long way, came to a road thrown up to the height of thirty feet. It runs due east and west, and connects the Diburu and Dibang rivers. It is a work of immense labor, and is another proof that the country was once populated by a numerous and enterprising people. The road is now grown up with most beautiful bamboos.

Reached the village at five, very weary, having walked the whole way. Was hospitably entertained by Tangonla, the head man of the village. Large numbers assembled in the evening, with whom I conversed concerning the state of man after death. They have no definite idea of a Supreme Being. Who made the world, is a great mystery to them. Their idea of man's state after death is rather singular. One told me that after death they had to cross a dreadful place, on a small stick, over boiling water. If the stick did not break, it was well—if it did, they fell into the water, and died a dreadful death. They offer at their *pujas*, oxen, hogs, fowls, and whatever they themselves require for a splendid feast. A fowl, or pig, can hardly be procured among them, so many are offered in sacrifice. The Singphos build their houses low and long; one is usually occupied by several families. In front is a spacious verandah, always open for the accommodation of the passing traveler.

April 1. Sabbath. Though alone, felt it to be good to wait on God, on his holy day, and to rest from the fatigues of my journey. I also rejoiced in the opportunity of telling the people about the great God, and the future destiny of man. Had crowds of people around me all day, to all of whom I made known, as well as my imperfect knowledge of the language would permit, that God was displeased with them for their idolatry, and if they had not new hearts, they must fall into hell. In the evening called on the chief and two of the principal men, and interrogated them particularly concerning their deities, and belief respecting the future. They can hardly be said to have any definite idea of a Supreme Ruler, who made and governs all things. Some of them speak of Pandiwara, who made all things; but they make no offerings to him, only to his inferiors. They have a system of nat worship. The names were given me by the natives in the following order:

Five nats are supposed to inhabit the regions above, viz.—Madai la, Sumlap, Munu, Ning Syi, M Bung; and ten the earth and lower regions—Palam, Son, Lamum, Cisam, Dingnu, Dingwa, Dingsi, Phukum, Phokhon, Ngga. These nats have each their particular blessing to bestow, and every new blessing wished for, requires a new offering addressed to the particular nat, whose province it is to bestow it.

One is the giver and preserver of children; several are healers of the sick; one is the god of war; one is supplicated at the blasting of crops, and in all times of famine; and one preserves the country from war, and renders it populous and prosperous. After death, if the man is good, he goes above, and takes his place with those of his own caste, (for caste is observed there.) Their happiness seems to be negative, consisting in having nothing to do. He can never be hungry, for whatever he desires to eat presents itself spontaneously, prepared just as he wishes.

If a bad man dies, he goes under the earth, into fire, and for food eats the filth of cattle, fowles, and men. These appear to be their principal ideas concerning a future state.

How striking the contrast between their hopes and those of a Christian! The one thinks his happiness is complete, if he has nothing to do, and his wants are spontaneously supplied. But the christian's eternity will be one of incessant activity, and his employment praise.

Persecution of the Karen Christians.

In his journal from May to July of last year, Mr. Abbott, writing from Rangoon, gives the following particulars respecting a persecution which the rulers of Burmah have commenced against the Karen converts. The *woondouk* of the city required of some of the christian chiefs the names of all the native Christians in their several villages. These were furnished. He then demanded of them 200 rupees, threatening to inflict torture and a violent death on them if they should fail to meet the demand; at the same time forbidding them to receive christian books or worship God. On the 24th of May he writes—

Sabbath. Karens ventured to come into the city to-day, the first time during these several

days. All is quiet as it regards them; but when will the light of civil and religious liberty dawn on these fields of death! Alas for benighted Burmah! Once, far and wide in this great empire was heard the voice of salvation. Now it is hushed to silence; the multitudes "are joined to their idols." "Forsaken of God" appears to be inscribed on the splendid objects of their superstitious adoration—on the walls of their cities—on their habitations, and on the tablets of their hearts!

Early in July four of the Karens, including a chief, were arrested. Their treatment as prisoners Mr. Abbott describes—

July 7. The four Karens were taken before some of the principal officers to-day, and questioned as to where they live—what they are in this city for—their names—their parents, brothers, sisters, and their names—how many have learned to read Karen—and how many have been baptized, and become the disciples of a "foreigner." In short, every thing relating to the kingdom of Christ, and my efforts among the Karens, was laid open before the officers, and recorded in the "black book." The Karens, after their ancles had been fastened in double irons, were then thrust into the common prison, with thieves, robbers, and murderers, their clothing taken away, and a bit of old cloth given them to tie about their loins.

8. Early this morning, the affair of the Karens was formally laid before the woondouk, by the officer who had caused them to be thrust into prison. "Where are they now?" said the woondouk. "In prison," was the reply. "There let them remain." This was all the attention the woondouk bestowed upon the subject. I sent Taunah to the prison, to inquire after the prisoners. As he is a British subject, he has only to say he lives at Maulmain, and the Burman officers dare not meddle with him. The poor prisoners told him how they had spent the night, viz. their ancles loaded with heavy iron fetters, their feet elevated about two feet, and "made fast in the stocks," their hands drawn back over the head, and upward at the same time, and made fast also, their hips alone resting on the floor. They told Taunah, however, that they should have cared nothing for this, comparatively, but for the swarms of musquitoes, which preyed all night upon their naked bodies.

It is evidently the determination of the government to put an effectual stop to the progress of Christianity among the Karens, as they have done among the Burmans; and they will not be scrupulous as to the measures they employ to accomplish their end. The poor Karens now in prison, may have to suffer death for the sake of their religion—at least a long imprisonment, or be ransomed only at an immense expense.

10. Taunah visited the prisoners as usual to-day, carrying such things as would make them a little comfortable; as all prisoners in this country have to beg or starve. They told Taunah to "tell the teacher and teacheress, that they need have no more anxiety on their account; that they had been praying ever since they had been in prison; and that, although they were very fearful and sad when first apprehended, they are now happy, since God has answered their prayers."

11. To-day the Karen prisoners were sent to the great pagoda, two miles from the city, and offered as a sacrifice to the gods. The "young chief" and the one first apprehended, were in two huge pairs of iron fetters; the boys in one each. Their labor will be to pull up the grass on the large plat of ground surrounding the pagoda, which is, however, sometimes done by the Burmans voluntarily, as a kind of penance. They will also be compelled to beg their rice from day to day. But their condition is much better than when in prison, as they now have pure air and exercise, and are not confined in the stocks at night. But they are deeply degraded in the view of the Burmans; as no one but the most abandoned outcasts are subjected to this punishment, and they perhaps individuals who have been sentenced to be executed as murderers, but whose sentence has been commuted to that of becoming "slaves of the gods," they and their kindred and posterity, forever. These slaves are a class of people of about the same standing as lepers were in ancient Israel. In fact, the Karens are now under the charge of a keeper who is called the "leper governor." The thousands and thousands who flock to the great pagoda on worship days, will, of course, on seeing the Karens there in irons, suppose them to have committed some dreadful crime; and when learning that that crime consisted in becoming the disciples of Jesus Christ, will naturally want to know what the religion of Jesus Christ is.

12. Taunah visited the pagoda, and conversed with the slaves. They remarked to him that they care nothing for the positive suffering, but dislike to be compelled to submit to any thing which honors the Burman religion; for they readily perceive that their degradation does so.

13. Visited the pagoda myself—the first time I have seen the Karens since their imprisonment. I passed them without speaking; neither did they speak to me. All who know any thing of Burman character, advise me to manifest, for the present, a total indifference to the whole affair; which is doubtless the prudent course.

14. Again visited the pagoda, and, as there were very few individuals near, ventured to converse a moment with the slaves. One of the boys remarked to me—"Teacher, the Burman officers say, if we are released, we must never again worship the 'foreigner's God.'" "Well, what did you answer?" "I told him, if we were released, we should always worship God, and with more zeal than ever."

The prisoners were subsequently set at liberty at the intercession of the British resident. Mr. Abbott adds—

I took the Karens home with me, had them washed, and gave them clean garments—and we praised God together. While they were at the pagoda, some among the multitudes who flocked thither to pay their devotions, reviled them on account of their religion. One man said, "If you worship Jesus Christ, why does he not come and take care of you?" To which the Karen replied, "We are not the first among the disciples of Jesus Christ who have suffered persecution." But the great majority of the people expressed a sympathy for them, and said they were well aware that they were suffering unjustly—that they had done nothing worthy of

such degradation—and that the woondouk was a cruel tyrant; which sentiments, however, they durst not express openly.

28. The Karens do not express so much joy at their release, as grief on account of the danger which will now attend their carrying books out of the city. The "young chief," in particular, said he thought nothing of the sufferings he had endured, or of the good garments which the Burmans had taken away from them, and which of course they will never recover; but he did not feel reconciled to the Burmans keeping those books; he had come on purpose to get books for those near Bassein who could read, and now he must return without one.

American Board of Commissioners for Foreign Missions.

INSTRUCTIONS TO MISSIONARIES.

On the Relations sustained by the Missionaries of the Board.

THE remarks which follow constituted the main body of the Instructions of the Prudential Committee lately given to missionaries destined to the Mahratta and Siam missions.

Without further introduction, and referring you to the published instructions to other missionaries on many topics to which there is not time now to allude, the Committee proceed to some free practical remarks, growing out of your most important relations as missionaries.—And,

1. *Your relations to Christ.*—You are missionaries of the Board only in a subordinate and far inferior sense. The same is true of the service you render to the Board, and of the subjection you owe to its rules and regulations. Neither can the christian community, which is to furnish the means of your support, claim any other relationship. Your primary relation is to the Lord Jesus. You are his missionaries. It is he that sends you. Your primary obligations are to him. Let neither the Board, nor the christian community be suffered to weaken the tie which binds you to your Lord and Savior. Regard every dollar placed at your disposal, every opportunity for usefulness, every token of success, whatever be the medium of communication, as coming from him. These funds, by means of which you are sent forth and supported, are not the Board's funds in any other sense than that you are the Board's missionaries. They belong, peculiarly and pre-eminently, to Him who is the Lord of missions and missionaries. For his sake you leave country and home and devote your lives to self-denying labors in torrid climes. Your connection with the Board and the obligations and duties thence arising, you have taken upon you only as a matter of convenience, that you may the more effectually labor for Christ.

This view of your relations, is vitally important to the full and proper developement of your character as missionaries. If you lose sight of it, as some missionaries have appeared to do, you will be in danger of becoming envious and censorious towards your brethren at home, impatient of direction, jealous of your associates, overbearing towards the heathen, self-indulgent, greedy of filthy lucre, discontented, and wretched. Let nothing for a moment, therefore, intercept your view of the glorious relation you sustain, as missionaries, to Christ. In comparison with this, let all others be lost sight of and forgotten. It is this which clothes the missionary office with its pre-eminent dignity, and makes the missionary peculiarly the successor of the apostles, and inheritor of the promises made to them.

Let us now advert,

2. To your *relations to the christian community.*—Your ecclesiastical relations to your religious denomination, whatever it may be, are not affected by your connection with the Board. The Board is not an ecclesiastical body. There are denominational missionary institutions in our land, but the Board is not one. It is a *catholic* institution, in the primitive sense of that much abused term. So far as its constitution is concerned, it can act for any evangelical denomination, and it is now acting, with equal ease and freedom, for four or five. Your ecclesiastical relations, therefore, are not affected by your connection with the Board. If you are Congregationalists, or Presbyterians, you remain such if you choose to do so. And you are as free as you ever were, or can be, to act in matters ecclesiastical. Yet your denomination has by no means a right to claim, that you should go forth *for the purpose* of extending that denomination among the heathen. Christ has commanded nothing of the kind. There is no monopoly of the gospel by Congregationalists, or Presbyterians, or Baptists, or Methodists, or Episcopalians. Men from each of these denominations equally obey the command of the Lord Jesus, when they go forth as missionaries, though they go in their denominational character; and so far as facts have been ob-

served, they appear equally to enjoy the smiles of Heaven. Those who can discover the grand and beautiful lineaments of the gospel only in their own sect, and those who would forbid our going forth to this work unless we follow them, have not yet fully learned Christ, nor the nature of his religion. If there are no religious sects in heaven—and no one believes there are—how absurd to suppose that Christ has *commanded* them to be propagated on earth,—though he may *tolerate* them, as he did certain things under the old dispensation, in view of the imperfection of our present state. Preach the simple gospel, as Paul did—for *that* is the purpose for which you are sent; and when the Holy Ghost is pleased to multiply your converts, and you must gather them into churches, adopt that form of organization which seems best adapted to their circumstances. This, however, is a point which, for obvious reasons of order, peace, and the highest happiness and success of your enterprise, should always be decided by the majority of voices in the mission.

To the great community of your patrons, scattered over our country, it will be due that you make report concerning the field you are sent to cultivate, and concerning your labors and successes. The feeling that you may become so much engrossed in your missionary work, as to make it no longer your duty to send home regular and elaborate reports, would betray great want of reflection. Were such views to become universal in the missions, the Missionary Herald must stop its monthly circulation, having nothing to say. Intelligence would cease to animate the monthly concert. The concert itself would languish; and the thousand rills and streams, which now pour into the treasury, would dry up. But, without supposing such disastrous results, it is certain that, by neglecting to make report to your patrons from time to time, you would cut yourselves off from those special sympathies and prayers, which Paul the apostle and all wise and good men in every age have so much valued.

Moreover, you should *have confidence* in your patrons. They may sometimes grow weary, sometimes be forgetful, sometimes inattentive; but you may trust them, under God. In the late memorable time of commercial embarrassment, when men's hearts were everywhere fainting with fear, did not our patrons hear the cry of distress from their brethren in the missions? With praise to God, and as a fact in point never to be forgotten, let us record, that in the darkest, most distressing of these two years, the receipts of the Board were increased more than sixty-four thousand dollars. When times look dark again and portentous of evil; when there shall be universal distress in the commercial world; and even should war sound his clarion and drive his bloody car once more over the world; have confidence in your patrons. The thicker the gloom, the greater the danger, the deeper the distress,—the more will they think of you, and pray for you, and exert themselves for your relief.

The progress of our subject brings us to another of your relations, which is,

3. *To the Board, and to its Committee and Officers.*—It is not yet discovered, and there is no probability that it ever will be, how missions can be extensively prosecuted among the heathen, without some organization for this special purpose. The Board is one of the several organizations that have been formed. It exists for the convenience of such as choose to employ its agency. You have placed yourselves under its direction, and by so doing a new relation and certain mutual obligations have been created, which cannot ordinarily be dissolved by the mere pleasure of either party. The guaranty that the authority invested in the directing agency will not be abused on the one hand, nor privilege by the missionaries on the other, is to be found, if any where, in the character of the parties. *There* is the basis of our mutual confidence. When enough of christian character in missionaries and their directors does not exist to ensure such confidence, the present system of missionary operations must come to an end. Still, as it is not lawful for any man, or body of men, to claim infallibility, so neither must infallibility be required as a necessary condition of confidence. The Board must be expected occasionally to err in its plans and proceedings, and the missionaries must be expected also to err in theirs. Indeed there will always be a degree of imperfection in the proceedings of the agents of every description—real, palpable imperfection—growing out of the imperfection of human nature; but diminishing, it may be hoped, with the progress of experience, and with the growth of grace in the churches. When you see, or think you see, that an error has been committed by the Board, or its Committee, do nothing under the influence of mere feeling, or of first impressions. Take time for reflection and prayer. And should you make an effort to procure a reversal, or modification of what has been done, address yourselves to the proper persons, and write frankly, and by all means write calmly and in respectful terms, lest doubts arise as to your judgment, or temper, and thus much of your labor be lost.

And we beseech you never to lose sight of the fact, *that the Board and its Committee and officers have identically the same object in view and the same interest with yourselves.* Their object and their interest are nothing else, than to

render all the missions and missionaries in connection with the Board as useful as possible. To this they are urged by *every* motive. It is their study, their aim, their constant endeavor. *Our* interest, dear brethren, and *yours* are identically the same. Our field of usefulness and yours are the same. We operate on the heathen world only through you. 'We live, if ye stand fast in the Lord.' It is to your success, to your usefulness we appeal for the proof of ours. When you are straitened, when you are enlarged, we are. Your prosperity, your adversity, your sorrow or gladness, are ours. Let it be remembered after you get into your field, that the objects for which you and we live, are the same. Do you desire more enlargement for your printing establishment? So do we. Do you desire more means for your seminary, for your schools, for your native helpers, for exploring your field, for your personal convenience? Even so it is our desire that you should have them. Do you wish for more helpers—more able, learned, devoted, efficient men—yea, the best men in the whole church militant? We earnestly wish for the joy of sending you just such men. Do you wish, in short, to be furnished with every possible means of accomplishing the work of the Lord among the heathen? What delight would it give us to be the medium of their transmission! The missionaries are not one party, in the sense of having different interests, and the Board another; but we are all one, in object, pursuit, interest, and feeling.—There may, indeed, be differences of opinion, for a time, as to the *best means* of accomplishing our common object; occasionally there have been such differences; but they have been transient, and must be so as long as missionaries and their directors are honestly pursuing the same great object.

There is another fact in this connection of no small importance; which is, *that the Board and its Committee and officers sustain a common and equal relation to all the missions and missionaries.* Their position is central, with regard to all; they correspond with all; they know the condition and claims of all; and while they know the amount of means placed at their disposal by the christian public better than the missionaries can know it, they are bound to see that the claims of all are impartially attended to in the distribution of these means. The brethren in each of the missions may understand the circumstances, necessities, and intrinsic merits of their own missions, better than the Prudential Committee. But they do not and cannot know so well the state of the other missions. They cannot judge so well of the relative claims of the several missions. They cannot know so well the general bearings of particular measures. Differences of opinion, when they have arisen, have generally been from the difference in the points of observation and in the range of vision. At the same time you may be sure, that your more perfect local knowledge and the opinions you form upon facts under your personal observation, will ever and must ever have much influence in the deliberations of the Committee. Indeed it is chiefly by means of the facts communicated by your mission, that the Committee will form their judgments concerning it. The same remark may be made concerning each of the other missions. It is thus, and from the nature of the case it must be thus, that they judge of the claims of each mission viewed by itself, and of the comparative claims of each regarded as parts of a great system. Facts, in both cases, are their lights; and if they are not well informed, it must be because the missionaries themselves have neglected to give the necessary information. If you would have justice done you, and done your mission, it must be as the result of clear, full, exact representations of your case.

With your relations to the Board, it is natural to connect those you sustain,

4. *To your brethren in the mission.*—The fault, to which missionaries are perhaps most liable, on first entering the field, is that of presumption. They are by no means aware how ignorant they are of their new circumstances. They are not conscious how many delusive influences are operating on their perceptions and judgments. They apply their occidental tests and standards to oriental character. They misunderstand the nature of the effect produced by the climate on the habits of their brethren, and on this account sometimes do them great injustice. They are for making innovations in the manners and customs of the people, merely because these manners and customs are so strange. The influence of these first impressions is so strong, and often so injurious in the deliberative meetings of the missions, that one of the older missions has urged upon the Committee the necessity of a rule, that no missionary shall have the privilege of voting in a mission until he shall have been a member of it for a year. No such rule has been made, and it is hoped none will be necessary. We caution you, dear brethren, to treat with deference the opinions and proceedings of those who have borne the burden and heat of the day. Be slow to dissent from their judgments. In cases where there is a diversity of opinion, your wisest course, at the outset of your career, will generally be to take no very active part.

Let 'fraternal concord and co-operation' be your motto. Was ever a divided church spiritually prosperous? Was ever a divided mission?

From the hour of your embarkation, let the things which make for peace be your anxious study; and after your arrival in your distant field, seek by all means to promote mutual confidence, brotherly love, and peace in the mission. The happiness of communities on earth is not to be sustained without sacrifice. There must be *compromise*, not of moral principle, but of opinion, feeling, convenience, and, to some extent, of private interest. When you are fairly overruled by the majority, submit with cheerfulness. If in the previous discussion you had predicted evils as the result of what you voted against, seek not afterwards to verify your predictions. Make the best, and not the worst, of what has been done. It was a noble sentiment lately uttered by a great orator, that the possession of both the Canadas was nothing, in comparison with the preservation of peace between two great countries. Peace on earth, based on right affections, is the object of the gospel. Let what you live to promote in others reign in your little community, and the God of peace shall be with you.

The consideration of your relations to your own mission, naturally leads us to advert,

5. *To your relations to other missions in the same field.*—It is important the brethren who are going to Siam should know, that there was no intentional interference with us, on the part of our Baptist brethren, in the establishment of their mission in Siam. Perhaps, considering all the circumstances, there was really none. Our prayer is that the two missions may yet be saved from the necessity of printing and circulating versions of the Siamese Scriptures, which shall not in all respects be alike. But if it cannot be so, you will still abstain from controversy with them, and will "keep the unity of the spirit in the bond of peace." Bankok must be common ground, and perhaps also one other large place farther up the river; but it is presumed both missions will find it mutually for their advantage generally to occupy different places.

In the Mahratta country, there were only our own missionaries from the year 1814 to 1821. There are now missionaries from the London, Church of England, and Scotch Presbyterian societies. We have no reason to complain of them on the score of interference. The country is large and populous enough for us all. In no place, except Bombay, which, as the great commercial mart of the country, must be regarded as common ground, have they formed stations near our own. We rejoice that they have come to our help, and that our efforts to turn that great people to God, are no longer solitary. The principles of christian amity and non-interference are so far understood and settled, that you need not experience in the Deccan what has been unavoidable at Bombay. At Ahmednuggur, at Jalna, and wherever else we have a prior and rightful occupancy, it is believed our English brethren will not interfere with us.

Our last topic is,

6. *Your relations to the natives.*—You are the messengers of Christ to them. Your message is the gospel. Of this you have to make an intelligible proclamation. Of course you must do it in their own language. And how can the man, who neglects to acquire the language, be a faithful missionary? And if he perseveres in this neglect, why should he not be recalled? We earnestly exhort you to make the language your primary object, until you have surmounted its difficulties; nor rest from the study until you are conversant with its idioms, and feel the delightful assurance that you are able to convey your message directly to the native mind. Then, but scarcely before, will your have entered upon your work; and only then will you be workmen that need not be ashamed.

But there is another duty to the natives you will find more difficult, though not less necessary, than the acquisition of the language; and that is, coming down to their ignorance and stupidity, their prejudices and weaknesses; and bearing, with all long-suffering, their deceit, perverseness, obstinacy, ingratitude, and dishonesty. You may be ever so conversant with their language, yet if you imbibe and manifest feelings of disgust towards them, if you are reserved and haughty in your deportment, there will be a wall of adamant high as the heavens between you and the hearts of the people.

Without a miracle of grace, you will not attain this powerful, all-subduing interest in the people, unless you become acquainted with the circumstances under which their characters are formed. This will involve the study of their history, religion and institutions, their literature, manners and customs. You will thus see how lamentably they are educated; how their minds are enslaved, their consciences perverted, their hearts blinded; how every early sentiment, every relative affection, and their whole national influence bind them to the course pursued by their fathers, and impose mighty restraints upon their embracing any thing new. This will make you feel for the poor heathen native, and constrain you to make great allowances for him, and to bear with him, and forbear—to be kind, condescending and conciliating. Swartz was a missionary of this description, and here, in conjunction with his piety and zeal, was the secret of the vast confidence reposed in him by the natives of the country.

Those of you who are going to India, should bear continually in mind, that your relations to the government of that country are not in all respects the same with those of missionaries from Great Britain. India is now a part of the British empire. It may be proper, therefore, and even a duty for them (though one to be very cautiously exercised) to say and do many things, in respect to the usages and proceedings of their government, which would not be at all wise and proper in you. We have great cause for gratitude to the English Presidencies of India, and to their government in Ceylon, for their toleration, protection and liberality towards us, these many years past. Supposing there were to be abuses discovered in their administration of the government, it is not for *us* to expose them, nor to take measures for their removal. This is not what *we* can attempt, without doing more harm than good. It is no part of our business. Our business is with the natives of the country.

From the government of Siam, nothing, except toleration and protection, should be sought. Nor is the case hardly supposable, in which it will be proper to carry your private grievances into the native courts. When we shall have a consul in Siam, you may claim his intervention. But you go not as merchants, nor as mere citizens. You belong emphatically to a kingdom not of this world. You should not compromise your nobler than Roman citizenship. You have special promises. Nor is it any enthusiasm in you to rely on the protection of that Almighty Being, who has engaged to be with his servants always, even unto the end of the world.

In a despotic government, but partially enlightened by science and not at all under the influence of the gospel, you will of course witness much oppression. But you must beware not to take part with the people against their rulers. You go not forth as the propagators of republicanism, nor as the champions of human rights, but as heralds of the cross of Christ. We beseech you on this point to be always on your guard. Among the causes which occasioned the expulsion of the papal missionaries from Japan and China, were none more operative than their interference with the relations between the rulers and their subjects. For a marked offence of this kind clearly proved, the voice of the civilized world would justify the government in banishing a missionary from the kingdom. "Be ye, therefore, wise as serpents, and harmless as doves." Your grand business is with the souls of men, your instrument the gospel. But it is cheering to know, that in proportion as the gospel takes effect on the soul, freeing it from sin, there is progress really made towards those temporal blessings, which are so essential to the highest happiness of the people.

Such is a brief survey of the more important of your relations. We have been able to glance only at the leading topics under these. Whether we regard your relations to Christ; or to the christian community which furnishes the means of your support; or to the Board under whose immediate direction you act; or to the brethren of your own or other missions; or to the natives and governments of the country to which you are going;—you find duties springing up in every quarter—duties of grave import, which must be performed. Do you ask, who is sufficient for these things? We answer, the man who feels his weakness, and makes God his strength. He can do all these things, and much more. He is the man for a mission to the heathen. He will not labor among them in vain, nor spend his strength for naught.

RECENT INTELLIGENCE.

NESTORIANS OF PERSIA.—Writing from Tabreez, under date of February 4th, Mr. Merrick states that Mrs. Grant, wife of Doct. Grant of the Nestorian mission, was removed by death on the 14th of January, after an illness of twelve days. Her end was cheered by the peace and triumph of christian faith.

SIAM.—The Rev. Messrs. N. S. Benham, J. Caswell, Henry S. G. French, Asa Hemmenway, and Lyman B. Peet, and their wives, constituting a reinforcement of the mission to Siam, received the instructions of the Prudential Committee, at Middlebury, Vermont, on the 15th of April. It is expected that two female teachers will accompany this reinforcement. Besides the instructions delivered by Mr. Anderson, one of the secretaries of the Board, the exercises on the occasion consisted of reading of the Scriptures, and prayers, and appropriate music.

Donations,

RECEIVED IN APRIL.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr.
(Of which to constitute Rev. PETER LABAGH of Harlington, N. J. and RUFUS NORTHWAY of Utica, N. Y. Hon. Mem.) 2,522 29
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Falmouth, Mr. Hooker's so. for sup. of Mr. Peet, 100 00
North Falmouth, So. for do. 23 00
Truro, So. for do. 20 00—143 00

Boston and vic. Ms. By S. A. Danforth, Agent, 2,000 00
Charleston, S. C. Aux. So. R. L. Stewart, Tr.
For miss. to W. Africa, 600; for miss. to Persia, 500; for a youth at Cape Palmas, 20; 1,120 00
Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.
Burlington, Mon. con. 14 88
Charlotte, do. 5 00
Essex, Chh. and so. 9 75
Hinesburg, do. to constitute N. LEAVENWORTH an Hon. Mem. [100 00
Jericho, 1st cong. chh. 58,37; fem. cent so. in do. 20; 78 37—208 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Baldwin, Coll. 2 00
Buxton, Cong. so. 20 60
Falmouth, 2d chh. mon. con. 16 10
Freeport, Mon. con. 36,36; contrib. in cong. so. 16,16; la. to constitute Rev. JOTHAM SEWALL of Chesterville, an Hon. Mem. 51,87; 104 39
Lewiston Falls, Chh. 25 00
North Yarmouth, 2d par. ann. contrib. 11 17
Pownal, Cong. chh. 18 25
Standish, Gent. 6,25; la. 7,21; 13 46—210 97
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Linebrook, Mon. con. 12; la. 4,87; 16 87
West Newbury, Coll. in Mr. Edgell's so. 15 27—32 14
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, Gent. and la. of Washington-st. so. 63 00
Salem, Gent. and la. of Tab. chh. 263 75
South Danvers, Gent. 113; la. 86; 199 00—525 75
Fairfield co. East, Ct. Aux. So. S. Sterling, Tr.
Trumbull, A lady, 8 00
Geneva and vic. N. Y. By C. A. Cook, Agent,
Camden, Cong. chh. 21,37; fem. miss. so. 9; 30 37
Cohocton, Fem. benev. so. 11 00
Dundee, Mrs. M. Wilson, dec'd, av. of jew. 5; presb. chh. 1; 6 00
Fulton, To constitute Rev. WILLIAM FULTON an Hon. Mem. 50 00
Geneva, L. Judd, 5 00
Hannibal, Mon. con. 15,05; A. Rice, 10; 25 05
Le Roy, Fem. benev. so. and cir. of indus. 35 00
Mexico, A bal. 13 39
Mexicoville, do. 3 26
New Haven, do. 5 00
Oswego, 1st presb. chh. coll. 79,81; sab. sch. for *John B. Park*, Ceylon, 30; misses sew. so. for *Robert W. Condit*, do. 20; Mrs. Condit, for *Elisha D. Whittlesey*, do. 12; orp. girls m. box, 2,50; 2d chh. 18,37; 162 68
Penn Yan, Sab. sch. for *Ira Gould* and *Martha Lock*, Ceylon, 34 63
Sodus, Presb. chh. W. D. Cook, 10 00
Volney, Cong. chh. 25 00—416 38
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Mon. con. to constitute Rev. L. H. VAN DYCK an Hon. Mem. 61,59; sab. sch. chil. 58c. 62 17
East Durham, Mon. con. 15,50; R. Osborn, 40; A. Pratt, 50; la. sew. so. 26,56; indiv. 45,25; 177 31
Osbornville, Mon. con. 8 00
West Durham, Mon. con. 18 86
266 34
Ded. c. note, 10 00—256 34
Hampden co. Ms. Aux. So. S. Warriner, Tr.
Chester, Mon. con. 7 00
East Granville, Dr. Cooley's so. 20 00
Monson, 1st par. indiv. 408,50; chh. contrib. 25; mon. con. 43,73; sab. sch. 7,56; for sup. of Mr. Merrick, 484 79
North Wilbraham, 3 00
Westfield, Gent. and la. 150 00
West Springfield, Gent. and la. 70 00—734 79
Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon West, Gent. and la. 4 42
East Hartford, Mon. con. 24,61; gent. 13,11; 37 72
East Windsor, Theolog. Ins. 40 00—82 14
Hartford co., South, Ct. Aux. So. R. Hubbard, Tr.
Glastenbury, A friend, 60 00
Hillsboro' co. N. H. Aux. So. A. E. Dwinell, Tr.
Hillsboro', Mon. con. 20 00
Mont Vernon, Gent. 35 75—55 75
Litchfield co. Ct. Aux. So. C. L. Webb, Tr. 14 00
Norfolk, Coll. 77 00
Washington, 9 00—100 00
Merrimack co. N. H. Aux. So. G. Kent, Tr.
Concord, $91,69 ack. in May, for preaching the gospel at Sandw. Isl.
Middlesex South Confer. of chhs. Ms. O. Hoyt, Tr.
Hopkinton, Mon. con. 12,34; la. 24,84; 37 18
Southboro', Pilgrim chh. and so. 24 50—61 68
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fair Haven, Mon. con. 8 75
New Haven, Centre chh. and cong. 114; mon. con. in 1st and united so. 49,89; do. in Yale coll. 16,45; do. in 3d chh. 6,86; do. in Free chh. 24,44; Mr. and Mrs. Ludlow, for sch. in Ceylon, 5; 216 64
Northford, Fem. benev. so. to constitute Rev. WILLIAM J. BOARDMAN an Hon. Mem. 50 00—275 39
New Haven Co. East, Ct. Aux. So. S. Frisbie, Tr.
Madison, Gent. 50 25
New Haven co. Ct. Western Consociation, A. Townsend, Jr. Tr.
Oxford, E. N. Buckingham, 5 00
Waterbury, La. sew. so. for sch. in Ceylon, 30 00—35 00
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. W. E. Dodge of 2d av. chh. to constitute Rev. WILLIAM T. BOUTWELL of Ojibwa miss. and Rev. JOHN I. OWEN of New York, Hon. Mem. 100; fr. juv. miss. asso. of sab. sch. in presb. chh. Thompson-st. for Mr. Washburn, Cher. miss. 110; fr. a friend, to constitute THOMAS MASTERS an Hon. Mem. 100; Mrs. M. Clark, for *David Harris Clark*, Syria, 20;) 2,066 22
Northampton and neighboring towns, Ms. J. D. Whitney, Tr.
Granby, A friend, 200; 1st par. mon. con. 110; 310 00
Hatfield, A pensioner, 5 00
Northampton, 1st chh. mon. con. 12,06; Mrs. S. Clark, 10; Edwards chh. mon. con. 16,73; 38 79
South Hadley, Mon. con. 39; Canal, mon. con. 41,69; gent. 38,51; la. 40; 159 20—512 99
Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Augusta, 1st presb. chh. and cong. 78,35; Philena Raney, dec'd, 20; sab. sch. 1,65; 100 00
Chenango Forks, Cong. chh. 10 00
Clinton, do. 100 00
Exeter, Cong. chh. 100; Minerva Cushman, 200; 310 00
Utica, Welch cong. chh. 22 00
Whitesboro', Fem. miss. so. 10 29—552 29
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Benson, Asso. 69 15
Hubbardton, Cong. chh. 17 29
Poultney, Fem. cent. so. 11,75; sub. 1,62; 13 37
Tinmouth, Mon. con. 4 00—103 81
Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Barrington, Sub. 18,07; mon. con. 7,93; 26 00
Dover, Gent. and la. 67,30; mon. con. 11,77; 79 07
New Hampton, Gent. and la. 21 00
Tuftonborough, 3 00—129 07

Sullivan co. N. H. Aux. So. J. Breck, Tr.
Meriden, Gent. 31,12; la. 40,22; mon. con. 13,62; 84 96
Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Berkley, A friend, 16 50
Washington co. Vt. Aux. So. C. W. Storrs, Tr.
Barre, Miss N. T. 1; Mrs. I. W. 1; 2 00
Morristown, Cong. so. 10; J. Gale, 6; 16 00—18 00
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Guilford, A friend, 5 00
Putney, Mon. con. in Mr. Foster's so. 10 50
West Brattleboro', J. Reeve, 1 00—16 50
Windsor co. Vt. Aux. So. B. Swan, Tr.
Enosburg, Four chil. 25
Hartford, North cong. so. 20 00
Queechee Vil. Cong. so. 23 06
Rochester, do. 27 50
Sharon, do. 13 00
Stockbridge, do. 3 75
White River Vil. Gent. and la. to constitute Rev. CHARLES B. HADDOCK an Hon. Mem. 50 00
Woodstock, Cong. so. (of which to constitute Rev. WORTHINGTON WRIGHT, an Hon. Mem. 50;) 105 77—243 33

Total from the above sources, $12,641 54

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H., H. Ware, 10; P. McPherson, 10; mon. con. 3; 23 00
Albany, N. Y. 4th presb. chh. 50 00
Ames, N. Y. Mon. con. 15; Miss A. Starks, 5; 20 00
Andover, Ms. Chapel cong. 217, students of Phillips acad. to constitute Rev. SAMUEL H. TAYLOR an Hon. Mem. 51; 268 00
Baltimore, Md. 5th presb. chh. 32,09; sab. sch. for *James G. Hamner* and *Thomas L. Hamner*, Ceylon, 27,91; 60 00
Bangor, Me. Mrs. Pearson's sch. 7 00
Beekmantown, N. Y. Presb. chh. 10 00
Bethlehem, N. H. Cong. chh. 7 00
Binghamton, N. Y. Cong. chh. mon. con. 6 18
Boston, Ms. Mass. miss. so. as income fr. Mrs. Osborn's legacy, for pro. of the gospel among the Indians of the U. S. 100; Rev. G. Champion, 528,69; Pine-st. sab sch. 9,68; Mrs. E. Whiting, dec'd, 1; 639 37
Brighton, Ms. Fem. miss. so. 23 25
Bristol, R. I. WILLIAM B. SPOONER, which and prev. dona. constitute him an Hon. Mem. 50 00
Brookport, N. Y. 15 00
Brunswick, Me. Mon. con. and indiv. 300 00
Brunswick, N. Y. Mon. con. 20; less c. note, 1; 19 00
Bucksport, Me. Mon. con. 33 00
Cambridgeport, Ms. Evan. chh. and so. (of which for schs. in Ceylon, 100;) to constitute M. B. HOUGHTON, FRANCIS E. FAULKNER, and Mrs. JOANNA NEWCOMB Hon. Mem. 300 00
Canaan 4 Corners, N. Y. Cong. chh. to constitute Rev JOHN JAY DANA an Hon. Mem. 90 00
Canada, A friend, 10 00
Castile, N. Y. Presb. chh. 8 50
Cazenovia, N. Y. Presb. chh. 180 00
Charlestown, Ms. 1st chh. and so. mon. con. 141; coll. 109,33; 250 33
Cleveland, N. Y. Mon. con. 5 00
Cleveland, O. La. miss. so. (of which for fem. sch. in Ceylon, 30; for sup. of two fem. chil. in Bombay, 24;) 100 00
Columbus, N. Y. Fem. benev. so. 6 55
Concord, Ms. Mon. con. in Trin. chh. 58,48; juv. miss. so. of do. for *Mary Wilder*, Ceylon, 20; 78 48
Constantinople, J. P. Brown, 17,40; a friend, for sup. of Mr. Hohannes, 17,40; mon. con. coll. in chil. miss. box, 5,80; 40 60
Cornwall, Vt. J. Bingham, 100 00
Crown Point, N. Y. Cong. so. coll. to constitute ALLEN PENFIELD an Hon. Mem. 100 00
Durham, N. Y. Coll. by J. B. 17 00
Eastham, Ms. D. Brown, dec'd, 3 00
Eliot, Me. Mr. Bacon's so. 8 69
Ellsworth, Me. Cir. of indus. which and prev. dona. constitute Rev. SEWALL TENNEY an Hon. Mem. 20; a friend, 7; 27 00
Exeter, N. H. Ann. coll. in 1st and 2d chhs. 116; mon. con. in do. 41; 157 00
Fairfield, N. J. Fem. mite so. 20; a friend, 3; 23 00
Farmington, Ct. Mrs. P. James, 50 00
Fayetteville, Vt. J. Kimball, 2 00
Fayetteville, N. Y. Presb. cong. 86; young la. so. of ind. 18; 104 00
Federal Store, N. Y. Smithfield so. presb. chh. 36,12; mon. con. which and prev. dona. constitute Rev. WILLIAM I. MC CORD an Hon. Mem. 40; 76 12
Fly Creek, N. Y. $30 ack. in Feb. are for the Albert North sch. Ceylon.
Fort Covington, N. Y. Presb. chh. to constitute Rev. EDWIN C. WELLS an Hon. Mem. 50; less dis. on Canada money, 2,50; 47 50
Fort Edward, N. Y. Mrs. E. Hasbrouck, for Ceylon miss. 5 00
Franklin, Pa. Presb. chh. and so. coll. 5; mon. con. 15; 20 00
Gainsville, N. Y. Presb. chh. 30 12
Georgetown, S. C., A friend, 24 40
Gloucester Harbor, Ms. Coll. 18 00
Green River, N. Y. A lad, 5
Greenwich, Ct. Rev. Dr. Lewis, 12 00
Hagerstown, Md. Sew. so. of presb. chh. for *Matthew L. Fullerton*, Ceylon, 15 00
Harrisburgh, Pa. Av. of breast pin, 50
Hartwick, N. Y. Cong. chh. mon. con. 6 40
Haverhill, N. H. Mrs. ELIZABETH S. LEVERETT, which constitutes her an Hon. Mem. 100; sab. sch. in S. par. for *Abel K. Merrill* and *Joseph Gibbs*, Ceylon, 16; 116 00
Hudson, N. Y. 1st presb. chh. gent. asso. 50 00
Jefferson, N. Y. Presb. chh. 12 00
Jefferson co. N. Y. For. Miss. so. A. Ely, Tr. Adams, Chh. 56,94; S. Calkin, 2; Antwerp, 1st presb. chh. 11,50; a friend, 10; D. Granger, 5; Watertown, 1st chh. 64,52; Black River lit. and relig. ins. 23; 172 96
Kennebunk, Me. 2d par. 19 00
Kirby, Vt. Rev. L. Wood, 25 00
Lakeville, N. Y. Fem. sew. so. 19,31; Miss B. S. 2; 21 31
Le Roy, N. Y. Presb. chh. 20,80; fem. miss. so. 10,08; 30 88
Limerick, Me. Vill. coll. 39,25; Hayes neighborhood, 10; 49 25
Limington, Me. Mon. con. in cong. chh. 5 65
Lincolnton, N. C. La. sew. so. for *Sarah Ramsour*, Ceylon, 25; juv. so. for *Margaretta Smith*, Ceylon, 20; less dis. 1; 44 00
Little Compton, R. I. Male and fem. miss. so. 46 00
Littleton, N. H. Mrs. M. S. Worcester, to constitute Rev. ISAAC R. WORCESTER of L. and Rev. JOHN H. WORCESTER of St. Johnsbury, Vt. Hon. Mem. 100 00
Ludlow, Vt. Mrs. M. Weatherbee, 10 00
Lyme, N. H. Mrs. D. Mason, 10 00
Malden, N. Y., S. Wells, 30 00
Marblehead, Ms. Mr. Niles's so. 10 00
Marietta, O. Sab. sch. in cong. chh. for schs. in Ceylon, 20 00
Mead Township, Pa. J. Sacket, 10; mon. con. 6,33; fem. so. 2,67; 19 00
Mendham, N. J. Presb. chh. 71,10; less Belleville n. 3; 68 10
Mercersburg, Pa. Union mon. con. 30 00
Meredith, N. Y. Mon. con. 6 00
Milford, N. Y. Rev. A. D. Hollister and others, 30; ackn. in May as fr. Cooperstown. 30 00
Millville, N. Y. Cong. chh. mon. con. 6 17
Milton, Ms. Atherton Tucker, 40; mon. con. 12,50; 52 50
Monson, Ms. H. Sears, for Oregon miss. 10 00
Monticello, N. Y. Presb. chh. 11 00
Moriah, N. Y. Cong. so. to constitute Rev. LEONARD REED an Hon. Mem. 50 00
Narrows, N. Y., A friend, 1 00
New Albany, Ind. 2d presb. chh. mon. con. 25; fem. benev. so. 10; 35 00
Newark, N. J. 1st presb. chh. male asso. 193 07
New Lebanon, N. Y., R. Woodworth, a rev. pensioner, 50 00

New Windsor, N. Y., D. C. Lockwood, 10 00
Northampton, Ms. Ladies, 54,50; a friend, 50; Gothic sem. miss. asso. for sup. of girls at fem. board. sch. Madura, 15,50; 120 00
Northboro', Ms. A. Rice, 12 00
North Bridgewater, Ms. S. par. mon. con. 15 00
Northern Liberties, Pa. 1st presb. chh. 33 00
Northwood, N. H. Gent. and la. asso. 20 36
Norwalk, Ct. 1st cong. chh. sab. sch. miss. so. for Dr. Parker, Canton, 25 00
Orient, N. Y., D. A. Tuthill, 5 00
Orleans, Ms. Fem. miss. asso. 28 00
Parsonsfield, Me. Miss M. A. G. 1 00
Pawlet, Vt. Cong. so. coll. 65; mon. con. 15,13; 80 13
Paxton, Pa. A mem. of cong. 10 00
Penobscot co. Me. 10 00
Philadelphia, Pa. 1st cong. chh. 263; so. for ed. hea. youth, 225; 1st presb. chh. J. H. Dulles, 100; R. PERKINS, which constitutes him an Hon. Mem. 100; J. M. Atwood, 50; I. M. Van Harlingen, 60; J. W. Paul, 10; 5th presb. chh. mon. con. (of which for schs. in for. lands, 50; for do. in China, 10;) 98,70; J. Atwood, 50; 3d presb. chh. cash, 5; G. L. A. 1; M. E. Cross, 5; Miss H. N. 94c. E. L. N. 50c. 969 14
Providence, R. I. Benef. cong. mon. con. and coll. 171,31; fem. dis. pray. cir. 3,40; 174 71
Ridgebury, N. Y. Presb. chh. 50 00
Rindge, N. H. Young men's benev. so. 13 00
Rockwell, Ill. Mon. con. 4 12
Roxbury, Ms. Eliot chh. and so. 30; mon. con. 21,18; 51 18
Sacket's Harbor, N. Y. Presb. chh. 37,12; la. miss. so. 60; sab. sch. for chil. in Siam, 2,88; 100 00
Sag Harbor, N. Y. Sab. sch. miss. asso. for Wickman sch. Ceylon, 50 00
Salem, Ms. Mon. con. in Tab. chh. 56 85
Sandwich, Ms. Mr. Cobb's so. for outfit of Mr. Peet, 14 22
Sandy Bay, Ms. Miss E. H. G. 50c. Mrs. T. 33c. 83
Saratoga Springs, N. Y. WILLIAM L. F. WARREN, (which and prev. dona. constitute him an Hon. Mem.) 60 00
Saugerties, N. Y. Union dis. Mon. con. 14 57
South Pittstown, N. Y., A lady, 5 00
Spencertown, N. Y. Mon. con. 8,80; A. W. M. 1,12; 9 92
Steubenville, O. So. of inq. in fem. sem. for Ceylon miss. to constitute Rev. JOSEPH H. CHAMBERS an Hon. Mem. 50 00
Stillwater, N. Y. Presb. chh. mon. con. 45 60
Stockholm, N. Y., C. T. H. 1 00
Stonington, Ct. 1st cong. chh. and so. mon. con. 14 95
Troy, N. Y. 1st presb. chh. 123,50; a mem. of do. for Sandw. Isl. miss. 50; 173 50
Trumansburg, N. Y. 1st presb. chh. and cong. 47 00
Unionville, Ms. Evan. so. 50 00
Waldoboro', Me. Sub. and coll. 66,59; mon. con. 25,41; 92 00
Waltham, Ms. A friend, for Ceylon miss. 15 00
Wantage, N. J. Presb. chh. a bal. 3 25
Washington, D. C. Mr. McLain's chh. mon. con. 43 00
Waterford, Me. W. W. Green, 7 00
West Chester, Pa. Presb. chh. mon. con. 27 75
Westfield, N. Y. Presb. chh. 11; a widow, 2; juv. bible so. for testaments for Osage miss. 3; 16 00
Westfield, N. J. Presb. chh. and cong. 42,67; mon. con. 35,14; S. Downer, 50; 127 81
Westminster West, Vt. So. of friends to morals and miss. 49,40; mon. con. in cong. chh. 11,43; fem. benev. so. for Chinese youth at Singapore, 25; contrib. for for. dis. of tracts, 17; 102 83
West Somers, N. Y. Cong. chh. mon. con. 20 00
Wilmington, Ms. Juv. sew. so. 4 50
Winchester, Va. Mrs. E. Conrad, 50
Winslow, Me. Cong. chh. for sch. in Ceylon, 18 00
Woburn, Ms. Young la. social cir. to constitute Rev. JOSEPH BENNETT an Hon. Mem. for sch. in Ceylon, 58 86
Unknown, 2; a friend, 5; 7 00

$20,260 46

LEGACIES.

Avon West, Ct. Joshua Kilbourn, by C. Lusk, Ex'r, 64 18
Cheshire, Ct. Isaac B. Morse, by Joseph Hough, Ex'r, 16 67
Hartwick, N. Y. Griffin Crafts, by Daniel Beebee, Ex'r, 100 00
Hillsboro', N. H. Joel Stowe, by Hiram Monroe, Ex'r, 200 00
Lansingburgh, N. Y. Mrs. Lydia Bassill, by Mrs. Seth Seely and Elias Parmele, Ex'rs, (150,27 prev. ack.) 127 14
Torrington, Ct. Mrs. Chloe Loomis, by R. C. Abernethy and U. Whiting, Ex'rs, 217 50

$725 49

Amount of donations and legacies acknowledged in the preceding lists, $20,985 95. *Total from August 1st, to April 30th*, $199,518 79.

DONATIONS IN CLOTHING, &c.

Auburn, N. Y., A box, fr. Miss H. A. Willis and others, for Mr. Robinson, Bankok.
Boston, Ms. Two doz. aprons, fr. young la. of Prof. Andrews's sch.
East Falmouth, Ms. A bedquilt, fr. la. for Mr. Peet.
E. and W. Bridgewater, Vt. A box, for Mr. French, Bombay, 40 28
Falmouth, Ms. Clothing and books, fr. la. soc. cir. for Mr. Peet, 38 00
Fayetteville, Vt. A box, fr. la. for Mr. French, Bombay.
Fitzwilliam, N. H., A box, fr. friends, for Mr. Locke, Sandw. Isl.
Glens Falls, N. Y., A box, fr. la. for Mr. Ladd, Larnaca.
Greenwich, Ct. A barrel, for Mr. Knapp, Sandw. Isl.
Hadley, Ms. A box, fr. J. Smith, for Mr. Dunbar, Pawnee miss.
Hollis, N. H., A half barrel, for Mr. Johnson, Sandw. Isl.
Lebanon, Ct. A box, for Mr. Hebard, Beyroot.
Lempster, N. H., A box, fr. la. 20 44
Lenox, Ms. Two barrels, for Mr. Cooke and schol. Sandw. Isl.
Lexington, Va. A box, fr. la. for fem. sch. Ceylon.
New Milford, N. H., A trunk of clothing, fr. Mrs. Nancy Barker, dec'd.
New Ipswich, N. H., A box, fr. W. D. Locke and others, for Mr. Locke, Sandw. Isl.
New York, (via.) A box, for Mr. Ward, Madura; a bundle, for Mrs. Conde, Sandw. Isl.
New York city, A box of books, fr. Dr. Codwise, for Mr. Abeel, Canton.
Phillipston, Ms. A box, for Mr. Powers, Broosa.
Putney, Vt. A box, fr. Dorcas so. for Dwight miss. 34 64
Richmond, Va. A box, for Mr. Leyburn, Greece.
Sag Harbor, N. Y., A bundle, fr. sab. sch. miss. asso. for schs. in Ceylon.
Scranton, Vt. A box, 61 32
Twyman's Store, Va. A box, fr. W. Holladay, for Mr. Holladay, Ooroomiah.
West Bloomfield, N. Y., A barrel, for Mr. Webster, Bombay.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

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Turkey.

JOURNAL OF MR. ADGER, ON A TOUR IN ASIA MINOR.

[Continued from p. 212.]

Graves in the Desert—Extinct Volcano—Ride to Akhissar.

THE extracts given in the last number closed with notices of Allah Shehr, the modern village on the site of ancient Philadelphia; and with Mr. Adger's departure from that place the next extract commences.

April 21, 1838. Leaving a present with the children of our kind host, and tearing ourselves away from his entreaties to remain longer with them, we set out at seven o'clock for Adala, on the Akhissar road, where we arrived after a very slow ride of six hours. Our course was north and west, carrying us over the plain which we had crossed to Allah Shehr from Sart. On reaching its opposite side we found the ground less fertile and many parts of it whitened with a nitrous appearance. Being skirted with low hills instead of a lofty range like the Tmolus Mount, there are no such advantages for irrigating the land as we found the other day. Of course, there being no rain in this country during summer, and the rain being at this period over and gone, every thing was parched up with the already powerful heat of an April sun. We passed to-day a hundred or more new graves, in one of those solitary grave yards which, at a distance from any dwellings of living men, are commonly met with in all parts of Asia Minor, and which so readily suggest to the mind of a traveler the idea that the country is fast depopulating. This has been, I believe, the universal theory. But my friend and companion suggests that these grave-yards may be those of the wandering Yourucks. And unquestionably the hundred new made graves which we passed this day belonged to no ruined deserted village of the past, there being no remains of human dwellings any where about, such as must have appeared, had the place been deserted by human beings even so long as twenty years ago.

At Adala we rested two hours in the burning hot khan, while the horses were changed. Then, being informed of a christian village, with cool gardens, where we might stop for the Sabbath, we set out again at three o'clock to ride three hours to this resting place. Just out of town we passed by the extremity of an extinct volcano. We dismounted, and leaving our horses in the care of the surrigee, clambered over a mud wall to obtain a nearer view of it. It was a sublime spectacle. The lava thrown up from the volcano had rolled on its burning stream to this place, and becoming chilled, had been cracked and broken into masses of every shape and magnitude. They were piled up one upon another in a horrid confusion. Time had coated most of them with a fringe of moss which added to the dismal appearance of the scene. We could form no definite opinion of the range and source of the lava but no doubt we were standing at the western extremity of the "*catakekaumene*" or burnt district of Asia Minor.

Having arrived at the place where we had expected to meet the village and gardens, and to pass a quiet and pleasant Sabbath, we found the latter without any houses, and the former away off in the mountains, the surrigee then said, he knew not where. It thus appeared that

we had been misinformed. There was a large mud house, however, at the place, surrounded by a numerous herd of cattle and inhabited by Turks. In vain, however, did we apply to them for either food or lodgings. They would sell us nothing, not even a glass of milk, and actually shut up their door in our faces. All we could obtain from them for either love or money was a little water. Yet these unmerciful and inhospitable men could tell us that in the mountains there was a *giaour* (infidel) village. Probably the true secret of their barbarism towards us was fear, as well as bigoted hatred. They had perhaps never before seen any Franks.

We were then obliged to ride on that night towards Akhissar, ten hours distant. We passed the lake Gyges by star light, and saw not far off to the southwest the barrow of Halyattes. Our surrigee proposed that we should sleep on the banks of the lake, but we were afraid of the fever and ague, and so rode on. By and by we came to a company of Turkish muleteers, who like us had been overtaken by night; and partly in the hope of getting some food and water from them, and partly for the security of their company, we dismounted and prepared to pass the night in the open air. Our hopes of food, however, were disappointed. Not any thing could they give us to eat, and the little water they had was exceedingly brackish. We therefore eat some of our own hard bread, and spread our bedsteads for the night.

22. Sabbath. Having no barley and no water for the horses, we were obliged to continue our journey on this holy day all the way to Akhissar. Not one village, not one house did we pass by the way, at which any of our wants could be supplied. Such is the desolation of this land. There was a large village called Marmora on the right, but the surrigee said the plague was there. Two hours rapid riding, brought us to Koum Chai (sand river,) a rapid stream. In its waters I bathed my burning eyes, and then we breakfasted on its banks, the river furnishing our drink and our bread-bag providing us with food. We endeavored by reading and conversation to fill up usefully and pleasantly the passing hours of the precious Sabbath, but we found it very difficult to fix our thoughts, and were never more glad than when at two o'clock, we arrived at Akhissar (white castle,) the ancient Thyatira.

Akhissar or Thyatira and its Outskirts—Greek and Armenian Churches.

As we entered the town through a shady avenue, we read together from the Revelation the epistle to the angel of the church once flourishing here. We found the khan new and clean, were shown into a good chamber where we refreshed ourselves with a cool washing, and with food and some sleep, and then we closed the Sabbath with several hours of delightful religious conversation, reading, and prayer.

23. We walked out to a hill outside of the town, through the avenue by which we had entered the city. On one side is a Turkish burying ground, in which we saw many fragments of old pillars now used for tombstones. Some of the other tombstones were of asbestos, from which it would appear that that mineral is found in this vicinity. The summit of an old mud mill on the hill gave us a view of nine or ten mosques. From these we heard the muezzim's call to prayer. It had a dismal sound, especially when we reflected that here Christianity once flourished so greatly. No Christian could have remained unaffected by the sound and the scene. We found the old mill, with ruined Thyatira before us, a suitable and solemn place for uniting in prayer to Him who searcheth the reins and the heart, and "gives to every man according to his works," that we might be enabled "to hold fast that which we have till he come."

In the afternoon we rambled all over the city and its outskirts. It is said that the Greeks are forbidden by law to put projecting windows to their houses for the sake of looking up and down the streets, this privilege being reserved for the followers of Mohammed alone. One who has not visited Turkey to see how much of their time the orientals, especially the females, spend at these *kiosks* or projecting windows, looking at what takes place in the street, for want of other amusement within, can form no idea of the severity of such a prohibition. We have the means, however, of relieving them of their embarrassment by furnishing them with education and books. Once provided with these means of amusement, they might well afford to renounce the pleasure of looking all day into the street. There is throughout this whole country a terrible waste of intellect—a deep sleep of mind.

Akhissar is remarkably well provided with water. In every street streams of

it are constantly moving. But the people are two careless and indolent to clean out the channels; and of course, therefore, the streams move at a slow rate and are exceedingly filthy.

The soil around this city is wonderfully fertile. There are many trees and a luxuriantly rank grass. Mr. Calhoun, a farmer in his youth, was lost in admiration, and pronounced it the finest soil he had ever seen. This agrees with the representations of all previous travelers. Every where, even on the sides of the new made ditches, there was a covering of rich green, and I wondered that grass did not even spring up on the sides of their mud houses. The cattle, though so numerous, seem unable to check its growth; and yet at this season they are fed with little else than grass. No wonder the milk and kaimak of Akhissar are so rich.

Thyatira must have been a splendid city—a city of marbles. In all parts of Akhissar, even now, are to be found broken marbles with inscriptions. They are seen even in the walls of the poorest houses. But it would seem that the ancients had exhausted the supply, for the poor moderns have been unable to get any stone, except these remnants, for their buildings. Akhissar is a city of mud.

The Greek church of Akhissar is a new and really splendid building, but ornamented—no, defaced, with many pictures. Connected with it is a Lancasterian school of a hundred pupils, with a great many cards hung round the room, benches with sand, etc. Some of the cards were printed at London, some at Nauplia, some were the leaves of a small book published probably at some missionary press, and many were manuscripts. Altogether it is a very respectable establishment and does honor to the Greek people. One of the printed cards contained the second commandment in full, and yet, with a most blind inconsistency, a picture intended to represent God the Father was painted over the door of their new church, not twenty steps from where the commandment hung. We gave the Greek priests who shewed the church a small *baksheesh* (not for the church, but for themselves) which, rather to my surprise, they accepted readily. Alas! the lowest of the people are now put into the priest's office." The poor fellows were hardly clothed with decency.

From the Greek we went to the Armenian church. This is likewise a new building but much smaller and plainer than that of the Greeks, without any pictures within reach of the picture kissers. There were only a few small representations elevated about twenty feet high, and one large picture of the virgin Mary. This, however, occupied, I am sorry to add, a most prominent place behind their altar. The Armenians have only a small school of ten or fifteen boys, taught by a priest.

The Armenian population of Akhissar is estimated at thirty-five families; the Greek at four hundred; the Turks at 2,500.

We saw no particularly interesting antiquities at Akhissar, except the pillars of the *agora* mentioned by Smith, with the ground so much filled up around them as almost entirely to cover them over. We heard of some places where there were said to be inscriptions, but had not time to visit them.

Kirkagatch—Somer—Scenes on the Road to Pergamos.

24. We departed from Akhissar at half past nine in the morning for Kirkagatch (forty trees,) where we arrived after five hours moderate riding. Less than one hour from Akhissar is a small hamlet, with a number of incriptions, which no previous traveler seems to have noticed. We had not time to copy them. Perhaps Thyatira may have extended thus far of old.

Previously to arriving at that hamlet we crossed a considerable stream which must be the north branch of the Hermus called the Phrygis. Arundel, by a strange mistake, makes it run north of that hamlet, instead of south.

Our course was northwest to Kirkagatch, shewing us in the rear at some distance mounts Tmolus and Sypilus. About one o'clock in the afternoon we passed a beautiful grove of pines on the left, with wild fruit trees in blossom, the red flowers forming a most beautiful contrast with the deep green of the pines. A little farther on at the foot of a steep mountain on the left of the road is the village of Bakir, the ancient Narcrasa. It contains a few Greeks, no Armenians, but a considerable body of Turks. It has four mosques, two of them with tall minarets, and lies one hour from Kirkagatch.

This large town is most beautifully situated on a high hill, at the foot of a most rugged and lofty mountain, and commanding a view of a remarkably beautiful and extensive plain. This mount is supposed to be the ancient

mount Temnus, and the river which begins at Bakir, and runs on to Pergamus, (meeting near that city a branch from the north) to be the Caicus.

There are here three thousand Turkish houses and fifteen or twenty mosques; two hundred Greek houses and one church, and twenty Armenian families and one church.

At the khan where we took lunch I witnessed the process of cleaning cotton with a simple bow-string. The apparatus was a pliable upright rod, stuck fast into the ground, with a string attached to its upper end, and fastened to a bow beneath. A Turk, seated after their fashion, held in his right hand a stout bit of wood rounded and polished smooth, and terminating with a rim; and with his left he grasped the bow. The cotton lay in a heap before him and allowing his bow-string to catch up a quantity of the light material he struck the string a smart blow with his mallet and flirted it away, which action removed no doubt some portion of the dirt.

The streets of Kirkagatch are wide, and the pavements better than those of any town I have seen in Turkey. Beyond Kirkagatch, and all the way to Somer we passed over the same fine wide road over which we had passed ever since leaving Akhissar.

Three quarters of a mile out of Kirkagatch we rode out of the way a little to pass through a beautiful grove of pines—the only grove I have ever been in since leaving America. One hour and a half more brought us to Somer.

25. The khan here is a wretched one, but we passed a comfortable night upon our high bedsteads. We rose early this morning, and among other preparations for departure, shook well our quilts to drive out all stragglers. At seven in the morning we set out for Pergamos, eight hours distant. The scenery all day was of the same bold description with that we had passed over the day previous. The road was elevated, with high hills close on the left, and at a distance on the right, and between the two ranges a beautiful and most extensive plain. It appeared second only to that of Thyatira for fertility. How remarkable! cultivated these thousands of years, perhaps, without care, and yet so rich at the present time! We saw many villages today along the sides of the plain. In the course of the morning Mount Temnus, at whose foot we were riding, gathered a shower and sprinkled us thoroughly—but we kept quite dry under our India rubber coats. Afterwards the sun came out, and then the scene was magnificent. We overtook in the plain of Pergamos an old man who carried letters on foot as a postman from Komeh to the Dardanelles. He tinkled a little bell as he moved on, and might well be called a slow express. Near to Pergamos we saw timothy and clover of the finest quality; also a yellow flowered clover, which I never saw in America. Tents were pitched in the plain for those engaged, according to the custom of the country, in grazing horses during the spring.

One and a half hours from Pergamos is the junction of the two streams, each of which has received from different writers the honor of being considered the Caicus. After the junction it is a considerable stream, which we crossed by a remarkably strong and well built bridge. Three quarters of an hour further on we crossed an old Roman bridge, with a line of huge wrought stones on each side at the top. Again at entering the city we saw another very ancient bridge. And there, according to our custom, we read together the apocalyptic epistle.

Pergamos—Church, Acropolis, and Theatres.

We entered Pergamos through avenues having on either side populous Turkish grave yards, thickly set with poplars, and walled up neatly on each side with large stones probably taken from the ancient ruins. These were tastefully cemented together. I have never seen any thing of the kind to compare with it in Turkey.

After dinner at the khan, we visited the ruined church of St. John, as it is called by every body here. In size, as in every other respect, it must have been a wonderful structure, and would form a mammoth among our churches in America. Its brick walls, of an immense height, are yet standing; and here and there along their sides were distributed various ornaments of marble. One part of the building is used by some Turks as a stable. Within the main building two Turkish families have built their little cabins. One of these stands just in the altar recess, and the fence of the door-yard of the other runs across the body of the building. Looking over it, I saw poultry feeding and trees growing in the very middle of that building, where of old the Pergamean Christians offered up their worship.

The immense size of their church, however, unfitting it for a place of preaching, would lead us to infer that its

builders and attendants belonged not to the very early and pure period of Christianity, but to that later period when the altar became more prominent than the pulpit, and when splendid ceremonies to please the eye began to take the place of simple and pungent addresses to the understanding and the heart.

The acropolis of Pergamos is an immense hill of granite, two thousand feet high. Half way up this hill is a range of high granite walls, with occasional towers, which constituted the exterior defences of this strong hold. Within these walls are many excavations built up with immense blocks of stone, thus forming capacious vaults, perhaps for wheat, perhaps for water. On the northeast the top of the hill is perfectly inaccessible from the steepness of its sides. And yet, even on that side, this last retreat from a superior force is additionally defended by a high wall. For what purpose all this labor and expense? "To keep off man from man!" exclaimed my companion. Sad commentary on the depravity of human nature!

The summit of this wonderful fortification was gained from within by winding steps of granite, which half encompassed the gigantic mount. They are probably of Roman structure, and yet remain in a state of remarkable preservation. Deep hollows had been worn by long use into these granite slabs. The feet which made by far the greater part of these impressions were no doubt those of the Romans. It was a painful inquiry which naturally suggested itself to our minds, Do these feet now stand on the heavenly hills? The termination of this old Roman pavement was at an entrance into the very sanctum of the acropolis, through a strong, high, thick battery, composed of immense pillars, chapiters, and other wrought marbles, intermixed with pieces of granite. These pillars were no doubt taken from temples found by the *Romans* in a state of ruin!

We were visited this morning by a Greek of Pergamos, with whom, while I wrote, Mr. Calhoun held an interesting conversation on faith and the reading of the Scriptures and the day of judgment. He said, not seeming to know that we were Americans, that they had burned a good many of the American books in Pergamos, and among them some copies of the New Testament. Burned, thought we, here in Pergamos that very letter which Jesus Christ wrote by John's hand to their forefathers! This man seemed astonished to hear it asserted that we are bound to love the Turks also. He mentioned that his countrymen believe if a man keep their fasts strictly *his teeth will never fall out.*

26. Our rambles through the town this day have shewn us many ancient pillars fallen from their original glory—some of them the foundations in part of miserable Turkish cabins. This is barbarism oppressing and crushing down antiquity. There is here a mosque, said to have been an early christian church. The style of its architecture appeared to me to give great sanction to its claims. It is a massive, three domed structure, perhaps a hundred feet long by seventy broad. There is in front of it a pile of masonry, which appears to have been a baptismal font. To me the building was more interesting than any thing I have ever yet seen among the antiquities of Asia. I wanted to get into it and write from within a letter to my christian brethren in America.

The ruins of a theatre here gave me, I think, a tolerably clear idea of those structures of the ancients. The main entrance for the chariots, and the two smaller ones for the footmen, still remain perfect. The circle within has been beautifully preserved even after the lapse of so many ages. At the bottom of the theatre runs a little stream. This stream, coming from the west, enters below the six arcades which sustain the circle in that quarter, and passing through the theatre, and running out underneath the front entrance, empties into the river Silemus. Very probably (the theatre being entirely open at the top) this little stream served to carry off the melted snow and rain which collected within. It was no doubt beautifully ornamented with marble, and kept clean and pure, so as to be a pleasant object for the eyes of the luxurious populace.

Not far from these ruins, on the south, are those of apparently another theatre. At the southern termination of the semicircle is a lofty arch, under which a road appears to have passed. We were terrified on observing that the whole weight of this enormous arch rests, on one side, upon a ragged wall, which at a particular spot near the foundation, consists of only a single row of stones. The superincumbent pile seems to be held together only by the strength of the excellent cement. One single blow of my heavy mineral hammer, it seemed, would tumble down the whole mass. In a few years it must fall, and when it falls there will be awful destruction among the poor Turks who dwell in careless security at its base. The very next shock of

earthquake must inevitably bring down the immense pile upon their devoted heads. A paternal government would surely endeavor to avoid the threatened ruin. The indifference of these poor people to their imminent danger might well serve to illustrate that of a world of sinners to the dangers which threaten them.

On the 27th of April, at eleven o'clock in the morning, we left Pergamos on our way to Broosa, passing through Balikissar and Mukalitch. At two in the afternoon we passed by a bridge, the Ak-sou (white water,) or southern Caicus, having a little while before turned off from the Somer road, on which we had traveled for three hours. One hour afterwards we passed a considerable village of houses almost without inhabitants, a "deserted village!" A Greek woman, under the shade of whose fig trees we took our lunch, informed us that 280 Turks and thirty Greeks fell last year victims to the plague in that place; and that now there remain only thirty Turkish and three Greek families!

Seven and a half hours from Pergamos we reached at night fall a *cafeneh*, where we concluded to stay for the night. It is kept by two old Turks who seem to be a kind of guard, stationed there for the security of the roads against thieves. They could give us nothing to eat; but one of them was induced by the promise of a present to go across the fields to a little hamlet at a distance and obtain some milk, etc. On his return we treated himself and companion to a cup of tea, which was to them a great novelty. They could imagine no possible use for my straw hat, but to strain *yoghoort* through.

Ride to Balikissar—Sabbath there—Mosques, Churches, and Bazaars.

28. Eleven hours riding in a northerly direction brought us to Balikissar. We were passing almost all day through forests of dwarf oak, with occasional pieces of cultivated ground divided off into fields, with very good hedges and fences. To behold such things in Turkey was a very unexpected pleasure. In the early part of the day we rode over many sand hills covered with the black jack, which forcibly reminded me of those near Augusta, Georgia. The road was utterly void of travelers. We journeyed hours at a time without meeting a human being. Saw to-day for the first time a black stork. Coming to a fountain of good water in an open plain, we dismounted to refresh ourselves, and an Armenian passing by at a little distance on foot, we called to him to come and partake of our traveler's fare, bread and water and figs and *halwah*, a species of Turkish confectionary. He told us there are four hundred Armenian families in Balikissar. We have seen to-day many hills of jasper strongly impregnated with iron, and collected many remarkable specimens. The contrast in some parts of the region between the deep red clay at our feet, and the beautiful bright green leaves of the spreading oak, was delightful to the eye. The voice of the cuckoo "bird of spring" calling out his own name with the greatest distinctness, added peculiar charms to the scene.

A Youruck family, father, mother, sons, and daughters, having with them about fifty head of horses and a number of large savage dogs, here met us, and the rencontre seemed as interesting and curious to them as it was to ourselves.

30. Monday. We passed in the khan at this place a quiet and profitable Sabbath. In the afternoon and evening, as well as the nature of the case would permit, we had religious services with our companions the Armenian and the Greek, Mr. Calhoun, officiating upon the one occasion, and I upon the other. The morning I devoted to the reading of the Scriptures and to a delightful and to me profitable conversation with my friend and brother. Our ears were saluted almost all day with the sound of a bell, a rare sound in Turkey, which brought to our minds many and affectionate thoughts of the sanctuary of God in our native land. Alas! this was no "church-going bell!" Here, every influence is hostile to the spirit of the Sabbath and of the true sanctuary of God. "We are," as Henry Martyn said of India, "we are on enchanted ground." Every thing tends to depress the active faculties of the believer in Jesus and put them to sleep! There is indeed one way in which the spiritual and temporal salvation of this degraded land may benefit a christian spectator. Upon the principle of contrast it may teach him to value more highly than ever before his own blessed religious faith. Mohammedanism has shewn itself to be a curse to men, by its withering influence in this fair land! Under the most favorable circumstances for exhibiting whatever excellence it might possess, it has depressed instead of exalting our species, and converted the garden of the world into a desert.

On this Sabbath evening the muezzim's voice calling the people to the mosque came to my ears with a most melancholy sound. My feelings on this subject, I trust, get stronger, not weaker, the longer I live in Asia, and the more I become acquainted with the moral condition of the people.

That wonderful volume, the book of books, is most certainly adapted to all the various wants and circumstances of those who study it. My lesson for this Sabbath morning at Balikissar, in the interior of Asia Minor, contained a passage not only well illustrated by the high walls and strong gates one constantly meets in this region, where right stands so much in dread of might, but also admitting a beautiful and encouraging application to the situation of a lonely missionary of Christ, surrounded by so much political power and so much priestly craft, all to be used in frustrating his benevolent designs. It was Jeremiah 1: 18. For behold I have made thee this day a defenced city and an iron pillar and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land."

There are in this place fifteen mosques and five thousand Turkish houses, one Armenian church and three hundred houses, one Greek church and thirty houses. The town lies at the foot of a granite hill and looks towards the east over a fine plain. Its appearance is thriving. The houses are generally built of stone, instead of mud the usual material in Turkish interior towns. The khan, or caravanserai for strangers, was, however, very inferior in its accommodations. The bazaars here are fine, and there is held a yearly fair which draws crowds of merchants from the most distant parts of the empire. These might be suitable occasions for a missionary familiar with the Turkish language, to make a brief sojourn among the then assembled thousands. This might form also a good permanent station for a missionary to the Armenians. At least, a school for the children of these three hundred families seems highly desirable. But the one difficulty which constantly presents itself to forming schools in the interior villages is their distance from Smyrna, rendering impossible a due supervision of the teachers.

Sou-sourluk—Grave-yards by the Road—Mukalitch—Cossacks at Oulabat.

We set off from Balikissar this morning at half past nine o'clock. One hour and a half from town, at the foot of a steep hill, we saw a mill with an almost perpendicular race-way made of boards, and in the neighborhood a great number of cows, horses, and buffaloes. Some of the last named animals were bathing in a large stream near by and others reclining, swine like, in the mire. Fording the river, instead of crossing by an ancient bridge a little way down the stream, we began immediately to ascend a long range of hills. A number of large birds, some black, some black and white, were soaring above our heads. Our Greek attendant said they were eagles, and stated it as the belief of the Turks, that that bird, at eighty years of age, renews its youth and puts on new plumage. This illustrates the language of the psalmist "so that thy youth is renewed like the eagles." Probably the vulgar opinion of the Jews of old, was that of the Turks now, and so the prophet made use only of one of their ordinary modes of expression.

At a quarter past five o'clock we reached the hamlet of Sou-sourluk or Buffalo river, and spent the night in a tolerably good caravanserai, crowded full of noisy and smoking Turks. Notwithstanding their presence, we had prayer together in the evening, according to the rule which we established at the commencement of the journey. The Turks for the most part believe that the English (and we are classed by them with the English) have no religion. On this very account we felt the less disposed to dispense with the privilege of social worship.

May 1. Early this morning we were prepared to continue our journey. During our religious exercises the Turks, as numerous as the night before, looked on in silence. We could have wished to enter into some useful conversation with them, but neither our Greek nor our Armenian companion would have cheerfully as well as faithfully interpreted for us any religious remarks, and we ourselves were unable to speak Turkish. A little way out of the village we forded the Sou-sourluk. In the course of the day we passed several villages at a distance from us on either side of the road. Our path was through a most extensive and level plain, adorned with numerous walnut trees, some elms, and many willows "by the brooks." At two o'clock we first saw on our right hand, the snow-capped head of hoary Olympus. Our surrigee asserts that the graveyards which we find so common by the wayside, and which many travelers suppose

to have belonged to towns since decayed and deserted, are connected with villages at a little distance off in the mountains. On being asked why these villages were so partial to burying by the way side, he replied that they did so "that all the faithful passing by might behold them and offer up prayers for the peace of their souls." We must no longer attempt to prove the advancing depopulation of Turkey by a reference to these solitary cities of the dead.

In these words of the surrigee, and in the facts which he states concerning his countrymen, we have but one out of many illustrations of that powerful influence exerted on the Mohammedan faith by the superstitions of the oriental Christians.

At half past three o'clock we alighted at the khan of Mukalitch, a town containing 2,400 or 2,500 Turkish houses and nine mosques, six hundred Greek houses and two churches, and 150 or two hundred Armenian houses and one church.

We found our lodgings very comfortable, and the people who attended the khan very civil. Walking through the streets we perceived many large houses, but all miserably built of mud and bricks inlaid. They generally possessed an appendage quite rare in Smyrna, and which indicated our entrance into a more northerly region—namely chimneys. The streets are all wider, cleaner, better paved, and better provided with side walks, than any I have seen in Turkey.

2. We found some difficulty in procuring post-horses this morning, arising from we know not what cause. It was, whatever its nature, altogether removed by sending one of our firmans over to the aga. The horses appeared before the messenger had time to return from presenting that very powerful piece of parchment. He was accompanied on his return with several messengers from the governor, one of them leading a very beautiful horse, splendidly caparisoned, upon which the owner of the firman was most politely and urgently requested to mount, in order to pay a visit to his highness. As the morning was already far advanced, and we all mounted, we felt obliged to decline this honor and merely sent him our thanks and compliments.

Leaving the town, we rode for one hour through a wide morass, in which the water was knee deep to our horses. At the village of Oulabat we were ferried across the river of the same name. At this place reside a number of Cossacks, refugees from Russia, who are harbored by the Turks. They live by fishing, never use tobacco, but drink freely of intoxicating liquor. One of them, it seems, had been beating a Turk, and at the time we passed by to-day they had just received a messenger from the Turkish authorities, threatening to send them all back to Russia. We lodged this evening at Chatal-keoyor, Pasture-village, a little hamlet of Greeks. Very great were the fears excited by our approach. They repose no confidence in strangers, but by dint of many promises, we were allowed to enter one of their houses. It seems that they are often obliged to entertain Turkish travelers, who consume their fattest fowls and finest wheat, and then go away without making them any remuneration. They are very poor and very ignorant.

Arrival at Broosa—Armenian Young Men—Visit to Mosques.

3. After a muddy and fatiguing ride we arrived this day at Broosa, where we had the great pleasure of meeting our dear friends, Messrs. Schneider and Powers, with their wives. Towards this meeting we had often looked forward, when riding by the way-side weary and solitary, and our joy was now full. Our sojourn with them formed one of the happiest and most profitable periods of my life.

On the evening of Saturday, the fifth of May, I was favored with an interview with two young Armenians who have been long in the habit of coming privately to Mr. Powers for religious instruction. My impressions respecting one of them, in particular, were highly favorable. S. seems to feel deeply the guilt of sin, a circumstance very uncommon among the members of these eastern churches. My endeavor was to regulate the topics of our conversation so as to obtain as clear an idea as possible of his religious character. And the result was, as strong an impression of his being truly a converted man as I ever received from conversing with any enlightened believer in America. The young man is the head teacher in the Armenian school of the nation. Very lately the rulers of the people, impressed with a sense of the ignorance of the priesthood, chose out seven boys of a promising character, and put them under the peculiar instruction of S. as candidates for the priesthood. A better teacher for them could not be found in Broosa, not only in respect to their general instruction, but to their being taught that which of all things a

christian priest should best know—the plague of his own heart and the remedy for that plague in the blood of Christ. "Howbeit" the rulers of the people "mean not so, neither do their hearts think so." (See Isaiah 10: 7.) But the Lord God is working among the Armenians at Broosa after the same manner, I trust, as he has long been among those at Constantinople, a genuine, thorough, spiritual work of reform in their church.

The Sabbath at Broosa was to me a truly delightful one. I had myself the privilege of preaching in the morning, and in the afternoon Mr. Calhoun administered the sacrament of our Lord to a little company of his unworthy disciples.

On Monday, May seventh, we visited the tombs of Osman or Othman and Orchan, Turkish chieftains, who here repose in state, with their wives and their children, in the very centre of an ancient christian church. There can be no doubt of this fact, as in two different places there are crosses inlaid with stone, upon the wall, ornaments which must have been anterior to the Turkish possession of the building. Mr. Calhoun well observed that the Lord seems to have stained the pride of superstition in the Greek church by allowing one of her very temples to become a receptacle for dead men's bones, and those the bones of her infidel oppressors. Walking about the streets we passed by a Turkish school, at the door of which we stood and looked in. The children were few in number, all seated on the floor, and with a see-saw motion of their bodies conning over their Arabic reading lessons, not a word of which was explained to them. The teacher, an old Albino, gruffly asked us what we wanted there? Mr. Schneider replied that we only stopped to see. His answer amused us, "There is nothing to be seen here but the rod!"

A Turkish boy, muezzin to one of the mosques in that neighborhood, was about to ascend his minaret to call the people to evening prayers, and seeing us looking about, proposed that we should go up with him. We gladly accepted his offer, and climbing up 117 steps to the top, enjoyed a complete view of the truly beautiful city of Broosa, with its truly magnificent plain, full of mulberry trees and other verdure. Arrived at the summit, the boy seemed to be seized with some sudden qualms of fear, and begged us to remain inside of the minaret and not walk upon the little circular passage outside, lest some of the older and more fanatical Turks should see us. We half obeyed his injunction, but could not help venturing several times round the prohibited circle. Whether he lost his fears again as suddenly as they were excited, or whether he found time was pressing him and that he must begin to shout, I know not, but certain it is, that after many times entreating us not to appear, and half exciting our fears as to the result, he all at once shrieked out his accustomed cry, and thus if any danger there was, boldly rushed upon that danger. Nobody, however, seems to have looked up, and we all descended again quietly and safely.

8. Went to-day into a Turkish mosque, one of the largest buildings I have ever entered. It was not less than 200 by 250 feet. It has twenty domes, covering twenty spaces of the floor beneath, into each of which there might easily be built a large house five or six stories high, with four rooms on each floor, twenty feet square! We also visited the mosque of Yelderim (lightning,) as the Turks call the great Bajazet, and afterwards entered his mausoleum and stood at the tomb which contains the mortal part of that mighty conqueror. That was a place in which to feel the truth of the Scriptures which testify that "the fashion of this world passeth away." A large Koran, about three feet long by two and a half broad, is exhibited, in which it is said he used to read.

Excursion to Nice—Remarks on the Place and its Ruins.

9. We bade adieu to our Broosa friends for a few days to pay a visit to the ancient Nice. We set out at half past seven in the morning, passing on the left of Snowy Olympus, and arrived at Yeni-Shehr or (New City) by the same hour in the evening. Near to this place there is much stagnant water, and the wells are all brackish. The place is consequently sickly. Before arriving in sight of the town, however, we passed through an extensive plain, on the borders of which, to our own surprise, we counted no less than fourteen villages at one time! This, for depopulated Turkey, is not so bad. Yeni-Shehr contains twenty-three Armenian families. The Turks are very numerous and have six or seven mosques.

Early in the morning of May tenth we pursued our journey towards Nice. Ascending very soon into a higher region

and advancing through it for three hours, we suddenly came in sight of the beautiful lake Ascanius. We were upon the verge of a lofty hill, and that charming sheet of water lay at our feet, as it were, sleeping in the sun. The atmosphere possessed all that remarkable transparancy which colonel Leake here observed. To the right was the town of Isnik (the ancient Nice,) lying near the border of the lake, and further on towards the east opened a very beautiful plain. Just before us, on the opposite side of the lake, two little villages were to be seen bathing their feet in its blue waters, while beyond them stretched away to the north a green slope dotted with trees and gently rising into a range of long hills. On the left hand we beheld the glassy bosom of Ascanius extending far as the eye could reach, and occasionally ruffled by a breath of air from the surrounding mountains. Just beneath us, on the left, was a deep gorge running into the hill on which we stood and forming a most fertile valley in which appeared two or three Turks at work with horses, among olive trees and vineyards. A lovelier scene my eyes never beheld.

Descending the hill into the plain of Nice and passing over the same road where 1,500 years ago so many reverend bishops trotted along on donkeys, mules, or horses, on their way to the council of Nice, we read with an interest never before experienced Mosheim's account of that celebrated assembly.

Our surrigee is quite a politician. In a discussion to-day with our Greek, he averred that "the Franks would soon seize on this country, if they were not deterred by the fear of Mohammed Ali." He pronounces that chieftain a greater man than the sultan, and said that a courier from the former had arrived quite lately at Constantinople, to say in his name to the sultan, "My son, I have territory enough under my authority, and do not want any of yours, only let me pass through your land and get at those Russians!"

We took up our lodgings at Nice in a filthy *anogeion*, or upper room, the only access to which was through a dark and dirty stable. But though we are New Testament "bishops," we were not delegates to any great council at Nice, and so were content to be lodged in very humble style. Moreover our stay in Isnik was to be very short, wherefore having disposed of our upper garments and saddle-bags in such a way as we thought most likely to protect them from the vermin, pre-occupants of the chamber, we sallied out to view the remains of the old city.

The circuit of the walls is to this day almost complete. What is called the old Syriac gate, first attracted our attention. It is in fact three great gates, one outside of the other with a space between, and carried our minds back to the days of old, when strong walls and triple gates were the best defences of a city. The middle entrance, through a wall fifteen or twenty feet thick, exhibited the slides through which the gate, in days gone by, was drawn up or let down as occasion might require. Over this gate was an inscription, part of which we made out.

Among other figures in a piece of bas relief in the wall just outside of the first gate, I observed a broad-tailed sheep, the breed which still exist in this country only.

At the Constantinople gate, which differed in no important particular from the one just described, we saw the aga of Isnik in Frank dress, with a great number of attendants. He inquired the meaning of some of the sculptures in the wall. Would that he had been an inquirer after saving truth!

Some ruins were pointed out to us as being those of an ancient church. The body of the building was perfectly filled with weeds of a rank growth, six feet high. Through these we made our way with difficulty to two other smaller rooms, designed no doubt for the use of those who ministered at the altar of this temple. Pictures of the apostles, etc., still were visible around the dome of one of these chambers. In the other we saw a slimy serpent. Corruption in the holy place! a melancholy impressive emblem! This creature, on our entrance, immediately slipped up the perpendicular wall some two or three feet, and drew itself in between two stones into its hiding place, bringing to my mind Solomon's difficulty in understanding the "way of a serpent on a rock."

From the church we visited what are called by some the ruins of Theodorus's Palace, by others the acropolis of Nice. The situation of this old city differs from that of any other I have seen in Asia, in being in the middle of a plain, backed by no hill for the acropolis. The ruined building just named stood upon twelve immense arches, the builders perhaps intending in this manner to provide the city with an artificial *high place* of defence and refuge. Walking about among the grass which almost hid these ruins from the visitor, we encountered many

serpents. They alone now inhabit this abode once consecrated to luxury or to valor. The boundaries of old Nice, as I before stated, are clearly defined by her yet standing walls. Modern Nice, with her eighty Turkish and her twenty or thirty Greek and Armenian houses, and with her gardens and fields of grain, occupies a little corner of the space thus inclosed. The spectacle thus presented to the traveler's eye of a country town with fields and footpaths where once were wide streets and goodly houses and capacious magazines, is singular indeed.

Return to Broosa—Howling Dervishes.

We returned in the afternoon to the lodgings occupied by us on the preceding night, at Yeni-Shehr, and early on the next day set out for Broosa, amid a loud chorus of the frogs of Yeni-Shehr. It was Friday, the Turkish Sabbath, and yet, with that growing indifference to their antiquated forms which, in my view, characterizes the people of every nation and faith who inhabit Asia Minor, they have made it in Yeni-Shehr their market day, and were gathering in from all the surrounding country, as we took our departure.

We returned to spend several other pleasant days and another profitable Sabbath with our friends at Broosa. Several circumstances connected with my affairs at Smyrna, together with the exhausted state of my Armenian's strength, and the weakness of my own eyes, which were severely tried by riding all day amid the glare of an Asiatic summer, determined me here to abandon the idea of visiting Kutaieh and Karahissar for this season, and to return home immediately by way of Constantinople. It was not without a struggle that I could consent that my beloved companion in travel should proceed alone to the completion of the route we had originally defined.

On Monday the 14th, we embraced an opportunity of visiting the mosque of the *howling dervishes*, and beholding their worship. Here occurred one of the most dreadfully shocking exhibitions I ever witnessed. The room in which they assembled was hung round with tambourets of a coarse description, and with swords, spears, and other sharp-edged instruments. On the floor, in one corner, appeared on our arrival a well dressed old man, with a long beard, who afterwards proved to be the master of ceremonies. Two or three other dervishes also were at this time in the room, who very soon took their places on the floor opposite the chief, he and they alike occupying a half kneeling, half sitting posture. These individuals then commenced their prostrations and prayers, when other dervishes came in, swelling the number to twenty-five or thirty. Meanwhile we, with our shoes off, together with a number of ordinary Turks, occupied the spectators' place near the door.

There was a striking want of uniformity in age, dress, and general appearance among these people. Several were young, superbly dressed, and remarkably intelligent in their appearance; while others were as remarkable for their coarseness and poverty. Among them was one wretched idiot.

After a course of such ceremonies as are common to the Turkish worship, a line was formed by the dervishes all standing with their faces towards their leader. They then commenced a series of uniform motions of their heads and bodies and feet, from one side to the other, accompanied with the strange guttural sounds from whence their name is derived. At first these motions were slow; gradually they became more rapid, until at last they were most violent; and their most horrible gruntings and cries of *Allah hoe! Allah hoo!* increasing at the same time in their force and frequency, it seemed as if they would absolutely jerk themselves out of themselves; but all on a sudden they would come to a dead pause, and then again enter on a second series of starts and cries more violent than the first. This course of proceeding continued so long, and was so unearthly and shocking, as must have affected the nerves of any beholder. I began to inquire, Can these be men? and am I in a place of religious worship? or is this a pandemonium, and these some new and dreadful order of beings? But my horror rose to a still higher point, when I beheld first one and then another of these wretched fanatics, perhaps under a pretended, but more probably a real excitement, dash themselves down upon the floor with every muscle stiffened, and their whole bodies quivering and trembling from head to foot.

Unquestionably it was fanaticism more than brutish—it was devilish! Would it be strange if the Almighty should give over such men to be possessed by the devil, seeing that even nature itself must have taught them that a holy and spiritual God could not accept such abominations in the way of homage to himself. Conscientious objections aside, I would not have dared to become so beastly—to

give such an invitation as they give to the prince of the power of the air to enter into and possess them soul and body. The Lord have mercy on them, prayed my very heart—they are beyond the help of man!

Immediately upon the falling of an individual, one of the clan, who had taken no part in the services, except that of ministering to the others in removing their turbans, coats, etc., as they grew warm with their violent exercises, would kneel down by his side, and rub his limbs and body for a long time, bend his stiffened joints back and forth, and finally raising him up, with a hand or a handkerchief fast pressed upon his mouth, as if to keep life within him, would restore him again to his place in the line, where after sundry quakings and shakings, the devotee would again begin the business of self excitement and devil worship.

They varied their exercises by sometimes joining in a circle, the arms of each man resting on the shoulders of those next to him, and thus going round and round, half running and half jumping, all meanwhile uniting as before in their shocking outcry *Allah hoe! Allah hoo! Allah hoe! Allah hoo! Sometimes they sat down on the ground, while one of the number shouted or sang a Turkish solo. The subject of one of these was yehenna or hell. Sometimes thus seated they all sang and shouted together, while their leader stimulated them occasionally to greater violence by violent slaps on the floor with his open hand, accompanied by a vociferation the loudest he could utter.

A dervish of the *dancing* or *whirling order* being present, determined to lend his aid to the entertainments of the occasion; and so rising up in front of the others, and stretching out his two hands, he began to whirl himself round on one foot, increasing the rapidity of his motion with the increase of fierceness in the cries of the howlers, and actually continued in this giddy whirl for *twenty-five minutes* by the watch. He was attired in a brown jacket and a long green petticoat, which filled with wind when he began to whirl and added much to the grotesqueness of the exhibition.

We were left in some doubt concerning the sincerity of these miserable fanatics by the occasional smiles with which they indulged each other, and especially by a smile which was exchanged between the old chief and a young man who seemed next in authority, immediately after the services came to an end. These smiles, however, may have been themselves fanatical.

We were left in no doubt, however, of the propriety of blessing our God for the light of Christianity which has shined upon our eyes, and of bestowing our pity and our prayers upon these degraded but immortal beings forming a portion of that world for whom our Jesus died.

Return to Smyrna—Remarks suggested by the Tour.

On the 15th of May I set out for Mondania, on the sea of Marmora, in a Turkish *araba* or carriage. From thence, on the next day, proceeded in an open boat rowed by three Greeks, to Constantinople, having under my charge the wife of Mr. Schneider with her children, who was seeking a change of air after a very long and very perilous illness. Favored with a good wind we arrived safely the same evening, and met there a number of dear brethren. On the next day I enjoyed the pleasure of a visit to the school at Has Koy. Leaving Constantinople in the French steamer the same afternoon, I arrived safe at home on the morning of the 19th, thankful to God for his preserving care of my family and myself during a separation of five weeks.

I must not close this journal of my tour without stating some conclusions to which it has tended to bring my mind.

1. Asia Minor has a larger population than I had been led to suppose.

2. It is highly important to prepare good books in great numbers, suited to various capacities, on various interesting and useful subjects, especially on the *great subject*, and they should be of the most attractive appearance as to cuts, binding, etc.; and to gain for these as rapid a diffusion throughout this land, as cheapness of price and zeal, energy, and wisdom in their distribution can effect. Thousands of minds in Turkey are thirsting after knowledge.

3. It is highly important in this connection to establish or aid in establishing as many schools as possible throughout the interior, even if we cannot make these schools as good ones as we might desire, or even if nothing more than the elements of reading should be taught in these schools, multiplying readers, increasing the power of the press. And having a press and readers, we have an apparatus for promulgating gospel truth

*Pronounced as if written Awlawh hooy! Awlawh hoo!

second only to that of preacher and congregation.

4. It is highly important to have Armeno-Turkish and Graeco-Turkish books prepared for immediate use in Asia Minor. The generations to come of Greeks and Armenians will not derive much benefit from good books in the Turkish language, for that language is destined to pass into comparative disuse as a book language among the Christians who dwell in Turkey. But the Greeks and Armenians in Turkey of this age can use intelligently no books in any language but that of the Mohammedan. Whatever we would do therefore for their benefit must be done through this channel and must be done quickly.

5. It is highly important that we write more and translate less. The orientals cannot understand such a tale as the "Dairyman's Daughter." To their minds every thing must be presented under an eastern garb. We shall never have books exactly of the right kind in this respect, until there shall be raised up a native christian literature.

This leads me to mention what is also undeniably true, that the most essential requisite to our success, so far as means are concerned, is a truly christian, well educated native agency for every branch of our work. It is evident that reformation is required in these eastern churches. But we, aliens, can never be the honored reformers. We must educate a generation of native reformers. And this education must be one which shall not cease as soon as they have been converted to God by means of our instructions. To use the language of a brother missionary at Ceylon, in a late letter to myself, we must not, after such an education and such conversion, "cast them off to sink or to swim, but must, for years, perhaps for life, continue to keep hold of them for daily instruction, entering into their work, talking with them each day about the objections made by the people to their instructions and the answers they give, and inquiring affectionately and diligently into the trials and temptations they meet, with directions how to overcome them." We must form, by God's blessing, such a native agency, and then throw ourselves into them, and act through them on the people.

6. The Turkish language is exceedingly important for a missionary in Asia Minor. It is the only spoken language of the greater portion of the population, Christian as well as Mohammedan. I enjoyed much less opportunity of speaking and hearing Armenian or Greek during my tour, than I had anticipated.

7. One judicious and zealous missionary might be well employed as an itinerant in Asia Minor. He would find many ready hearers. He would also be exposed to many dangers.

8. The missionary in Asia Minor has no reason for discouragement. There are immortal sinners all around him, each of whom has the faculty of hearing just as truly as the missionary has powers of speech. Let him be instant in season and out of season, warning every man individually; and if he reap no fruit, others will reap some after him. Besides there are many individuals in the mass who can read. Let us print Bibles and other books for all these, and then after taking the proper measures to get our books into their hands, see if God's providence shall not meanwhile have opened for us some other doors of usefulness.

It is very true that all things in Turkey seem to be unsettled. A breeze of wind from the northern regions may at any moment blow us all away. But this should only lead us to the more zeal and energy and diligence while our opportunity of action lasts. Besides things are unsettled all over the world. East India, the Sandwich Islands, Africa, even England and America, as truly as Turkey, are threatened with convulsions which may overturn all that christian zeal and christian diligence have been the means of establishing. But at the same time faith's eye looking upwards distinguishes an Almighty agent, who "rides in the whirlwind and directs the storm."

9. Great is the value of that amount of truth which in the midst of so much superstition the oriental Christians do certainly possess. They are not to be placed in the same category, as concerns the work of their conversion, with the pagan tribes. With their mother's milk they suck in a belief of all the cardinal points of the christian faith, and it needs only that we gain their confidence and friendship, to gain a respectful hearing for our message, after which we are to look up to God for the effusion upon them of his rich converting grace. But then I understand our message to be, salvation to sinners through Jesus, not a fierce dispute against ignorance and prejudice concerning the degree of honor due to the virgin Mary.

10. It is the duty of the church to give us the aid of some of her wisest and most skilful and best qualified workmen. We occupy a peculiar and difficult posi-

tion. As becomes believers, we rely on the arm of God, but we call also for the counsel and help of some of the strongest brethren the church can send us.

11. Shut out as missionaries are in Turkey from all use of many of the means and modes of disseminating truth, we have reason to expect that God in his own time will himself work here with peculiar power, overturning and overturning and overturning, until He come whose right it is to reign. Under this confidence, cut off as it would seem by our very circumstances from undue reliance upon mere means, we should go onwards in the simple proclamation of his truth in every possible way, animated with an unwavering confidence that ere long God will arm that truth with a convincing power and reveal his salvation to the now wandering but then wondering inhabitants of Turkey. Amen.

JOINT LETTER FROM THE MISSIONARIES AT CONSTANTINOPLE, DATED JAN. 7, 1839.

THE fotlowing letter relates to the events which had occurred during the four months preceding its date. An account of the origin of the high school at Has Koy may be found at pp. 403 and 447 of the volume for 1837; and its progress and character have been often remarked upon in the subsequent communications from the missionaries.

Change in the School at Has Koy—College at Scutari—Priests from Nicomedia.

The Armenian school at Has Koy has at last been reduced to its former small scale. M. Aga, who was its chief supporter, did not find that his nation, either priests, great men, or people, gave him that encouragement and praise to which he was justly entitled, and his spirits and zeal began to flag. He therefore began to insinuate his intention of giving up the school entirely. During the period of doubt which hung over the prospects of the school, our Armenian brother H. spoke earnestly of the importance of not trusting in an arm of flesh, but in the living God, who never forsakes his people. About this time the Armenian bankers of the village went in a body and entreated the Aga not to withdraw his patronage from the school, and he gave them reason to believe that he would support it about a year longer. After much deliberation, however, he felt it would not do in the eyes of the Ottoman government that he should be alone in supporting from his private purse such a school; and unless others would unite in paying a portion, he could not dare to go on thus single-handed. The success of his school would also injure the success of the national college at Scutari. For these reasons and others which are concealed, he determined to abandon it. If he could only have had from the principal men of the nation the word, "Pray go on with it as heretofore," he would have felt emboldened to continue; but not one of them gave him a word of encouragement.

The school lingered for several months in this condition, the scholars beginning to draw off to various employments. The leading men of the village at this crisis went and implored the patriarch even, telling him of their fears that the school would stop, and demanding what they should then do for the education of their children. The patriarch appeared to sympathise with them, and made them believe that he himself would go over to the village and invite the aga to go on. However he did not make his appearance, or venture to favor the continuance of the school, and it was reduced to its former scale, although it remains still one of the best schools in the nation, and under the direction of the same evangelical priest as formerly.

During all the period of the struggle, we were constantly receiving news of it from the mouth of our christian brother H., its superintendent, and often united in prayer with him, that God would make the whole redound to the honor of his cause. Notwithstanding the closing of such an engine of light must fall in with the views and wishes of many a man in the nation, yet no one expresses any joy on the occasion. Rather, on the contrary, all express the deepest regret; and this expresses the real feelings of by far the greatest number.

The college at Scutari, for which there has been such an immense outlay of money, still rests almost empty. A simple schoolmaster and priest have been put in charge of a few boys there, but this not so much with the design of commencing on a small scale, as to take away from the government all excuse for appropriating the buildings as barracks for soldiers. On the other hand, notwithstanding they at one moment had courage to put up the buildings on a large scale, they are now afraid that an immense school would attract and alarm the government, who would fear lest their christian subjects should become

too enlightened. The teacher already employed there was one of the Lancasterian teachers in the school at Has Koy. The spiritual guide of the school is a bishop formerly in Egypt, and who is known to us as an enlightened man.

The two evangelical priests from Nicomedia are discharging their functions in the same village where our Greek brother P. (Mr. Goodell's translator) resides. Two or three times every week they are meeting together with him, and with one accord joining in supplication and prayer. They have called on us several times, and give increasing evidence of the work of the Holy Spirit, which is going on in their hearts. Their zeal for the instruction of their nation is great. Whenever opportunity offers by the visits of friends, they enlarge for hours on the wonderful truths of which they have obtained a new perception. On one occasion, the bell ringing for church prayers, one remained to converse with those who were present and deputed the other to perform the ceremonies of the evening at church. On another occasion, after they had been reading and conversing for a long time on these great subjects of salvation, some one happened to introduce a worldly topic, when one of the priests exclaimed, "Are ye so foolish? Having begun in the spirit, do ye end in the flesh?" They are desirous of retiring from their official duties, though not from their office, and devoting themselves to making known in the interior the glorious truths of which they are possessed. Their conversation is always serious and practical. Said one of them, "Alas! we never become perfect ourselves, and how can we make others so?" They love every occasion of prayer, and are especially desirous of being able to attend our monthly concerts.

Various Notices—Hohannes and his future Employment—Armenian Printing Office.

Our evangelical friends G. and A. are in trouble about their worldly affairs from a source rather striking.

The sultan has given orders to all the officers of government, that to offer or receive a bribe or present in any case shall be visited with severe penalties. In consequence these good men are thrown out of employment, or at least have fewer calls than formerly, for their precious articles of manufacture. Should the millennium come suddenly, would not many good people elsewhere, as well as here, find it necessary to change their occupation in order to get a living. They themselves still remain steadfast in the good faith.

The school in Constantinople kept by the two sisters of Izar, and supported in part by us, numbers eighteen girls and thirteen boys. With their mother, being on a visit to Mr. Goodell, they repeated whole stanzas of Young's Night Thoughts by heart, in Turkish. The principal conversation turned on the wedding garment provided for us, and the importance of possessing it.

Deacon Mesrole Taliatine, formerly spoken of in the journals of the brethren in Persia, who had been educated at Bishop's College, Calcutta, has taken up his residence here. He recently left a school which he had charge of, supported by one of the leading Armenians of the city, because the interference of the priest was such as utterly to interrupt the order and discipline of the school. He is now employing himself in translations and teaching, living in the house of Mr. Senekerim's father; and we hope, with the blessing of God, will be a useful man in the nation.

A bishop of a diocese smaller than Trebizond, wishing to secure the bishoprick there, being lately in Constantinople, reported that the bishop of Trebizond is a great friend of the missionaries; that he has preached to the people, exhorting them to send their children to their schools; and that he had removed all the pictures from the church. These remarks, doubtless untrue, have produced quite a sensation here.

A bishop of Constantinople called on Mr. Goodell in company with a priest. They were friendly, but we fear view things in a worldly light. They were reminded by him of the exceeding weakness of our faith. We believe the promises of a pasha, but not those of Christ. We put a degree of confidence in every lying neighbor, but none in the God of truth. On the contrary, we act as if there was not a word of truth in any of his exceeding great and precious promises. Should the sultan promise a crown, a pashalic, or only a decoration, to whomsoever should accomplish certain things; every man in the kingdom would exert himself, would spend all his substance and expose his life to great dangers to reap the promised reward. And all this, though the sultan might change his mind, be dethroned, or die—and although the reward be but for a short time on earth. But Christ is unchangable, who will reign forever, and will ful-

fil all he has said; though he has promised a "crown of life," power over all nations, the decoration of the morning star; and yet who acts as though he believed it. The bishop and priest assented to what was said, but did not seem disposed to enter into further conversation about it.

We have renewed our aid to the school of Boghos Physica in Constantinople, paying the schooling of eight Armenian lads from the interior, about Sivas.

We made acquaintance with one of the pious brethren from Nicomedia, who had come up to hold spiritual conversation with his former religious teachers. He said that these two priests were beloved by every body at Nicomedia, and that they have strong hopes that the way will again be opened for them to return and take charge of their flocks. He seemed a truly serious, devout man, without a particle of a cavilling spirit.

Two young Armenians in calling on Mr. Goodell, one of them, the brother of a former teacher in our high school, now interpreter of the Turkish legation in England, remarked that his father had lately died. On being asked the cause, he said, that "he died from care and anxiety about his temporal affairs." This fact he mentioned with the same ease and freedom, that he would if it had been a fever or apoplexy. Such events are not exceedingly rare here, and occasion was taken to show him the importance of seeking first the kingdom of God and his righteousness, since we are no where in the Bible commanded to seek to be rich, but to seek eternal life.

With our Armenian brother H. we have had much religious intercourse with frequent bowing of the knee in prayer—for guidance in our duties. He is living in the house of the parents of his wife. Their room is a Bethel. Here they read and pray together, and she appears to grow daily in the knowledge and love of the truth; and it is with tears of joy and gratitude that he thanks God for having bestowed on him such a wife. Every evening all his family come together, and frequently other persons are present, to whom he expounds the word of God. One aga in their village has been making anxious inquiries about the influence of the Holy Spirit.

During the period that the discussion was in progress about closing the school, his name was not mentioned, though it is not at all improbable that his connection with it was the reason why the founder was not encouraged by the nation to go on. We, during this time, were watching to see what God would do, as in fact we were in great want of the services of our brother for ourselves, and no sooner was he disconnected with the school, than he again entered our employ.

The number of books in the Armenian language, issued from our press, increasing, we needed some one who should be occupied in distributing them by all the means in his power; and to this business H., in connection with religious conversations, is devoted. We have obtained a second magazine, or depository, at Galata, in addition to the magazine where our Greek books are sold, which is opened at regular periods for the sale of Armenian books, and during the week plans are devised for distribution. After having long sought for a suitable person for this agency, we could not help feeling, that in the same manner as it was wonderful that this school had been commenced just at the time that we were in want of funds to carry on our own, and to give H. protection and employment; so again now, when we are in want of him, God provides a way for his return to us; although we can but admit, that, outwardly, the closing of this school may seem a sad blow to the cause of truth. May we never want a confidence that God doeth all things right.

A new Armenian printing-office is about being opened by an Armenian at Constantinople, a gentleman of some literary acquirements, an acquaintance of ours—which we hope will succeed. It will be a press independent of ecclesiastical influence, or even, if it should be opposed to our measures, we have, perhaps, more to fear from stagnation than excitement.

Our hearts have been cheered by hearing that some good seed has been sown at Adrianople, and that there is there a number of seekers for the light that is in the gospel. A banker from that city lately spent a year in Constantinople, and had intercourse with H. and our christian brethren. He used to bring all his friends to see the school at Has Koy, and loved to converse on religion. He has recently returned to his home, appearing to love the truth, and seemingly disposed to do all he can for his nation, and to further the good cause.

Labors among the Jews—Turkish Tolerance towards them.

Nothing of prominent interest to the mission among this people has occurred since our last journal. Mr. Schauffler has continued to spend all his strength

upon the revision of the Spanish-Hebrew Old Testament, and has been able to proceed with more regularity and despatch in the execution of it, than during any former period of his labors upon it. It is this uniformity of labor which is the occasion of the scantiness of conversation with individuals; and besides, the late persecution of inquirers has frightened them from coming. Yet from such labors, although they now yield no fruit, may we not hope to see such results as have accompanied the word of God wherever it has been freely circulated in the language of the people.

Mr. Schauffler's translation of the Psalms was sent in considerable numbers to Adrianople. In consequence of the anathema pronounced against it by the grand rabbis here, the Jews for some time declined purchasing it. A few, however, having at last been taken, they began to buy them publicly; and now Mr. Schnell, the agent of the British and Foreign Bible Society, writes, that he hopes to be able to dispose of the whole of them, and desires more. Encouraged by our success in that quarter, a large box full has been sent to the care of our kind friend, the American consul at Salonica, also.

Very soon after the public anathema pronounced here against the new translation of the Psalms, Mr. Schauffler sent as a present to the grand rabbi himself a copy of Bagster's edition of the Old Testament. He was so much pleased with it, that he did not hesitate to send his compliments and thanks, asking for three more copies.

Mr. Farman, of the London Jews Society, has again been permitted to return to his work in the same field.

A fact that is some illustration of modern Turkish tolerance, as connected with the interests of the Jews, is worth recording in this connection. A short time since a Jew who had been under Mr. Farman's instruction, eloped from his house after his departure. During the night he was taken by a Turkish guard of a castle on the Bosphorus, and the next day delivered to the prison of the general of the armies. After some time he was examined by him as to the reason of his imprisonment, and he confessed that he was a Jew, and had been taken up in such a place by the guards. The general asked, "But if you are a Jew where is your beard?" He replied, "I have shaved it off, because I wish to become an Armenian Christian." The simple fellow knew not to what a probable danger he was exposing himself by this answer. But the general simply asked, "Then why do you not go to the Armenian patriarch himself?" The Jew answered, "He will not receive me; he is afraid of the government." "Then become a Mohammedan," rejoined the general. The Jew, from his fear, did but keep silence. But the general, seeing that the man was unwilling to become a Mohammedan, called two police officers, and said to them, "Carry this man to the Armenian patriarch, with my compliments, and tell him to take the man without fear, and make a Christian of him." This was done, and the Jew was willingly received by the Armenians.

The Mussulmans regard the Christians as nearer the truth than the Jews; and they would tolerate a Jew's becoming a Christian, when they would not allow a Christian to become a Jew.

More tolerant Spirit of the Mussulmans —Changes and Improvements.

The following is an additional specimen of the new tolerant spirit of the government, although the mass of the people remain in very much the same bigotted views that they have always had; and would fain have all the world made to embrace their religion by force. A Turkish captain had induced an Armenian boy of only eight years of age, to go with him and become a Mohammedan. The grand seignor took such an interest in the case as to grant one hundred piastres a month for the boy's education. Just before the time appointed for circumcising the child, he was met in the street by his friends, who warned him seriously of the step he was about to take. Their advice made its due impression; and when the wife of his adopted father, with her women went to the public bath, he refused to go to the inner room, and staid as if to guard the clothes. They had hardly left him, before he ran out, and with only ten paras succeeded in crossing the Bosphorus and returned to his parents from whom he had absconded. They immediately hid him, and although the captain raves like a madman, yet no one pretends to know where he is, and the porte does, not, as in former days, think it worth while to pay any attention to the matter.

Rumor assures us that letters have been sent to the governors of the interior, from the porte, prohibiting the use of violent measures to make Christians become Mussulmans. So that, for in-

stance, should any one by some unlucky word, have in part professed himself a Mussulman, if, on being brought before the cadi, the Christian should say that he was still a Christian, the cadi ought to allow him to remain in his faith. The Christians assure us that in old times, if, for instance, a Christian should have read aloud an inscription on a mosque, which contained the confession of Mussulman belief, he would be obliged to profess the religion of the prophet.

An Armenian girl was lately brought to Constantinople from Trebizond, to save her from the bigotry of the pasha, and officers of that province, who were determined, on the testimony of a single man to make her a Mussulman. After she had stood firm against the most violent tortures, she was brought here, and finally merely ordered to Broosa, and she now remains a Christian—which is another proof of tolerant spirit.

Still, however, the measures of government, as in former days, often contribute to diminish the number of the Christians, and increase the ranks of the Mohammedans. As for instance, the government has some extensive factories here for making caps, cordage, etc. To supply them with operations, as all the young Mussulmans are wanted for soldiers, Armenian boys by thousands, from eight to fifteen years of age have been drafted for this service. On their road, their officious guardians tell them that if they will become Mussulmans, they need not go to Constantinople. And even after they come here, many, to better their condition, become Mussulmans. It must be confessed, that the government provides a priest for them at the factories, and the proselytism is not from the government, but from subordinates. These attempts at proselytism, as well as many of the abuses of the interior, are of course unknown to the solitary sultan; and indeed there is no one who dares present such a case as that of the Armenian boys to the government. The bankers dare not do it themselves, lest they should no longer remain bankers; and they object to the priest doing it himself, or sending in one of those numerous complaints and petitions which have come to him from the interior, lest the blame should fall on themselves. And thus national and religious interests become sacrificed to the monied interest of the nation, and the people suffer.

Some of the noticeable changes and improvements that have lately taken place here are the following. Provision is making to have the august firman of the sultan, which was formerly always written on an imperial sheet in large characters, submitted to the ignoble operation of being printed and pressed. A former order of two years since, forbid the offering of pipes and coffee in the public offices. That not being enough, it is now ordered that individuals having business, instead of sitting to palaver for half an hour, shall state their business at once, and when finished, depart. The streets throughout the city are being repaved in the turnpike form. . The entrance to the mosques has become so free and easy to Christians, that many of our friends have entered them unaccompanied by any Turks; and on any occasion, even St. Sophia can be visited by any person without an order, simply by his being accompanied by any official guardian. Formerly the great men of the empire never rode otherwise than on horseback; and now may be seen not only the ministers and pashas, but the grand mufty himself, riding in a splendid European built phaeton, in all the dazzle of his robes and turbans. He, of course, is officially a sort of pope of the empire.

All the officers of the porte in the city are now receiving known and fixed salaries, and no one is to be permitted to accept of presents in any form. The same system is being extended to all the governors of the interior. In future, therefore, instead of farming out a town or province for a certain sum, and then leaving the governor to extort as much as he pleases, whatever is raised from the people will all come direct to the treasury. If this system shall be carried into effect, it will operate immensely to remove oppression from the people. The new treaty that is being made with the European powers, provides also for the abolition of all those monopolies that the government possessed, by which the producer was obliged to sell many articles of produce to the government, at a fixed price, even although that price should be a hundred per cent below the market price. Of course all the profit in such cases came to the government.

A distinguished pasha has lately had printed at his own expense, a grammar of the French language in Turkish. It was printed by lithography at a French establishment in this city.

Many other topics of the same kind as the above might be ennumerated, showing the progress of civilized and liberal ideas among men in power, all which will gradually have their natural effect upon the popular mind. We shall be excused for mentioning them, although

it will at once be seen that all these changes are probably so many steps which will eventually prepare the way for the free and triumphant progress of the gospel.

Conversation with Dervishes—Marine Schools—Mohammedan Students.

One of our number lately visited two or three convents of dervishes, and was politely received by their elders and the fraternity. They explained that the views of their sect on the advantage of becoming dervishes was to arrive at a state of perfect divine love; and that some strove for what is called union with God; that the ceremonies of howling and whirling, as performed by some dervishes, had a meaning that no words can express; that a whirler, after some minutes of revolutions, arrives at that state which is nearest like divine love, although there is a dispute whether any one actually reaches that perfection. They confessed that the revolutions, as performed by a company of dervishes, were often executed with no meaning attached to them, other than as having been the means by which the founder of any sect had arrived at his own degree of piety, and therefore they imitate him.

When they were told that in the churches of American Christians there were no pictures or statues, they could hardly believe it. It was attempted to show them the impossibility of any one's finding out God, except through Christ, when one of their number broke out into a most ludicrous tirade against the idea of making pictures of God, whom no man hath seen, and who is a spirit, and against falling down before pictures. They were told that none of the arguments which were brought in proof of Mohammed's being a prophet could convince a Christian, for Jesus said that no prophet was to come after him. They then asked if he did not say that the Holy Spirit was to come, and urged that Mohammed is that spirit, and that he is indeed the last of the prophets. To this, proper answers were brought, and all of them went so far in their tolerance, as to admit, that it would be no sin before God for people in America, who had never heard of the proofs of Mohammed's mission, not to believe in him!

Some passages having been quoted from the Bible, they urged that our Bible was corrupted, and they pretended that they alone had the true text. It was denied, since no one has ever produced this other so called true text. They began then to assert that it was preserved in the library of St. Sophia; but beginning to suspect that their visitor had seen that library, they qualified it by saying that it was in a character which no one could read. They at last brought as a proof of the corruptions of our text, that the gospels had never been committed to memory, as was their Koran, which had immediately descended from heaven. They declared that any book being in poetry, as is theirs, may much easier be handed down from generation to generation, by being committed to memory, than by being trusted to writing merely. Hence, our very first copy was full of mistakes. As the belief of the Mussulmans is that the Law, the Psalms, and the Gospels, with the Koran, alike came down from heaven, it was not difficult to confute them on their own ground.

Being reminded of the various readings in their own books, they said that all copies not like their own are the productions of heretics. During the whole conversation the boldness and positiveness of their assertions were at all times modified by any apparent ignorance or knowledge of their visitor.

On another occasion a dervish indulged in much ridicule of all the ecclesiastical order of Mussulmans, and said that if a theological scholar should see the book of devotion which we were reading, he would burn it. There is often great antipathy between the dervishes and regular collegiately educated men among them. Being generally mystics the dervishes interpret the Koran in the spirit and not in the letter. The orthodox rule is generally to take the literal meaning. The dervishes, in consequence of their mysticism, look with more liberal feelings upon heretics, like the Christians, than their more orthodox brethren. Although the first followers of the various sects of dervishes evidently took up the mystic life for the sake of devotion, few of them can lay claim to any more piety than their neighbors. Either the Turks have become too much enlightened to believe in miracles, or the reason given by the dervish must be correct, that the sins of the dervishes are so great that none of their superiors now have that power of performing miracles which they once had. The religious service in some of their own sects consists in great part, in repeating perhaps a thousand times, in Arabic, "There is but one God;" and then repeating, "O, living!" so fast and so violently, and with so much racking of the body, that

at last they froth at the mouth. It is all timed to the sound of music.

A Mussulman arguing lately for the divine origin of their religion, did not hesitate to urge that it was proof that it came from God, that he had given power to the prophet and his successors to slay and to subdue the nations with the edge of the sword; and he prayed that the time might again come when the faithful might again go out conquering the infidels as in the days of their glory. "With 40,000 men," exclaimed he, in his simplicity, "I would go out and subdue the world." This remark is worthy of notice, as there have not been wanting writers of a very late date, who have contended that the wars of the Arabs and Turks were only wars of ambition, and not wars of religion.

One Mussulman in conversation remarked, in a coffee-house where discussion was going on, that if a man should have passed seventy, yea, ninety years in sin and infidelity, and then should with his heart say, "There is no God but God, and Mohammed is the prophet of God," that single act would cancel all his sins, even if he should die immediately after. Another remarked somewhat to the same import, on another occasion, that if a man with his heart should once during a long life have made this same confession, even if he should sin ever after it, he would be finally saved, although he must pass some years in purgatory.

Within the past two years a marine school has been established at one of the islands near the city, where the principal instructors are Franks. Two hundred young men are collected there. They study principally in one room, sleep in another, and eat in another. Every boy has a bedstead, which is an innovation on former customs. As one of the first admirals of the navy, whose misfortune it is that in his youth he was never taught to read, was lately showing the establishment to a friend of ours, tears ran down his cheeks, and he remarked, that seeing the advantages of the present days, and comparing them with his own defects, he could never, in similar cases, help shedding tears. Lately another splendid marble edifice, constructed entirely of Turkish tombstones, has been erected for a marine school. In walking over it, and seeing that the two or three hundred young men who would be connected with it, would all have to sleep at night in the same room, and in the day time study together in one room, we thought it was all a magnificent mistake. The remark was made, however, by the guardian, that the young men could not be trusted to study alone; and again, on account of private vcies, they could not be allowed to have separate chambers for two or three only together. But they all sleep in a room where a watch is kept all night.

The military school of Dolma Bagtchi is the subject of continued changes, and the arrangements are such that solid improvement is obtained but by few. Practical views of education are wanting in all the new institutions.

The life led by the aspirant in Mohammedan law is rather curious. Large numbers of the thousands of students of Constantinople are from the interior, who spend several years here to complete their education. Mr. Homes lately called on one of them at his room. He had been studying all his life, and had just obtained his diploma. He was poor like all the rest. The foundations of all the mosques supply rooms gratis in the college buildings attached to the principal mosques. His room, which is a sample of the rest, had no furniture in it, except one or two rugs and a cushion, a few books borrowed from the mosque library, and a chimney where the student performs his own cooking. Though a resident student for four years, all his property was so little that he could go away with it on foot. The mosque gives him two flaps of bread a day, once a week some rice, and occasionally some of the neighbors sacrifice a sheep in the court, which they distribute as charity to the poor students. There are only four mosques where lectures are delivered, always in the body of the mosque. This indigent theological student, as he may be called, seems to be upright, strict in his notions, but as ignorant of all the things in the world, except the Koran and Arabic commentaries, as a man of books could well be. From such poor men are eventually obtained the law expounders and judges of the land.

Intercourse with the Greeks—Their Prejudices.

Our intercourse with the Greeks is extremely limited, and the signs that they are willing and desirous to receive the truth are not increasing. The number, however, is much greater, who feel independent of ecclesiastical domination. It is becoming more and more common for virtuous families to keep their fasts in a lax manner. The Greek church is outwardly becoming more respectable. The Russian treaty at Adrianople pro-

vided that the porte should not interpose obstacles to the building of churches, and hence during the last five years a large number of churches have been built in Constantinople and on the Bosphorus. Formerly it was impossible to build a church on ground where there had been none before, and old churches could not be repaired to the amount of driving a nail, without very large presents to the government. Some of their distinguished Mussulman expounders have said that every nail driven into a christian church, was driven, as it were, into the body of the prophet. In these respects all is now changed, and churches for the country, spacious, elegant, and costly, are frequently built.

The Greek college at the islands, after many struggles, has succeeded in putting itself independent of the church, by obtaining trustees who are chiefly free Greeks. But neither in this school, nor in the Armenian college, has English been taught lately, simply because it is regarded as such a heretical, dangerous language. But French and Italian are freely taught, for no fears are entertained of the heresies or infidelity that may come in by means of the literature of these two languages.

Two Greeks called on Mr. Goodell and said that they wished to become of the English religion. Mr. G. gave each of them a New Testament, telling them that we know of no English religion, but only the religion of Christ, which they must find in the Bible. We had strong reason to suspect that they were spies.

None of us speak Greek freely, but we have frequent visits from a number of Greeks who speak English, French, Italian, and Turkish, some of whom were educated in America, and we hope that our influence over them will not be in vain.

Mr. Homes lately made a couple of visits among the shipping in the harbor, to distribute the Scriptures in various languages. Both French and Italians bought or received gratis, the copies presented, much more readily than the Greeks. The latter, the moment they saw what the books were, and where printed, would exclaim, "They are not worth one farthing. They are infidel books. We are Christians, we are not Lutherans." Bright young sailors, who formerly would eagerly have received the Scriptures, through the influence of the preaching of their priests, have become most sadly opposed to receiving any thing. They seemed like obedient children, whose cautious mother having warned them against touching a certain person which they had formerly meddled with, they now were determined to show to us the tempters, that they were not to be taken in as before. May God enlighten the minds of both priests and people, and make them eager to search the Scriptures.

Germans in Constantinople and Odessa —General Observations.

Preaching has been maintained here every Sabbath, by Mr. Schauffler, in German, with a Bible class in the afternoon in the same language. The audience, owing to removals, for sometime continued small; but lately, owing to the arrival of Mr. F., a merchant from Switzerland, with a number of pious persons in his employ, the number has again increased. We are not permitted to record the conversion of any one during the past year from this congregation, though the truth has been preached with much plainness and directness.

With some of the members a missionary spirit seemed to prevail. The same individual who was mentioned when we once spoke of the Jewish field, as having given a sum of money, lately gave again 400 piastres, to be employed in any way we should think best for the advantage of the cause. In all, from his small earnings, he has given 1,250 piastres. It is delightful to meet occasionally with such blossoms of christian charity, in a country so sterile in love and good works.

On Christmas, the hall was crowded. On new-year's day the Lord's supper was administered to twenty-two persons, including the new brethren from Switzerland, and it was an occasion of much interest and solemnity. In the afternoon meeting there was a sweet melting down of the assembly.

By letters received from Odessa we feel much encouraged. It appears that the consistory of South Russia has no objection to donations of the Scriptures being received by the Germans from the American and British Bible Societies, but permit that the pastors may receive and dispose among the 100,000 German protestants who are willing to receive them, up to 30,000 copies, as they may successively be sent on by the societies. Hence there is a great opening for doing good. A friend, to whom some Russian Testaments had been sent, by our suggestion, by Mr. Baker, agent of the British Bible Society, has written and requested more, for all are exhausted.

Four hundred German Testaments, sent over directly by Mr. Schauffler, have also been distributed, and 1,000 copies of a still smaller size have already been bespoken by us. The American Bible Society has been requested to furnish 3,000 German Bibles, and 2,000 New Testaments for Odessa.

The family to whose house was transferred the conference meeting formerly held in Mr. F. Schauffler's house, has been remarkably blessed. Not to mention that the whole family is now considered pious, there does not remain a single unconverted journeyman in this extensive work-shop. When Mr. S. visited Odessa more than two years since, there was not a converted one among their number, nor, so far as he is aware, was there a pious journeyman in that trade in the city.

Mr. Fletnitzer, the protestant minister of Odessa, writes, that their last synod was conducted very much in the manner of some of our religious meetings in America. They had conferences every evening conducted by themselves for the people. The protestant church, which did not use to be more than half full, is now so crowded that more seats have become necessary, and they now contrive to accommodate a much larger number, and are still straightened for room. May the Lord pour out his Spirit more and more upon them, and make them a light in darkness, and a monument of his power and glory.

As was remarked in the commencement of this letter, each member of the mission has been occupied in studies which have prevented much intercourse with the people. Mr. Goodell has proceeded as far as the second book of Chronicles in his translation of the Scriptures into Armeno-Turkish, and the printing of the Pentateuch will probably be commenced in the spring at Smyrna.

Mr. Schauffler, as before alluded to, has completed more than five-sixths of the Old Testament, and in the summer hopes to commence the printing of the whole, a work which will probably consume two years. Mr. Homes has been occupied in preparing a grammar in Turkish of the English language, of which the first draught has been completed.

Our regular monthly concert is occasionally conducted partly in Turkish. At the first concert of the new year, though we were few in number, we had present representatives of six nations; and though we were all of one spirit we rejoiced to look forward to the time when we should all be praising God with one tongue. It is still with us but a day of small things; but we see engines in motion, and means employed, which, by the blessing of God, may speedily contribute to establish the throne of Jesus Christ as king throughout all this empire. May our God hasten it in his time.

Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OOROOMIAH.

Mourning for the Dead—Papal Mission to the Nestorians.

September 19, 1838. Our nearest Mohammedan neighbor, a fine young man, was thrown from a young horse, and so much injured that he died in an hour or two after the fall. During the present season, he has been very busily engaged in enlarging and repairing his house; and this evening, it is said, his espousal was to have been celebrated. Here is a picture of earthly hopes! In the midst of life we are in death." In an hour, how changed the scene! His house is now the seat of lamentation and wailing, so loud as to be distinctly heard, in our own dwelling. Grief, on such occasions, among the Persians, whether real or feigned, is expressed with boisterous vociferation, accompanied with beating the breast, pulling the hair, and rending the garments.

20. Early this morning two moollahs ascended upon the roof of our deceased neighbor, above mentioned, and in plaintive strains, with shrill voices, recapitulated the circumstances of his death, and made dolorous comments, to renew the scene of lamentation. This practice is common, in the case of sudden deaths, and particularly of persons of distinction. A little after sunrise, the corpse was carried out, not to be buried, but to be deposited for a time in a mosque; after which it is to be removed to Kirbula, a hallowed cemetery near Bagdad, to which multitudes of the dead from all these regions are annually transported. When the corpse was removed from the dwelling to the mosque, the garments of the deceased were spread upon a fine horse which preceded the dead body, and the procession moved on at the hoarse blast of trumpets, accompanied by chanting and wailing, to give effect to the occasion.

During the day, numbers of khans, moollahs, and others called at the dwelling of the deceased to condole with the bereaved relatives. As he was our neighbor, Dr. Grant and myself also called just at evening, to express our sympathy with the family in their affliction. A large hall was still filled with Persians, most of them moollahs. Soon after we were seated, rose-water was brought and poured into our hands for us to wash and scent our beards—a common entertainment in Persia. Having no beards, we rubbed the rose-water upon our mustaches. We were also treated with coffee. Such entertainments hardly comport with our ideas of the solemnity of funeral occasions. There was, however, no levity apparent in the circle. When we expressed our condolence to the head of the family, an uncle of the deceased, he replied by thanking us, and assuring us of his strong attachment to us as neighbors and friends; and the chief moollah present, with a loud voice and much apparent sincerity interrupted, "Who is not attached to these men, who have come among us, to do the work of God?"

In any but an Asiatic's mouth, this language, in the earnest manner in which it was uttered, would have conveyed much meaning. Nor have we any reason to think lightly of it in this case, save our knowledge of the general treachery of Persian character. It is, however, at least due to the Mohammedans of this city, and especially to the higher classes, moollahs as well as others, to acknowledge that they have uniformly treated us with kindness and respect, which, especially in our remote and defenceless situation, is matter of unfeigned gratitude to God.

Oct. 30. The papal emissaries have just entered this province, apparently with the design of attempting to subject the Nestorians to the dominion of their master, the pope. The papal hierarch has long been desirous of bringing the whole Syrian church under his withering sway. In the vicinity of Elkoosh, on the western side of the Koordish mountains, the wiles of Jesuit emissaries have succeeded in leading the whole Nestorian population to submit to catholic rule. But in this province and among the mountains, catholic influence has hitherto been very limited. The Nestorians of these regions have nobly resisted, and our hope and prayer is that they may continue to resist, the intrigues and assaults of the "man of sin." We have, however, much reason for apprehension. A protestant missionary recently wrote me from Malta, that it is certainly reported there, that the pope is designing, immediately, to send one hundred catholic missionaries into these eastern countries. Though but a small part of this number may come, the Nestorians will doubtless receive no inconsiderable share of attention. The importance of this field is well understood by papists.

Nov. 3. We are exceedingly desirous of multiplying schools and prosecuting more vigorously all our operations, especially, as we behold catholic emissaries coming in to make havoc of the Nestorian flock. We have felt deeply distressed, of late, in view of our want of means to meet this emergency. Thanks to the Author of all good, who has brought us relief. The missionary field among the Nestorians demands speedy cultivation. Here, as elsewhere, souls are rapidly sinking in perdition; and agents of the great enemy, aware of our efforts, seem particularly eager to fill this promising soil with noxious seed.

Translation of the Bible into Persian—Papal Deacon—Application of Truth.

6. The Rev. Mr. Glen, who was for seventeen years a missionary of the Scottish Missionary Society, at Astrakhan, arrived a few months since at Tabreez, where he contemplates translating the Bible into the Persian language. In my late visit to Tabreez, I had the pleasure of making his acquaintance. He appears to be a man of much ability, and of a truly evangelical spirit. He is at present sustained by the joint patronage of the U. A. Synod's Board for Foreign Missions, of Scotland, and the British and Foreign Bible Society.

It is very gratifying to know that the Mohammedans of Persia are not entirely forgotten in the sympathies of British Christians. Though the gospel cannot now be openly preached to them with safety, shall they, therefore, be abandoned to unmitigated despair? Shall no indirect efforts (many such efforts are practicable, and requested by the Persians) be made for their rescue? What if our blessed Lord had abandoned our world to hopeless perdition, because it presented to his omniscient eye, as he looked down from heaven upon it, nothing but a scene of universal desolation, a widespread moral disease, so desperate that the sufferers did not even desire a remedy? This very point touched the divine compassion of the Savior. And shall his children gaze upon Mohammedan

Persia, and not even try, in the strength of the Lord, to bring its benighted millions to a knowledge of salvation?

8. A catholic deacon from the vicinity of Mosul called at my study. He is a fine looking young man and very intelligent for an Asiatic. He seems to be connected with the European catholic emissaries before mentioned, and not improbably has come here at their bidding, for the purpose of opening a papal school.

10. The catholic deacon again called at my study. The priests, my translators, engaged in a warm discussion with him on the subject of image worship and other corrupt practices of the papal church. They also attacked the practice of praying to saints, condemning it in the most unmeasured terms, and reiterating, that "there is one God, and one mediator, the man Christ Jesus."

I was much interested in listening to this discussion, to notice an encouraging advance in our Nestorian priests in evangelical views and feelings. The religious books of the Nestorians and common practice, recognize praying to the virgin and to some other saints; but the priests to-day, of their own accord, took scriptural ground on this subject. The catholic found it difficult to defend his lame cause. Towards the close of the discussion, in which I did little more than listen, the priests exhorted him to abandon his erroneous system and embrace the truth—meaning the Nestorian belief. He replied that he would "turn" for money. And on being farther pressed, he repeated that he would not "turn" without money; but for ten tomons ($25,) or some such consideration, he was ready to change his belief. I have little doubt that the catholic, who seems to be very poor, was in earnest in this proposition; and he would probably afterward "turn" back again for a much smaller sum. I reminded him and our priests that buying converts was very far from the apostolic method of enlarging the kingdom of Christ.

16. In company with Mr. Holladay, I visited the school, at Geog Tapa. We were received and entertained by the people with their usual hospitality. The aged father of John, our favorite boy, as we rose to leave, importuned me to spend the night with him; and, to assure me that I should be most welcome, he said, "You had one house in America, but here every house in this village is yours. The village contains about one hundred houses. And Mr. Holladay, in view of the strong demonstrations of kindness which we received, suggested to me the inquiry, whether this declaration of the pilgrim, as the old man is called, might not be regarded as, in a partial sense, a fulfilment of the promise of our Lord, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold," etc. The welcome reception which we every where meet among the Nestorians, at least calls on us for unceasing thanksgiving to God.

23. We were translating the second chapter of the epistle to the Phillipians. We had recently made application to deacon Yeshoo, (Jesus or Joshua,) who has been a considerable time in our employ, to go and open a school at Ardishai, the village of Mar Gabriel. The deacon, apprehending, on account of the capriciousness of the bishop and the rudeness of the people at Ardishai, that he might find his situation there less comfortable than with us, refused to go, though the object was one of acknowledged importance. As, therefore, we came, in translating, to Phillipians 2: 5, "Let this mind be in you which was also in Christ Jesus," etc.; the coincidence of the name of the deacon, Yeshoo, (Jesus,) with that of our blessed Lord, arrested the attention of the priests, the contrast of spirit in the two, thus becoming the more strikingly obvious. The priests were so deeply impressed with the duty of unreserved consecration to the cause of Christ, in the light of his condescension, that they both declared themselves ready to go and open the school at Ardishai, if we would send them. The exercise of translation affords me an excellent opportunity to instruct these priests, in the word of God. Without seeming to design a personal application, I am enabled constantly to direct their attention to the truth, in a manner that naturally leads them to make such application for themselves. And other ecclesiastics, besides my translators, often sit listening in my study. May the seed sown spring up in their hearts and the hearts of their people, that the same mind may, indeed, be in them which was also in Christ Jesus. At present we have fearful evidence that the declaration of Paul, in this same second chapter of Phillipians, "All seek their own, not the things which are Jesus Christ's," is strictly applicable to the Nestorians. Oppressed and degraded as they are, they are still fearfully selfish and mercenary.

I am at present engaged in translating several of the shorter epistles, to be copied and stitched in a pamphlet form, and circulated as tracts. They are just what the Nestorians need, to show them the folly of trusting to dead forms, to the neglect of spirtual life, and even of pure morality.

Persian Meerza and Prince—Knowledge of the Scriptures reviving.

24. The Persian meerza, who has been with us from the commencement of our labors here, informed me that Karaman Meerza, the prince of Aderbijan, has allowed him a stipend of twenty tomons (fifty dollars) for the present year, as he did the preceding, to enable him to prosecute his studies under our instruction. This is an encouraging token of the prince's continued confidence in us, and indicates that he feels some interest, at least, in the diffusion of knowledge among his countrymen. In reference to the Mohammedans of Persia, we must not "despise the day of small things."

Dec. 5. The venerable old bishop, Mar Elias, is much given to religious reflection, at least in his way. He is always ready to offer some serious comment on every incident, however trivial. He is the oldest bishop in this province. He habitually wears a sedate air, and seems to love the Scriptures, spends considerable time in studying them, and his influence on his people seems to be better, in most respects, than that of either of the other bishops. His people think him a very pious, good man; and many things in him are deeply interesting to us; while some other things, as occasional equivocation, etc., militate against the hope of his being a real Christian. He appears, at least, to be "not far from the kingdom of God."

Mar Gabriel, the youngest bishop of this province, proves to be a very vain, volatile young man. Indeed his whole character presents a combination of traits, diametrically opposed to those enjoined by Paul on Timothy, as indispensable in the qualifications of a christian bishop. We find him little disposed to be benefitted, or to benefit his people—very different, in these respects, from the other bishops of this province.

6. Mar Elias again spent most of the day in my study. I am very happy to have him thus often here, as it affords me a favorable opportunity of instructing and benefitting him. In one or two instances, to-day, I requested his opinion, relative to the translation of passages of the Scriptures; and in reply the old gentleman modestly said that his opinion could be of little use, as his knowledge of the Bible was but very imperfect. "Until you came here," he continued, "and brought us Bibles, I had scarcely ever seen the prophets or the epistles." And he and the priests, my translators, in the same connection, remarked that there had been a revival of the knowledge of the Bible among their people since we came among them and commenced our labors. This acknowledgment is, in a measure, true. Most of the gospels and the psalms and parts of the pentateuch, are embodied in their liturgy, in the ancient Syriac; and the ecclesiastics thus become in a measure familiar with these portions of the Bible; but with the other parts, both ecclesiastics and people, with very few exceptions, were almost as little acquainted as though they had had no existence, before we commenced our mission. We hope and pray that this partial revival of the knowledge of the Bible may prove the precursor of a yet more glorious revival among the Nestorians—that of pure religion in their hearts. We know of no better preparatory work for such a revival, than the diffusion of a knowledge of the word of God. In this momentous work we have made an humble commencement. Our translation is steadily advancing. And we are scattering detached portions of this translation extensively among our schools and among the people, in the form of scripture tracts. We also continue to distribute the Scriptures in the ancient language. And those ecclesiastics who come directly under our influence are improving in their knowledge of the Bible, and their interpretation of it is becoming more and more evangelical; while the same is true, to some extent, of the children and youth in our schools.

7. Two boys from the heart of the Koordish mountains joined our boarding school. Such cases are particularly interesting, as natives, from those regions, by being brought under our influence, may become qualified to carry the light of the gospel to their houses—places which we ourselves, with a due regard to safety, are at present unable to reach.

8. We translated the second chapter of the epistle to the Colosians. As we reached the sixteenth verse, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days,"

I inquired of priest Dunka how he understood the passage. He replied, that a caution was uttered in this verse against any one's attempting to divert him or his people from their strict observance of their stated fasts, and their exclusive use of vegetable diet on particular days, etc. I requested him to read in connection with it the seventeenth verse: "which (the things specified in the sixteenth) are a shadow of things to come, but the body is Christ." He read it, and promptly said that this passage had reference to Jewish observances, which had passed away, and were now entirely superseded by the gospel. His appearance also plainly told that he knew that the spirit of the passage bore heavily too on the fasts and feasts and other senseless ceremonies of his own church; but he had not the candor to make such an acknowledgment. I did not think it expedient or necessary to urge this application. There is nothing gained, and much may be lost, by openly assailing the religious forms of oriental Christians. It is far better to admonish them of their sins, and preach to them the simple truth; and this truth, if embraced, will not fail to eradicate error. Dr. Chalmers has a sermon entitled, "The expulsive power of a new affection," from which missionaries in western Asia, may learn important lessons. I, however, improved this occasion, by earnestly urging on priest Dunka the importance of abiding, in all cases, by the Bible, however it might rebuke any of our own prejudices or customs. And both he and priest Abraham acknowledged the justness and great importance of this principle.

Prospect of War—View of Labors for the Year.

10. A letter recently received from our excellent friend, Colonel Woodfall, states that the prospect of an immediate adjustment of differences between the English and Persian governments, is by no means certain. When the shah learned that English troops had landed on his southern frontier, he was frightened, immediately raised the seige of Herat, and sent to the English ambassador, who was at Tabreez, on his departure out of the country, begging him to remain, and promising to accede to any conditions of pacification which the English government should dictate. With this fair prospect of a ready adjustment of affairs, the ambassador returned to Teheran. But from appearances, it is apprehended that the king intends still to act the Persian, and play a treacherous part—perhaps return again to Herat—at least not readily yield to English influence. The English troops still remain on the southern frontier; and in case his Persian majesty persists in resisting the wishes of their government, there will doubtless be war.

We feel little apprehension, however, on this subject. Whether there be war, or continued quiet, all is under the divine control, and will, in the end, be well. Indeed, political revolutions in these Mohammedan lands, though fearful and troublesome in themselves, are still perhaps hardly to be regretted. They are doubtless to have an important and powerful agency in the overthrow of the religion of the false prophet and the establishment of Christ's kingdom on its ruins. Nor can we reasonably anticipate permanent quiet in these lands, until they shall yield to the dominion of the Prince of Peace.

The 29th of November last the members of the mission observed as a day of thanksgiving for the mercies received during the year then closing, and in conformity to a custom prevalent in the States where most of them resided previously to their leaving this country. From a sermon preached on that occasion, the following review of the labors of the year is taken.

Our operations during this period have been characterized by no marked or striking incidents, but by gradual and highly encouraging advancement. Our schools,* during the time which our means have enabled us to sustain them, may be said to have done well. Our work in translation has been diligently prosecuted; and as results, during the year, we can now report a small geography, one gospel, and three epistles, and some smaller matters completed.—These are in addition to parts of the Bible that had previously been translated. Many scripture tracts, as in the two former years, have been prepared and circulated. The study of the native language has been pursued by members of the mission with success as great as could be expected, in view of our sickness and other unavoidable interruptions. The instruction of the natives† connected with our families has

*Our male and female boarding schools were suspended three months for want of means. Our village schools were not interrupted.

†Two bishops, three priests, three deacons, and two boys. Since the arrival of Messrs. Holladay and Stocking, we have been able to bestow more attention on them, and on our boarding schools than was possible, before.

been more efficient and systematic than they had before enjoyed, and their proficiency has, in general, been highly satisfactory. The interest which they have manifested in the study of the Scriptures, and in our religious meetings, has been increasingly encouraging.

Much has been done, as in former years, in medical practice, and with the like happy effect of extensively relieving the sufferings of the sick and conciliating the confidence of all classes of the natives. Not for the purpose of invidious comparison, but to educe further motives of gratitude to God, we may also remark, that, while our brethren of many other missions have had storms of opposition to encounter, nothing of this kind has ever yet been organized against us. And while others have been compelled, by want of pecuniary means, in the great embarrassment of our patrons, to suspend their operations, we have been enabled during the past year, by the practice of much economy, and by the blessing of God, to prosecute our labors with very little interruption. And we have cheering evidence, in various ways, to sustain the hope that the leaven of the gospel, which we are laboring to diffuse, is beginning to work on the minds of some, and will gradually extend until the whole mass, not of this people merely, but of this country and continent shall be leavened!

But how must our rejoicings be chastened, when we reflect that we have no satisfactory evidence that a single soul of this people has hitherto, through our instrumentality, been converted to God; and especially, while we witness this and that individual, who has been under our influence, snatched* suddenly from the midst of us and summoned to his final account!

Greece.

JOURNAL OF MR. HOUSTON OF THE STATION AT AREOPOLIS.

FROM the introductory paragraph of the journal it will be seen that the station occupied by Mr. Houston is on the great southern promontory of Greece, which projects into the Mediterranean, terminating in cape Matapan. The places mentioned in this journal as having been visited by him on the tour to which it relates, are, of course, situated in that vicinity.

The District visited—Appearance of the Villages—Climate and Character of the Inhabitants.

August 8, 1838. Left home to-day, under a hot Grecian sky, to visit the more interesting and important points upon this cape. Areopolis is situated on the west side of the promontory, about twenty-five or thirty miles from its extreme point. This part of Greece has been seldom visited by travelers in consequence, I suppose, of its wild forbidding aspect, and for the reputed barbarism of its inhabitants. Comparatively little, therefore, is known respecting the state of its population. It is very desirable that we, who have come to do them good, should know from personal observation their true condition, as to their manners, their customs, and their morals. This is the object of my tour.

Some have tried to deter me from going without a guard, alleging that no stranger had ever ventured unprotected into these wild regions; but as many of the people have already seen me and invited me to visit them, and they are generally well aware that I come to them as their friend, I apprehend no danger whatever. I have with me also a muleteer who is rather a respectable man, and who is well acquainted with many persons in each of the villages which I expect to visit. He declares that I shall go in perfect safety, and that I should not fear even if I were loaded with treasures. I have learned also from certain persons well acquainted with the Spartans, that in their own country they are exceedingly kind and hospitable, and that the plundering of a stranger who has come to visit them would be regarded by all as a very great crime.

After one hour's ride I came to a large village called Pyrgos. I called on the demarch, who received me kindly and took me to the house of one of the most respectable citizens, where I rested an hour. This man's respectability is measured by the height of his tower, or rather was, in the days of Spartan independence, when might and majesty were things exhibited. The tower attached to his house is exceedingly high. Like most of the towers in the country, it is square and rises rather pyramidally than perpendicularly, to the height of at least a hundred feet. It is built of many stones, with very thick walls, having several port holes in each side. It reminds me much of some lofty shot towers I have seen in America.

*Three boys connected with our boarding school have died during the last year.

Soon after leaving the village we passed a church where many hard battles have been fought, Greek against Greek, in civil wars. It is said that they who took refuge under the walls of a church could never be overcome so long as their faith in the saint to whom it was dedicated continued firm.

Most of the remarks which follow are general in their application, relating to the country once occupied by the ancient Spartans.

I was far more pleased with the appearance of the country than I expected to be from the distant view I had already had from the sea on my passage to Areopolis. As I approached some of the villages which I passed this afternoon, they presented, under the light of a declining sun, quite an inviting appearance, surrounded by many apparently fruitful gardens, abounding with the fig, mulberry, olive, and other trees. A well built church and a tower or two rising up in their majesty and loftiness over all the scene, gave an air of dignity to the village, which I am told the Spartans are very conscious of. They pride themselves much especially in their majestic towns. An order was issued by the government some years ago, requiring all their towers to be demolished; but they firmly resisted it, and the king was obliged to yield, at least so far as to be satisfied with the removal of a very few of the crowning cap-stones. The taking away of their strong holds was by no means their only argument in favor of resistance. It was an order which required their crowns to fall from their heads and their glory to come down into the dust. I saw one or two villages which had been deprived of these evidences of power in the course of late civil wars, and they really appeared degraded and mean in comparison with their neighbors.

The climate is delightful, and the people have none of the usual comforts for winter, except a little additional clothing. Many have not even that, as the cold weather, which lasts only while a north wind blows, constitutes but a small part of the year. The southern winds usually bring mild weather, but at the same time copious showers in the winter. During the summer we enjoy a cloudless sky, but for the most part refreshing sea-breezes, which render the season delightfully temperate. We sometimes, however, feel the oppressive effects of the Sirocco.

The Spartans seem never to have been either a commercial, a manufacturing, or an agricultural people. They have doubtless been a warfaring race from the earliest periods of their history. All their buildings, their roads, many articles of their household furniture and of their dress have been evidently designed for a state of war. They have a peculiar kind of mocasin, which I have always thought badly adapted to their rough country, but they have often told me that it enabled them to steal upon their enemies under circumstances in which the common shoe would render it impossible. Their implements of husbandry are of the most ancient and rude methods of construction. The handmill, turned by women, is used in most of the villages. The spindle and distaff have not yet given place to the more useful and convenient wheel. Saddles and bridles are unknown, as well as wagons and carriages of every kind. Instead of gates to admit to their fields and gardens, or to prevent the ingress of animals, the entrances are rudely closed by great stones, which must be removed and replaced as often as occasion requires. Bedsteads, chairs, tables, knives and forks, are very rare. At the bishop's house in Laiyia myself and two muleteers dined out of the same dish, all sitting cross-legged upon the floor. Coarse cloth is made for clothing, also thick blankets. These latter form their only bed-clothing in most of the villages.

The inhabitants are all Greeks. No catholics or Jews, or Armenians, or Turks are to be found among them. They are pure Greeks in religion, in language, and in their habits. They are generally well made and robust, can endure hunger and fatigue probably as long as any people on the globe. They are ignorant beyond all the rest of the Greeks, but possess a simplicity in their manners and apparent sincerity which I have seen no where else among the people of the east. To their friends they are generous and liberal and hospitable; but towards their enemies exceedingly revengeful and malicious. They resent injuries or insults in the most bloody manner, not only upon the real authors of them, but upon their children or their cattle. In every village there are two or more parties violently opposed to each other. We find it very hard to steer clear of these parties and prevent ourselves from being identified with one or the other of them. I have often thought that the females were, considering all

their circumstances, among the higher classes especially, uncommonly amiable in their dispositions and manners. They are certainly extraordinarily modest. I have not found that air of insincerity and obsequiousness among persons of either sex, which has disgusted me much in other parts of the east. Dishonesty is awfully prevalent. Their consciences seem hardened against deception of every name and degree, when they can promote any selfish intent by it. The women do the most of the labor, both in the fields and within doors; and hence idleness, the fruitful source of vice, prevails to a great extent among all classes of the men. When a Spartan, however, has discovered that it is his interest to work, he is commonly industrious and active. Many of them go abroad and labor a few months and bring home the fruit of their toil for their families. It is common for these to go as far as Trieste and Leghorn, but more commonly to Messenia and other parts of the Morea. Most of the porters about Athens are Spartans.

Progress of the Missionaries in their Work.

We are advancing slowly but steadily in our labors. Our Hellenic school promises, we think, to become a great blessing to the Spartans. The number of scholars is small only on account of the elevated nature of the studies. Our teachers are all that we could desire, with the exception of devoted piety. They are well qualified to give instruction. Andriades teaches ancient Greek, mythology, history, geography, arithmetic, the Old and New Testament histories, and the catechism. Dr. Galatti has lectured this session on physiology and geometry, and once a week has translated and delivered a lecture written by Mr. L. or myself. These lectures on moral and religious subjects embraced in the general subject of education, we trust will prove as efficient as sermons. Every Saturday forenoon Mr. L. and myself examine the school on all the lessons of the week. We find this a delightful exercise, as it gives us an opportunity to express our views to the scholars on a great variety of subjects intimately connected with the grand object of our mission. The catechism mentioned above is that of the Greek church, which contains a most excellent summary of christian doctrines. We hesitated much before we consented to introduce it at the school, on account of the few pages which contain error; but we at last agreed to do so, as our circumstances seemed to make it necessary—only on this condition, however, that the teacher should explicitly inform the scholars that we did not believe the objectionable points for such and such reasons. We rejoice now that we have such a book in the school, first, because it contains so many excellent things, which we can bring down upon the minds and hearts of the scholars with all the authority of the orthodox Anatolic Church, and which are altogether at variance with their practice; and, secondly, because we could in no other way so distinctly and yet so inoffensively declare our disbelief in the errors which prevail. Many of the scholars are interesting youth and promise as fairly as any young men that I have ever seen. We seem to have the confidence of all the people and their strong desire that we be sustained and prospered in our efforts for their good. The great public bell of the Demos rings regularly for the opening of our school, although it swings so sacredly over the pictures of the trinity and the saints.

But we regret to say that our enemies at the capital have hitherto prevented us from getting a license from the government to distribute books, and also from procuring a suitable teacher for our Lancasterian school. We have made every effort through petitions and the influence of friends, but all in vain. You are aware that no one can teach in Greece without a diploma from the government, and there are few who have such diplomas, besides those who have been the beneficiaries of the government, and who are subject for some years to the direction of the superintendent of public schools. Now several of these beneficiaries have petitioned for permission to come and serve us, but they have been denied hitherto, until not only our patience, but that of the Spartans also, is almost exhausted. We tried to arrange it so that under the direction of our present teachers, and by giving instruction ourselves regularly, we might carry on both schools, but the authorities declared that the diploma of a Hellenic teacher did not admit of his superintending a school of an inferior order, in direct opposition of course to the spirit of the law.

In a few months, however, some of these beneficiaries will be free from their shackles, and will then most cheerfully come to our aid without any fear of molestation. It is painful to us indeed

to see our noble school-house unoccupied, while there are hundreds of boys playing about the streets, who would at one moment's notice rush into it for instruction, and whose parents would, without a single exception, rejoice to behold them there. May the Lord in his all-wise providence overrule this disappointment to the furtherance of his cause.

LETTER FROM MR. KING, DATED AT ATHENS, JAN. 19, 1839.

GIVING an account of the year which has just closed, Mr. King makes the following statements respecting—

Books Circulated—Public Preaching—Other Meetings.

On taking a sober and impassionate review of the past year—of what the different members of this mission have been enabled to perform for the good of this people, I think we have reason to bless God and to continue our labors. Though opposition has prevented us from having a Lancasterian school in Mane, yet it has not destroyed any school, that was previously established. The same opposition has prevented Messrs. Houston and Leyburn from obtaining a permission to distribute books. Still thousands have been distributed by others, in different parts of the kingdom. The whole number of books which have been sold and distributed at my shop or depot, during the year, amounts to 32,410, abating a few that were returned to me by the abbot of the convent at Megaspelion, and any errors which may have been made. Of these were New Testaments and parts of the Old, and the four Gospels, and four Gospels and Acts 6,275.

Of these books were sold to the amount of $435 58. Add to this the subscription for the Magazine of Useful Knowledge, which amounts to $147 47. In the books and tracts distributed is not included the Magazine. The opening of my shop for the sale and distribution of books has proved, I think, to be a wise step, as the amount of books sold has been far greater than any preceding year--I might say, perhaps, greater than any two or three years. The different books sold and distributed were those from our own press in Smyrna, from that of the Episcopal Mission in Syra, that of the Church Missionary Society in Malta, and also that which was formerly at Malta, of the London Missionary Society, of the British and Foreign Bible Society, the American Bible Society, and those which Mr. Benjamin and myself have printed here at the expense of the American Tract Society.

The Magazine of Useful Knowledge, printed at Smyrna, has been steadily increasing in reputation, from its commencement to the present time; and there is a proposition now before the government, to supply every *demos* (district) in the kingdom with a copy of it. This proposition has been made by the man who is at the head of the king's printing establishment, and who has for some time past printed a paper called Anthology, of which the government ordered every demos to take a copy. The number of the demi is, I believe, between 400 and 500. This proposition has not yet, that I know of, been accepted, and I doubt whether it will be by those now in power. Still I have some hope that it may sooner or later be approved.

Before leaving the subject of books, I would say that, besides those distributed by me, the Rev. Mr. Leeves, agent of the British and Foreign Bible Society, has distributed thousands, to say nothing of those distributed by the American Episcopal and the English Episcopal and Baptist missionaries, in Athens, Syra, and Patras. I would also say that those distributed at Athens have gone out, like rays of light from a centre, in every direction to every part of the kingdom, and have even lighted on some parts of the Turkish dominions. And though in many places the darkness may not have comprehended the light which shineth in it, still I trust that it will gradually flee away, and that in this light. many may yet rejoice.

I must also remark that the opposition to our books has been, as it was said of the waters of the flood, increased greatly upon the earth, but the ark and all within it has been borne along in safety, and will, I trust, outride the storm.

After the distribution of books, I would mention what I ought perhaps to have mentioned first, the preaching of the word. My service in Greek on the Lord's-day has been continued uninterrupted, except during my illness for a short time in the summer, and when I was absent at the meeting of our mission at Mane last spring. This service has uniformly consisted of an exposition of the sacred Scriptures in the morning, and a regular discourse in the afternoon. My afternoon service has always been much more fully attended than the one in the morning; and towards the close of

the year, the number of those who attended was considerably increased. Sometimes upwards of fifty were present, and once, I believe, upwards of sixty. Among these were some military officers and Greek priests. The Greek chaplain of the king's soldiery has been a regular hearer for nearly the whole year, I should think, for I do not recollect exactly the time he began to attend. The queen's chaplain too, who, I regret to say, has now left for his native country, Bavaria, was a regular attendant on my afternoon's service, as also on the monthly concert for prayer, which during the year was held at my house, in Greek, the first Monday of every month, except when I was ill or absent, and in which he almost always took a part. At this meeting were usually present fifteen or twenty persons.

I have also several times, by invitation from Mr. Hill, attended the monthly concert of prayer which he holds at his house on the evening of the first Sabbath in each month, and at his request conducted the Greek part of the service, which consists in reading a portion of the sacred Scriptures, some remarks, and a prayer. These seasons, both at my own house on Monday, and at Mr. Hill's, on Sabbath evening, have been to me very interesting, and I hope they may not be without profit to others.

Except the first Sabbath evening in the month, Mr. Benjamin and I hold a prayer-meeting, in which the children of the missionaries in these countries are particularly remembered. And as we have a Greek friend who usually meets with us on this occasion, one of the prayers is usually in Greek, as also a part of the conversation. The same I may say also of our Thursday evening prayer-meeting, the specific object of which is to pray for the missionaries.

Translations—Instruction in Hebrew—Religious Visitation—Greek Preachers.

Next to preaching the word, and our prayer-meetings, I would mention the delightful work, in which I have been engaged more or less every day, of translating into modern Greek, Baxter's Saints' Rest, which I hope will be ready for the press in the course of a month or two, as I am now in the fifteenth book. The greater part of what has been translated, I have reviewed and had copied in a fair hand. I intend also to have it reviewed by some one or more intelligent Greeks, in order to make the translation as acceptable as possible. I have had a great desire to perform this work before I finish my earthly course, and according to all human probability, I shall be permitted so to do. In this I have labored under some disadvantages, arising from the weakness of my eyes, which, though stronger than they were the last year, I am obliged to use with great caution.

In addition to the translation above mentioned, I have added that of giving lessons in Hebrew, at first to one young man who was formerly a student in my gymnasium, and now a member of the university of Otho. Afterwards a priest began to take lessons with me, but soon, as I suppose, got discouraged and gave them up. At present I have a class of three, who are studying Hebrew, not including the first, who at present is too much occupied with other studies, and with giving lessons himself in Greek, to be able to pursue it. He intends to commence again at some future period.

And here I would remark that the study of Hebrew, against which there seemed to be formerly such an antipathy, is now introduced into the university, as a part of the course in the theological department. This is a great triumph, after all that has been said against the translation of the Scriptures of the Old Testament from the original Hebrew. You can hardly conceive of the prejudice which existed in the minds of many here, with regard to the Hebrews and their language and all connected with them. A certain governor of a certain province, a few months since, on hearing me say that I was giving lessons in Hebrew, seemed to start and to be almost ready to make the sign of the cross, as if to guard him from the influence of the evil one, and said that Jews could not live in his region—that two or three ventured some time since to go there for the purpose of business, and that it was difficult to keep the boys from stoning them, and they were obliged to leave. One of my scholars, a few years since, told me that a priest in a village of Attica, either attempted or threatened to cane him, because he had said, that Christ was, according to the flesh of the Jews. "What," said the priest in a passion, "do you call Christ a Jew?" The whole number of the students, who attend the Hebrew lectures in the university is, I believe, only seven or eight. Of these five are priests.

Since the removal of Mr. Benjamin from Argos to this place, the whole work of printing tracts he has taken upon himself, as also the distribution of the Magazine of Useful Knowledge. I have

therefore only to add, with regard to my own particular labors, a few remarks on the subject of my ordinary intercourse with the people. From them I have frequent visits, which, together with my other duties above-mentioned, prevent me from visiting them as much as I could wish. But the visits which I pay and receive I endeavor, for the most part, to turn to some good account in a religious point of view. The fact is that I feel at heart but very little interest in any conversation which does not turn upon the word of God, or the things of the eternal world; and of conversation upon these, I think I can truly say, I am never wearied. I sometimes almost wish that I had no other work to perform, but to preach on the Sabbath, and on other days to visit and make preparation for preaching. I have had many interesting conversations on the subject of vital piety with people of different ranks and stations, from the highest to the lowest, and cannot but hope that my efforts in this way may have been of some use.

The work of conversing and preaching and distributing religious books resembles that of the sower, who scatters the good seed over his field, some of which falls by the way side, on stony places, or among thorns, and brings forth no fruit. It is to be hoped that some may fall on good ground—ground prepared by the Great Husbandman, and being watered by the dews and genial showers of heaven, may bring forth fruit, some thirty, some sixty, and some an hundred fold. We have need of patience. I doubt not we shall in due time reap, if we faint not. I suppose that during the year not far from twenty thousand copies of the Holy Scriptures, or parts of them, have been scattered in Greece. This is certainly precious seed, and will not all, I trust, be choked with thorns or devoured up by the fowls. But while we have endeavored to sow the good seed, others have sowed tares and tried to hinder the seed from taking root. A book called "Missionarismos" (The Missionary Work) has been printed and circulated extensively, as I have reason to believe, though perhaps rather secretly, in different parts of this country. It is in Greek, and consists of a collection of all the lies that have been told and circulated about the missionaries at the Sandwich Islands and other places, with an addition of lies manufactured here or in these regions.

During the year four priests have been appointed by the Greek government, to preach in different parts of the kingdom—one at Athens, one for the islands, one for the Peloponnesus, and one for Continental Greece, besides the one at Athens. If these four were Edwards, Baxters, and Whitfields, great good might be accomplished by them; still they would but poorly supply the spiritual wants of this whole population. The appointing of these, however, shows that there are some who feel the need this people have of the preaching of the gospel. This, in fact, is the great thing that is wanting in almost all the eastern churches. There is no want of priests. Of these there are multitudes. There is no want of prayers, such as they are—long and offered up not only to God, but to angels and the spirits of just men made perfect. But there is a want of preaching—plain, simple, gospel preaching. I cannot but hope that some of those who are now studying theology here may some day become preachers of righteousness. The advantages they enjoy are far superior to those enjoyed by their predecessors in the church for perhaps hundreds of years. And there is a great deal of activity of mind here, notwithstanding the shackles that have been thrown over it by ages of tyranny, ignorance, and superstition. It is beginning to look out like the sun from behind the clouds after a storm, and gives hopes of a better tomorrow—a more beautiful day to come. I fancy that I already behold this light on the landscape before me, and am sure, that I see in the midst of the clouds the beautiful bow of the promises.

Sandwich Islands.

LETTER FROM MR. CLARK, DATED AT LAHAINALUNA, OCT. 25, 1838.

THE following cut presents a view of the principal building occupied by the mission seminary at Lahainaluna, on the island of Maui. The design of the seminary, as will be seen by the account of it which follows is to train native teachers and helpers in other departments of labor, who may co-operate with the missionaries in promoting a knowledge of Christianity and every useful art and science among the inhabitants of the Sandwich Islands.

The engraving which served as a copy for the following cut, was made by the pupils in this seminary, on copper, as have also been numerous maps and other engravings, samples of which have been sent to the Board, all very respectably executed, especially when the want of appropriate instruction and the difficulties to be encountered are considered.

Mission Seminary at Lahainaluna.

Mr. Clark gives the following account of the—

Present State and Importance of the Mission Seminary.

The school now contains sixty pupils, all boarding scholars. Nineteen of them have been admitted to the church the past year, and most of them are the subjects of an interesting revival which took place in the school early in the spring. Some of them bid fair to be very efficient helpers in our work. They even now furnish a great part of the matter for the "Kumu Hawaii," and are in this way speaking to their more ignorant countrymen. Their engravings, which you will see, speak for themselves. I have now a class in navigation, a branch of study to which they have long desired to attend, owing to their proximity to the sea and intercourse with seafaring men. They will soon have a far better knowledge of this art, than graduates generally in America. So far as capacity is concerned, we have every encouragement to go forward. The results of the school thus far have more than answered our expectations. The present circumstances of the people demand that the school should be increased and carried forward as fast as possible. I repeat the remark which I made to you several years ago, We shall not be satisfied until the school is made worthy the name of Polynesian College. We believe it is destined to be a great blessing, not only to these islands, but to other parts of the Pacific. You will see from the October number of the Hawaiian Spectator, how the school is viewed by Mr. Diell, who visited us a few weeks ago.

Our school buildings are sufficient to accommodate 150 scholars. A few hundred dollars more will be needed to furnish lodging rooms before the school can be enlarged. The expense of supporting a scholar, in addition to his own earnings, will not probably exceed twenty dollars. It will perhaps be a little short of this, if we can have cloth and other articles sent out from America. A few scholars are now supported by parents and chiefs, by paying to us the sum of twenty dollars each. More will probably be supported in this way. A few support themselves by their own labor in the printing and engraving office, and in other ways; so that I think you may safely calculate that the school from this time will not cost the Board more than twenty dollars to a scholar, including all improvements in buildings and other expenses, except the support of the foreign teachers.

The great desideratum, after all, is the want of teachers and the means to support them. But where can missionaries be employed to better advantage? The number which we consider as necessary for 150 or 200 scholars, (and the same number will be needed for a less number of scholars,) I mentioned last year, viz.

in addition to the three present instructors, including Mr. Dibble, one professor of medical science and other branches connected with it, and one secular assistant, making five in all. We shall not cease to plead with the Board and the churches until this number is furnished. We confidently believe, when you understand fully the circumstances of the case, you will be ready to furnish the men and the money we need.

The late unexampled turning of the people renders the seminary doubly important. We cannot possibly retain what has been gained without raising up many native helpers to take hold of the work. How can one man watch over a church of three thousand members, with no deacons or elders to stay up his hands? We must have more native helpers. The seminaries and other schools must be carried forward with greater vigor, or a reaction must take place. We would endeavor to cut short the work of converting and saving the nation. We greatly rejoice in what the Lord has been doing here the past year. We believe a great work has been wrought through the assistance of the Holy Spirit; but some of us, at least, rejoice with trembling. And doubtless you will have similar feelings, when you hear of the state of things at the islands.

The subject is attended with many difficulties. To determine the course which ought to be pursued in relation to professed converts here is a most difficult business, and requires great wisdom. I hope our friends at home will not judge too hastily, or severely. If there should come a time of falling away, they must not be disappointed, or discouraged. The Lord has a seed here to serve him and he knows them that are his, and he will keep them unto the end. We are called upon to work with our might while the field is white for the harvest. With regard to the future, we will not be over anxious.

From among those who professed to be converted in our schools at the revival above referred to, eighteen have been admitted to the church. These continue to give evidence of a change. Some others may be true converts, but their cases are more doubtful. At present the school is orderly, but there is no special attention to religion. Remember us in your prayers. "Except the Lord build the house, they labor in vain that build it." This truth we would have deeply engraven on our hearts. We need continually the divine guidance and blessing, or our labors will be in vain.

LETTER FROM MR. PARKER, DATED AT KANEOHE, OAHU, OCT. 10, 1838.

Schools—Religious and Social Improvement.

GIVING an account of the advance of knowledge, piety, and social improvement among the people within the immediate sphere of his labors, Mr. Parker remarks—

Childrens schools have never been so promising as at present. Every land in this district has now a school taught exclusively for children. The number of schools is twelve. The number of children in regular attendance about five hundred. Many of these have made very good progress in reading, writing, arithmetic, and geography. In most of these schools, the children spend a part of every day with the teacher in manual labor. They have a piece of land given them by the head man of the district, where they cultivate such articles as may be sold for their own benefit, or as pay in part for the services of the teacher. In some instances the parents have voluntarily contributed for the support of the teacher. I make it an object to visit all these schools at least once a month, examine their progress, and encourage and stimulate them in their studies. Two of these schools are taught by teachers who have had the advantages of the mission seminary at Lahainaluna. These are better taught and much more efficient than those instructed by teachers who have not had the advantages of the seminary.

The last year has been one rich in blessings to this nation. Revivals have gone through the length and breadth of the land. This station has shared in the work. There was nothing special to produce an excitement. The first indication of the Spirit's presence which I discovered, was a more than usual seriousness in the congregation and attention to preaching on the Sabbath. The church were more than usually awaked to pray. About this time a series of meetings were held at Honolulu, at which numbers from this station attended. At these meetings numbers were seriously impressed, and three or four gave evidence of having given their hearts to the Lord. The attention at this station continued to increase. Some whom I had never before seen at the house of God, now became constant attenders there, and it was evident that the Spirit of God had begun a work on some hard hearts. In this state of things a

series of meetings was appointed. Messrs. Bingham and Smith of the Honolulu station were present to assist in the meetings. The congregation was, from the commencement of the meetings, attentive and serious. The last three days were especially interesting. The word was with power. In several instances the speaker was interrupted in the midst of his sermon by individuals who arose to express their feelings before the congregation. This might perhaps in some enlightened audiences be considered improper; but these confessions and expressions of penitence evidently came from a heart deeply affected by divine truth. I will mention one instance. It was the case of an aged man, a low chief, and a man of influence. While Mr. Bingham was preaching from the text, "Turn ye to the strong hold, ye prisoners of hope," this man arose and said, "My heart has been too hard for any human power to subdue, no instrument of man's device could have broken it; but Christ's word is a fire and a hammer which has melted and broken my hard heart; his truth is a sword that has pierced through my soul. Henceforth I wish to be a follower of Christ." I have seldom seen so great a change in any man as in him. I have known him for four years. He has lived within one mile of our place of worship, but has never attended a meeting since I have been located here till the Sabbath previous to the protracted meeting, when he attended one service. I have during the last year had a weekly meeting on his land, and within a few rods of his house, but never could induce him to attend. Now he is a consistent member of the church. He is every Sabbath in the house of God, appears humble and truly attached to the cause of Christ, takes an interest in all that is doing for the improvement of the people, contributes liberally for the support of schools, erection of school-houses, etc.

At this meeting special efforts were made with children. We met them every morning at eight o'clock for prayer and conversation, and at one o'clock we met such as wished to converse personally on the salvation of their souls. A few give evidence that they gave their hearts to the Lord at this meeting, and four have been received to the church.

It is now about two years since a church was first organized at this station. It consisted then of only eight members—four by letter from the church at Honolulu, and four by profession. We have never had a communion since the church was formed without the addition of some new members. No case of discipline has occurred in the church, and only one has been removed by death. The present number of church members is one hundred and thirty. Of these eighty were received at the last communion. We have a church meeting every Saturday afternoon for prayer and conversation on various practical duties connected with the christian life.

In nothing is the influence of the gospel more apparent than in its effect to improve the general condition of the people. Such has been its effect here. It teaches them to labor with their hands, and consequently provides them with some of the comforts and conveniences of life. Instead of the little hut, eight or ten feet square, those who have been brought now directly under the influence of the gospel erect decent and comfortable dwellings, and are more cleanly and better clothed. Parents provide for their children better than formerly. They cheerfully labor to supply their children with books, provide them with decent clothing, help support their teacher, contribute for the erection of school-houses, etc.

Within the last six months more than thirty new houses have been built near us, mostly by those who have lived at a distant part of the district. They wish to enjoy the privileges of schools and other means of instruction, better than they can at their own houses.

Our congregations on the Sabbath are about one thousand in the morning, and less in the afternoon by probably about two hundred, the difference in the number at the two services has not been so great for the last six months, as it formerly was. There is good attention to preaching and a good degree of interest in Sabbath schools, bible classes, and other meetings. There are numbers that give some evidence that they love the Savior, who have not yet been received to the church; a few of whom I shall not hesitate to receive soon to communion. I am preaching a course of sermons Sabbath forenoon on each of the ten commandments, in which a good degree of interest is manifested on the part of the hearers. Many in the congregation take notes of the discourses, and are at a subsequent meeting questioned on their knowledge of the discourse they have heard.

Indian Archipelago.

LETTER FROM MESSRS. DOTY AND POHLMAN, DATED AT SINGAPORE, DEC. 15, 1838.

THE writers of this letter had just made a visit to the island of Borneo, for the purpose of obtaining such information as would enable them intelligently to decide whether it was practicable and expedient for them to reside there with their families, and prosecute their missionary labors there with a prospect of accomplishing their object. The letter to some extent gives the result of their observations and inquiries.

Classes of People—Character and Manner of Life of the Dyaks.

After an absence of seven weeks we returned in safety from the tour on Borneo, the 3d instant. Three weeks were spent in going and returning, and four weeks on the island. We traveled a circuit of 170 miles on foot, and about eighty miles by water, in an open boat. The district we visited lies between Sambas river on the north and Pontianah river on the south. It embraces about one degree and a quarter of latitude. The farthest point we were at, in the interior, is about sixty miles in a direct line from the sea-coast. The object of our visit was to ascertain the best places for settling, and to make arrangements for permanent location for the mission. Therefore, passing by other matters of interest, it will be proper to speak of the inhabitants, and of the facilities for commencing a mission among them.

We met with four different classes of heathen—the *Dyaks*, the *Chinese*, the *Malays*, and the *Bugis*. The Dyaks are supposed to be the aborigines of the island; but from the strong resemblance they bear to the Karens of India, it is not wild to conjecture that they may be a branch of that people, who, at some remote period, emigrated hither. They may be ranked among the simplest children of nature. Of course they are degraded, ignorant, and rude, and may be said to occupy a middle place between the constantly wandering tribes of America, and those who have just so far advanced in the arts of civilization as to become permanently settled. The Dyaks are neither, but still are in the habit of frequent removals. Their villages seldom remain more than five or six years in the same place. Their mode of tilling the land renders this a matter of necessity. They raise rice and corn for their subsistence, but instead of remaining stationary, they only reap a single crop, and then leave, so that they are constantly engaged in clearing new forests, planting, reaping, and removing. For this reason we found it often very difficult to reach their settlements. Their paths are so obscurely marked, so little trodden, and so devious in their course, that if it had not been for our guides, we could not have proceeded. Not unfrequently the path leads over precipices, over cliffs, and dangerous declivities, and along deep ravines, which we had to cross and recross, by wading through mud and water knee deep. The Dyaks have no bridges. All their streams we were obliged to ford. We crossed over one river with the water up to our breasts.

The Dyaks have no written language, and consequently no books or false writings to confute. They do not practice polygamy, as most heathen do, and are said to have no religious system, and to be enslaved by no gross superstition. The only resemblance to religion we saw was a reverence paid to rudely cut images of wood, made to represent their illustrious ancestors. No other images are formed among them. As regards property, they appear to have all things in common. In fact, a very small portion of worldly goods satisfies their wants and limits their pursuits. All are subject and obedient to the authority of one man, who by some providential or fortuitous circumstance has been constituted chief. Their intercourse resembles that of a large family, in which all are equal, excepting the rightful head. They appear mild and peaceful in their social relations, while their treatment of strangers is, at the same time, respectful and kind. The only feature in their character which stamps it at once with barbarous cruelty, is the bloody practice of cutting off the heads of other Dyaks, who are either avowed enemies, or belong to a strange and rival campong. Human skulls are suspended in all their houses, as so many relics and emblems of bravery. This is their measure of greatness. The more heads a man has, the richer and greater is he esteemed. New heads are held in higher estimation than old ones. We saw some only two years old. The hair and scalps are removed, and the skull-bone is polished and ornamented with figures, made with an edged tool. There is generally a bunch of rattan leaves on each side of the head. As these heads are held as charms, to ward off evils and

procure blessings, the possessors will not part with them. In order to try them on this point, we asked for a head at one of the villages, but the prompt reply was, "No, we cannot," and the only reason assigned was, that sickness would be the inevitable consequence.

More full accounts of the Dyaks of Borneo may be found at page 164, vol. xxviii; and page 433, vol. xxxii.

Chinese Population—Malays—Bugis—Difficulties and Encouragements.

The *Chinese* on Borneo are also an interesting people. It is about a century since they began to emigrate hither from their native land. They occupy the choicest of the land, and are engaged in farming, that is, raising rice, vegetables, etc., and in digging for gold. Most of them are in good circumstances, and have every earthly comfort. The gold mines are chiefly in their possession, some of which are very profitable. These Chinese are supposed to be as pure specimens of the real Chinese character, as are to be found any where out of China. In most of the colonies they are corrupted by intercourse with others, but here they have kept separate and distinct.

The *Malays* are found chiefly along the coast and on the rivers. Their general character, as elsewhere, is marked by deception and treachery. Too lazy to work, they will do any thing to get money.

The fourth class of heathen on the island of Borneo, are the *Bugis*. These are emigrants from the neighboring island of Celebes. They are active and enterprising and the chief traders on the island. Their prows and trading craft are to be found at all the ports in this part of the world. Some of them have accumulated much wealth by industry, frugality, and success in trade. The Bugis are said to speak and write a different language from any other tribes in the Archipelago.

The moral cultivation of the field now spread before us is attended by many things which are calculated to discourage. No less than four different languages are to be acquired before all the population can be reached by the gospel. One of these must be reduced to writing. Another is the most difficult language in the world. A third is very little known, and the facilities for learning it are supposed to be few. Part of the field is now under the withering hand of Mohammedism, which is doubtless the greatest barrier to the introduction of the gospel in any country. The religious system of the Chinese being the same as in their native country, is of course deeply inwrought into their mental structure. This system is backed by antiquity, by an extensive and admired literature—a literature too, much read and studied by all who lay claim to the most common share of learning. The population of this whole region is also so much scattered that we must despair of reaching them all, unless men in far greater numbers are furnished by the churches at home. If we are all permitted to go to Borneo, our six men will be but an insignificant force to send against the combined forces of delusion and error there in full power. We want more men. Notwithstanding all the discouragements mentioned, the field is ready for us. The same difficulties exist in almost every part of the heathen world. Who will come and help us?

There are also many bright features in the field to which our eyes are now directed. In laboring among the Dyaks, the missionary will meet with but few deep-rooted prejudices. His work will consist almost wholly in removing their ignorance, by pouring the light of divine truth into their benighted minds. As truth begins to fill up the mental void, corresponding fruit may be expected. The apparent docility of the Dyaks will make the work of instruction among them a delightful task. Nor has the learned system of the Chinese obtained such a powerful hold as to exclude the study of other works. Only put books into the hands of the readers, and they will be perused with attention. Their anxiety to obtain our books is astonishing. We had a box of Chinese books, containing several volumes of the gospels and a quantity of tracts. These were not only taken readily, but absolutely seized with eagerness, and we would have needed thousands more to supply the demand. We passed six days and nights among them. Frankness, hospitality, and kindness are the characteristic features of their treatment to us. The same is true of the Dyaks. We spent five nights in their houses, and could not have been more kindly treated and hospitably entertained, if we had been among friends in our own beloved land. We have no reason to suppose that missionaries residing among these people would not be treated in like manner.

Ojibwas.

LETTER FROM MR. SEYMOUR, DATED AT POKEGUMA, MARCH 11, 1839.

Disposition of the Indians for Improvement.

DURING the summer and autumn of last year the Indians residing near Pokeguma manifested an unfriendly and savage temper to an unusual degree. Not that they were disaffected with the mission directly; but their angry feeling toward white men generally, arising from various causes, led them to commit depredations on the cattle and other property of the mission, and to threaten the missionaries in such a manner as to make it doubtful whether it was not expedient to remove from the station. Of the change which has been wrought, and the promising appearances at present, Mr. Seymour gives some account.

Their prejudices during the past winter have undergone a remarkable change. Two men, whom we have hitherto considered as the strongest pillars of heathenism, have lately subscribed their names to our regulations and placed their children in school. One of them has cleared about half an acre of land and is erecting a good log house upon it. The other is at present sick and unable to labor. A chief possessed of great influence, both among the whites and Indians, commenced early in the winter to build and clear land for a garden, has cleared about two acres, and will finish his house when he returns from sugar-making. His brother is a member of our church. As it respects the feelings of the Indians in the immediate vicinity. I do not know of more than one or two individuals who would not be glad to avail themselves of the advantages of a school and of a settled state of life. We invite none to settle by us, but are rather obliged to turn away from those who do settle by us for want of ability to fulfil our part of the agreement into which we wish to have them enter, binding to wholesome regulations. Some of the Indians settled by us will, we hope, the ensuing summer, be enabled to purchase working cattle. If they should, the facilities for increasing the settlement will be very much augmented, as they will then draw timber and plough for each other, and help those who are wishing to settle to build their houses and clear their ground. They seem to manifest a teachable spirit and increasing confidence in us, and we have no doubt, should they remain unmolested, they will much sooner than any of us anticipate, become a comparatively industrious and enlightened people.

Our school now numbers thirty scholars, who, with the exception of three or four, are making good progress. Some of the elder scholars read with considerable fluency in English, and are beginning to speak it. The popularity of the school is rapidly increasing. Those who at first regarded it with suspicion and looked for some harm to fall upon those who attended it, now regard it as a matter of very great astonishment that they should in so short time become wise.

In the church there seems to be some awakening, and we hope that we shall soon hear anxious heathen inquiring the way of life. One male member was received into the church last communion. It now comprises six native members—five males and one female. One more female is considered a fit candidate for admission, and another we have some hopes for. There have been no conversions of recent date. The conduct of those who have joined the church is as consistent as we can expect, in people educated as they have been; still it reminds us of the necessity of continual watchfulness and prayer. Mrs. Seymour, assisted by Mrs. Boutwell, is translating Parley's Geography.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SIBERIA.

Addresses at a Missionary Meeting.

THE Rev. Mr. Stallybrass, writing from Khodon, gives the following specimens of addresses delivered by Buriat converts at a missionary meeting of young people.

Tekshi, the son of Morhozin, spoke to the following effect—

My dear friends—We are now assembled here for the purpose of contributing of our own free will, and according to the ability which we possess, that, by the blessing of God, it may serve to help the cause of Christ. It is not, that, by this means, we may become free from

our debt of gratitude to the grace of God, or that we shall by doing good works pay off for our salvation. Oh no! I hope there is not one present in this room, who thinks that this is by way of payment for his sins. The blood of Christ our Savior, alone, is able to redeem us from our sins—to pay our debts—to make us free—and save us. Therefore let us trust in him, and we shall be happy. Friends, what great mercy have we received! How is it that we are permitted thus to assemble and praise God, while so many of our brethren are sitting in darkness, and hear not the glad tidings of salvation? Our ancestors heard not of this mercy. They had not the hope which we have. They neither possessed nor read the holy books of God: nor did they from day to day hear the word of God preached. Many of us hear, and still have hard hearts. Many know and feel the truth, and yet remain in a state of unbelief. Oh let us praise God that we have heard, and that some of us have been enabled to believe! Let us praise God, and ask of him more strength, more faith, more grace, that we may be renewed in the inner man. But let us not forget our blind brethren: let us beg the mercy of God for them too, that they may be brought from this gross darkness to the wonderful light of Christ.

Badma, the son of Seren-Pil, then said—

You have just heard, my friends, the object of this meeting. We are not come here to seek our own pleasure or gratification, by foolish talking, hearing, or telling news. No! we are come to praise Christ, and to speak of the love which he has manifested towards us. We are greatly favored by Christ. He called us when we were afar off. He invited us to taste of his love; and said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And shall we refuse his gracious call, and not come to him? Ah, my dear friends, we are very sinful; but Christ's blood shed for sinners can save us. Let us trust in him, and we shall have rest. We are few: may we all be of the same mind! Let us praise God: let our hearts be lifted up to him; and may we be sincere! It is right for us to contribute as we can. It is right of us to desire the promotion of the cause of our Savior Jesus Christ. But let us not think that we can thereby pay our many debts. No! it is not sufficient for that. All we have, and even all that the world contains, is not enough to make us free. Only the blood of Christ, that alone can cleanse us from our sins, give us hope, and keep us in a right state of mind. God has a right to all that we have. If he were pleased to take all, could we resist? I think not. Therefore, not to procure the pardon of our sins, but to shew the gratitude of our hearts, and thankfulness to the Most High for his love and mercy to us, let us give willingly. And may each one who gives be made a partaker of the love of Christ! Ah, may not many who are present be excluded from the number of Christ's disciples, but be true followers of him in faith, hope, and love!

Concerning one of the foregoing speakers Mr. Stallybrass remarks—

One of the above-mentioned young men, Badma, has manifested a desire and zeal to communicate what he himself has tasted of the good word of life to his heathen countrymen, and has of late spent his Sabbath afternoons in going about from tent to tent in the neighborhood. He is a young convert, of something less than a year and a half's standing: and, therefore, although I have been pleased to behold his concern and zeal, and desire to be useful—which I have every reason to believe are sincere—I have, nevertheless, been cautious of putting him forward till he shall acquire more knowledge and stability himself. He is at present usefully employed in the printing and binding department; and is, at the same time, I trust, daily acquiring knowledge of a higher kind, which may one day be employed to advantage for his benighted countrymen.

Intercourse with the People at Ona and Udinsk.

The Rev. Mr. Swan writes—

Our reception at the tents was varied. Some people, who had never seen us before, regarded us with evident distrust; not being accustomed to receive any visitors, but those who sought theirs, not them. Often, however, before we left a resting-place, we succeeded in dissipating the suspicion entertained concerning us, and in convincing them that we sought only their good.

At the tent of one old man where we remained a night, we were kindly treated; but it was not till the morning, when we were preparing to depart, that he told us that he had two sons, then both at their hay-fields, who could read, and for whom he requested copies of the books which we were distributing. He received most thankfully a copy of each of the volumes which we had with us, and we doubt not these will be attentively read, if the sons prove as much interested about them as the father appeared to be.

At another place we called at the tent of an aged man, greatly celebrated for his learning and medical skill. I have known the man for many years, and have had many discussions with him on the subject of the truth. He has read and praises the New Testament; but while he declares that he believes the gospel to be true, he thinks, very inconsistently to be sure, his own books true also: he lauds the doctrine and character of Christ, and yet follows Shigemoni! He has lately assumed the Lama's dress, thus avowing himself a determined follower of the dogmas of that system. He was not at home when we came to his tent: but we were frankly received by his daughter, an interesting young woman, who has also put on the red dress, and shaved her head. Her only brother, who was likewise a Lama, famed for his austerities, and, according to their ideas, his superior sanctity, died lately; and, as usual on the occurrence of such an event among the superior class of Buriats, the Kodocto Lama, who resides at Urgen, in China, (about 200 miles beyond Kiachta, the frontier town,) and who is supposed to know all that passes in the spiritual world, was consulted by the relatives, that he might inform them what kind of "birth" their deceased friend has obtained. In this case it was to be supposed that so distinguished a Lama would be represented as having found a happy birth. The answer returned was, that he had attained to Nirvan (the Niraiwana of Sanscrit, often mentioned in Hindoo Shasters,) the state of supreme repose, beyond all the vissitudes and miseries of transmigration.

We found at this tent a company of Lamas, and the young priestess bustling about the tent supplying them with their favorite liquor, spirits distilled from milk. She hastened also to prepare tea for us, and set before us various dishes prepared in their own fashion, and esteemed among their luxuries. The Lamas were very much disposed to talk, although some of them were not very fit to reason, being already somewhat under the influence of their "strong drink:" but for the sake of the other Buriats who were standing and listening, I entered freely into conversation on several important points which were started concerning the true way of salvation, and the false and deceptive paths which many followed.

Among the Lamas present was one, whom I was particularly pleased to hear relate to his brethren some of the arguments and illustrations which I had used in a former conversation with him, particularly in refutation of the vain hope which the Lamas entertain of becoming gods in the future world. More than once the whole company seemed to feel that the argument was against the Lamas; and, at one time, the chief Lama got up in confusion, saying (aside, but loud enough to be heard,) "Oh! this is making us all wrong;" then adding aloud, "It is time for us to be getting our horses ready: let us be off:" and saying so, he bustled out of the tent, but soon returned and resumed his seat. Our presence seemed to have a repelling influence upon him; but it was counteracted by the attraction of the capacious vessel filled with spirits, and the latter seemed to have drawn him in again.

I was thankful for the opportunity of plainly testifying and defending the truth of the gospel, and exhibiting Christ as the only Savior in the presence of so many Lamas and a tent full of people, who seldom hear their own doctrines contradicted, or any other way to heaven spoken of, but that which they seek through prayers, and prostrations, and offerings, to dumb idols.

Since my return from the journey above mentioned, I have been at Udinsk, our district town, about 160 versts distant. While there I had a pleasing interview with the son and assistant of the Taïsha of the Bargusin tribe of Buriats. This is another tribe inhabiting the region farther up toward the northeast extremity of the Baikal, about 352 versts from Udinsk. This young chief is a good scholar and speaks Russ fluently, has been at St. Petersburg, and has already seen some of our books. I furnished him and his traveling companion, a fine looking young man of the same tribe, with a copy of the Book of Psalms, and other books which I had with me. Their country is another wide and promising field, wholly unoccupied. Truly, the harvest is great, but the laborers are few!

MISSION OF THE PARIS EVANGELICAL MISSIONARY SOCIETY IN SOUTHERN AFRICA.

AT the Motito, one of the stations of the society, three persons were baptised and received to the church last year, by Mr. Lemue.

From Beersheba, another of the society's stations, Mr. Rolland, the missionary, wrote in September last—

In a former letter I mentioned that we had twenty-eight candidates for baptism. Now I have the pleasure to announce that they all have persevered in the good way on which they have entered, and have been baptised and received to our little church. One woman only, who was married to an irreligious husband, was denied the privilege. She, however, has confessed her sin and manifests sincere repentance.

After the candidates had professed their faith in the Father, the Son, and the Holy Spirit, they knelt and received the holy rite of baptism, in the name and by the commandment of Jesus Christ. The administration of the ordinance was a scene of deep interest. The audience which had all along kept profound silence, because they felt the presence of the Lord, at length interrupted it to give free course to the tears which the scene before them called forth from all. My own emotions were such that I could hardly pass from one candidate to another, in performance of the ceremony. The candidates having been baptized they then presented their young children to consecrate them to the Lord in the same holy rite. The parents having promised to neglect nothing which might be requisite in training up their children for God, I baptized them to the number of thirty-five.

In the afternoon we had the joy of sitting with these newly received brethren at the table of the Lord. In all we were forty-eight—five Europeans, eleven of mixed blood, and thirty-two Bechuanas. This was truly a pentecostal season to us, and to many inhabitants of Beersheba.

Of the christian character and conduct of the converts Mr. Rolland writes—

The first and most important remark which I have to make is on the faithfulness and steadfastness of the converts, and their sincere desire to honor the Master to whom they have given themselves. Family worship has been established among them—if not in every family, at least in every one where the husband or the wife is able to read. Those who do not know how to read assemble in the houses of those who do. There one reads from the Scriptures, one makes remarks, one sings hymns, and another closes with a prayer. When they have separated, each one prays in secret. These circumstances have been reported to me by a woman who meets with one of these companies every evening. They also meet every week the candidates for the church, to examine them, exhort them, and pray with them.

Under a later date Mr. Rolland writes—

I have the pleasure to inform you that forty-five persons—fifteen men and thirty women have been received as candidates for baptism, by the unanimous voice of the church. For a long time most of them have given convincing evidence of conversion, by renouncing polygamy, and manifesting a love for prayer and zeal in the service of God. All profess to believe in Christ, to renounce the world, and to desire to consecrate themselves to God in baptism. The progress which they daily make in the knowledge of Christ, convinces me that they apprehend the spirit of the Bible and that they make their salvation the principal concern of life. Another class, consisting of more than fifty persons, give me much hope. In this number there are many, I believe, who are near to the kingdom of heaven. Their anxious inquiries after

the truth makes me hope that during the coming year many candidates for the church will come from this class.

From Morija, another station under the care of the same society, Mr. Arbousset writes in June, 1838, that his congregation was increasing in numbers and serious attention to the truth. Twelve persons residing at the station were candidates for baptism, and sixteen others from the surrounding country. The Sabbath was observed with a good degree of strictness, not only by the people at the station, but also by the tribe generally. Numbers were learning to read, and a desire for this knowledge was extending, causing much inquiry for books.

DOMESTIC.

ANNIVERSARIES OF RELIGIOUS AND BENEVOLENT SOCIETIES.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE anniversary of the society was held in Philadelphia, April 24th and 25th, Rev. Dr. Sharp, one of the vice presidents, in the chair. The reports of the treasurer and secretaries were read, and addresses were delivered by the Rev. S. H. Cone, Rev. Mr. Webb, Rev. Dr. Bolles, Rev. Prof. Sears, and others. Rev. J. B. Taylor preached the annual sermon.

The following is an abstract of the annual report.

Missions have been established by the Board, among twelve of the Indian tribes; in France, Germany, and Greece; in Liberia, among the Bassas; in Burmah, among the Burmans, Karens, and Peguans; in Arracan, Siam, and China; and among the Asamese and Khamtis, or Shyans, and the Teloogoos;—total twenty-five.

Connected with these missions, are sixty-six stations, including twenty-nine out-stations. Fifteen stations are among the Indian tribes, sixteen in Europe, two in Africa, and thirty-three in Asia. One mission, the Omaha, is suspended, and several stations, including those among the Cherokees, are temporarily vacated, or transferred.

The number of missionaries and assistants, is one hundred and six, forty-three of whom are preachers, five preachers and printers, one a printer, three school teachers, one a farmer, and fifty-three female assistants. Of native preachers and assistants there are eighty-five. Total 191, viz.

	Miss. and assis.	*Nat. prs. and assis.*
In the Indian missions,	38	10
" missions in Europe,	8	16
" missions in West Africa,	5	
" missions in Asia,	55	59
	106	85

Three preachers, nine assistants, and fifteen native assistants, have entered the service of the Board during the past year; one preacher, two female assistants, and one native assistant, have retired from their connection; one female assistant missionary has died.

The number of churches is forty-five, embracing about 2,000 members; and of baptisms reported during the year, 570.

There are sixty-eight schools, (reported) containing from 1,200 to 1,500 pupils.

Printing has been executed in fourteen languages amounting in the years 1836 and 1837 to 34,000,000 pages. Two founts of type and a printing press have been added to the printing department in Siam, and a fount of type prepared for printing in Shyan. Other founts are in course of preparation.

The receipts of the Board during the year ending April 15th, 1839, were $88,240 73, and the expenditures for the same period, $110,190 74; deficiency of receipts $21,950 01. On the other hand, the receipts, compared with those of the previous year, have increased by about $25,000, and the comparative deficiency decreased by $21,000. A similar advance for the year to come, would enable the Board to fulfil their existing engagements, and to carry forward their operations as in former years. Shall the advance be made?

On the 20th of May a meeting in behalf of the society was held in Boston, in the Federal-street Baptist Church, at which the Rev. S. Peck, one of the secretaries, read a statement of the affairs of the society, after which the Rev. Messrs. Stow and Turnbull, and Rev. President Wayland addressed the meeting.

AMERICAN AND FOREIGN BIBLE SOCIETY.

THIS society held its anniversary in Philadelphia, April 23d, the Rev. S. H. Cone, the president, in the chair. From the treasurer's report, which was read, it appeared that the receipts of the society for the year were $43,823, of which $25,000 had been devoted to publishing the Scriptures in foreign lands, and $10,000 to stereotyping and printing the revised version in the English language. A report was read by the corresponding secretary, Rev. C. G. Somers. Rev. Messrs. Taylor, Cushman, and Lynd addressed the meeting.

BAPTIST GENERAL TRACT SOCIETY.

THE annual meeting was held in Philadelphia, April 23d, Rev. George B. Ide presiding. From the annual reports of the society it appeared that its receipts for the year were $9,682 27; and its expenditures $9,327 93. Rev. Messrs. Lynd, Baker, Ilsley, and Stow delivered addresses. Rev. I. M. Allen resigned the office of secretary and agent, and is transferred to the general agency of the American and Foreign Bible Society at New York. Rev. R. B. Loxley succeeds him in the Tract Society.

AMERICAN BAPTIST HOME MISSIONARY SOCIETY.

THE anniversary of the society was held in the Sansom-street Baptist Church, Philadelphia, April 26th, Hon. H. Lincoln presiding. Owing to the death of the Rev. Luther Crawford, the late corresponding secretary, Rev. Henry Jackson was elected to fill his place. The report was read by the Rev. J. C. Murphy.—During the year past the receipts to the treasury were over $18,000, and exceeded the expenditures. 1,058 persons had been received to church fellowship by the missionaries of the society during the year. Resolutions were moved and seconded and addresses made by Rev. Messrs. J. B. Taylor, J. S. Bacon, R. Babcock, L. Bolles, Bennett, and Cone; and the annual sermon was preached by the Rev. B. Stow.

AMERICAN SEAMEN'S FRIEND SOCIETY.

THE society held its annual meeting in the Broadway Tabernacle, New York, May 5th, the president, A. Van Sinderen, Esq., presiding. The report was read by the Rev. J. Greenleaf, the secretary; and resolutions were moved and seconded and the audience addressed by Rev. Dr. Luckey, Rev. Mr. Douglas, Rev. Dr. Cutler, Rev. Mr. Spaulding from the Sandwich Islands, Rev. Joel Parker, and John Tappan, Esq.

The society have chaplains at Havre in France, Honolulu, Sandwich Islands, and New Orleans; and persons who devote a larger or smaller portion of their time to the instruction of seamen, and receive more or less aid from the society, at Calcutta, Singapore, Batavia, Cadiz, Smyrna, Hamburgh, Lahaina, Rio Janeiro, and Antigua. Some advance has been made in establishing suitable boarding-houses for seamen, and with success. The receipts for the year were $12,653 11; while the expenditures fell somewhat short of that amount.

AMERICAN ANTI-SLAVERY SOCIETY.

ON the 7th of May the society held its anniversary in the Tabernacle, New York, the president, A. Tappan, Esq., in the chair. Mr. E. Wright, Jr. read the annual report. Gerrit Smith, Esq., Rev. Mr. Rankin, Rev. Mr. Lee, Rev. Dr. Wilson, Mr. Fuller, Mr. Stanton, and Mr. L. Tappan, addressed the meeting.

AFRICAN COLONIZATION.

A meeting in behalf of this object was held, May 8th, in the Middle-Dutch Church, New York city, in connection with the New-York Colonization Society, at which the Rev. Dr. Milnor presided. From the treasurer's report it appeared that the receipts had amounted to 11,600, besides a subscription of nearly $6,000 not yet collected, and the disbursements to $11,574 70. The Rev. Dr. Cone read the annual report, which was followed by addresses from Rev. Mr. Pinney, Rev. Mr. Reynolds, Rev. Mr. Eddy, Rev. H. Read, Rev. Dr. Tyng, and W. L. Stone, Esq.

FOREIGN EVANGELICAL SOCIETY.

A meeting was held on May 7th, at the chapel of the New York University, at which a society was organized under the appellation given above. Rev. Mr. Baird, who has spent some years on the continent of Europe, read a report, after which the audience was addressed by the Rev. W. Adams, and Rev. Prof. Proudfit.

AMERICAN TRACT SOCIETY.

THE anniversary was held in the Broadway Tabernacle, New York city, May 8th, S. V. S. Wilder, Esq., the president in the chair. After the reading of the usual reports by the treasurer and secretary, the Rev. Dr. Knox, Rev. Wm. Suddards, Rev. R. S. Cook, Rev. Dr. Tyng, Rev. R. Anderson, Rev. H. Malcom, Rev. George B. Whiting, and Rev. H. G. O. Dwight addressed the meeting.

During the year, thirty-three new publications have been stereotyped, including the memoir of Dr. Buchanan and other volumes; making the whole number of the society's publications 944, of which fifty-eight are volumes; besides which 672 (including fifty volumes) have been approved for publication abroad. The society have now purchased the right of publishing indefinitely all the copy-right works they have issued.

Of several tracts, upwards of 100,000 each have been printed during the year, and of one 184,000, of Alleine's Alarm 16,000, Baxter's Call 20,000, and of twenty-four other volumes from 8,000 to 12,000 each. Total printed during the year 356,000 volumes, 3,657,000 publications, 124,744,000 pages.

Circulated, during the year, 5,450 sets of the Evangelical Family Library in fifteen volumes; total volumes 299,166, publications 4,099,170, pages 119,733,356; making the total circulated since the formation of the society 1,153,390 volumes, 51,039,678 publications, 917,983,578 pages.

The number of volumes circulated exceeds that of any preceding year by 65,000; the number of pages that of any preceding year by more than 22,000,000.

The gratuitous distributions, in 422 distinct grants, including nearly 2,000,000 pages for foreign lands, amount to 3,267,266 pages.

Receipts, during the year, $131,295 40, of which $55,852 81 were donations, including $28,100 62 for foreign distribution, and $3,461 06 for volume circulation. Of the donations, $8,000 are from the American Tract Society, Boston, for foreign distribution; $8,868 34 were received through the efforts of

ladies; about $6,000 were raised at the West, in connection with the efforts of Rev. William Clark, general agent; and nearly $2,000 by Rev. John C. Smith, in South Carolina and Georgia.

The receipts exceed those of the year ending April, 1837, which were more by $25,000 than in any previous year; but the donations are $16,000 less than two years since, while the proceeds of sales are $16,000 greater.

There are twenty-three American foreign mission printing establishments, with fifty-four presses, five type-founderies, and six large and four smaller printing-offices; at all which were issued the last year about 54,000,000 pages, besides about 20,000,000 pages on the continent of Europe; 672 publications issued abroad, including fifty volumes, have been approved for publication with the society's funds.

There has been paid over, during the year, for China, Singapore, etc., including $1,000 for Episcopal mission, $2,500; Siam, including $1,500 for American Baptist mission, $2,200; Shyans $700; Burmah, Karens, etc. $4,000; Northern India $2,500; Calcutta $500; Orissa $500; Madras, including $500 for Teloogoos, $2,500; Ceylon $2,000; Mahrattas $500; Sandwich Islands $2,800; Nestorians $500; Smyrna, including $80 for Rev. J. Brewer, $1,280; Greece, including $1,000 for Episcopal mission, $1,800; Russia $2,000; Sweden $800; Denmark $300; Poland $500; Berlin 400: Hungary $300; France, including $320 for Tract Association of English and Americans in Paris, $1,020; Spain $400—total $30,000.

AMERICAN BIBLE SOCIETY.

On the 9th of May the annual meeting was held in the Broadway Tabernacle, New York city, the Hon. John Cotton Smith, the president, in the chair, after reading a portion of Scripture by the Rev. Dr. Sharp, and an introductory address by the president, the reports of the treasurer and the managers were read, and followed by addresses from Rev. Robert Alder of London, Rev. Dr. Vermilye, Rev. James Ayers, Rev. Sylvester Holmes, Rev. Dr. Tyng, Rev. R. J. Breckenridge, Hon. H. W. Taylor, and Rev. Dr. Milnor.

The receipts were $95,127, nearly $10,000 more than those of the last year; but less, by about one third, than the demands on the institution. The number of Bibles and Testaments issued is 134,937, making an aggregate since the organization of the society of 2,488,235. About $20,000 have been appropriated by the society during the year past to printing and circulating the Scriptures in foreign lands, to be expended principally by the missionaries of various missionary societies.

AMERICAN HOME MISSIONARY SOCIETY.

The anniversary of the society was held in the Tabernacle, New York city, May 9th, Rev. Dr. Skinner presiding. The usual reports of the secretaries and treasurer were read, after which the Rev. Mr. Curry, Rev. H. G. O. Dwight, and Rev. Dr. Cox addressed the meeting.

SOCIETY FOR THE PROMOTION OF CHRISTIAN UNION.

At a meeting of gentlemen, held at the American Tract Society's House in the city of New York, on the 9th of May, at which the Rev. Dr. Knox presided; after a statement from Rev. Dr. Schmucker respecting the object of assembling, it was resolved to be expedient to organize an American Society for the Promotion of Christian Union, on Apostolical Principles, according to the general plan proposed in the "fraternal appeal," published sometime since by Dr. S.—A constitution was presented and adopted, and the association organized by the choice of the Rev. Dr. Porter of Catskill, president, a board of vice presidents, another of directors, and an executive committee. Rev. S. H. Cox, D. D., and Rev. J. J. Owen were elected corresponding secretaries, Rev. Benjamin Labaree, recording secretary, and Richard T. Haines, Esq., treasurer.

PRESBYTERIAN ECCLESIASTICAL BOARDS.

The Presbyterian Boards of *Education*, of *Foreign Missions*, of *Domestic Missions*, and for the Publication of Tracts and Sabbath-School Books held their anniversaries in Philadelphia, in the presence of the General Assembly, and as parts of its appropriate business, on the mornings of the 22d, 23d, 24th, and 25th of May. The annual report of each was read by its secretary, and followed by addresses from various individuals.

AMERICAN EDUCATION SOCIETY.

The twenty-third anniversary was held at the Marlboro' Chapel, Boston, May 27th, Rev. Dr. Woods, one of the vice presidents, in the chair. Dr. Cogswell, the secretary, read an abstract of the annual report, and Rev. Drs. Codman and Tucker, and Rev. Messrs. Warner and Cheever addressed the meeting.

PRISON DISCIPLINE SOCIETY.

The public meeting in behalf of the objects of the society was held at the Marlboro' Chapel, Boston, May 28th, the Hon. S. T. Armstrong presiding. After reading portions of the Scriptures and prayer, the secretary, Rev. Louis Dwight, read portions of the annual report, and the Rev. Mr. Curtis, chaplain of the Massachusetts state-prison, Rev. President Wayland, and George W. Haven, Esq. addressed the audience.

AMERICAN PEACE SOCIETY.

THE society held its eleventh anniversary in the Marlboro' Chapel, Boston, May 28th, at which William Ladd, Esq., the president, presided. The annual report was read by Rev. George C. Beckwith. A number of resolutions were presented and adopted, in moving or seconding which, Messrs. Morton, Torrey, Stow, and Ladd addressed the meeting.

AMERICAN TRACT SOCIETY, (BOSTON).

AT the twenty-fifth anniversary of the society, held in the Marlboro' Chapel, May 29th, John Tappan, Esq. presided. Rev. S. Bliss, the secretary, read the annual report, and the Rev. Messrs. Eastman, Condit, Hatfield, Parker, and Spaulding delivered addresses.

NORTHERN BAPTIST EDUCATION SOCIETY.

THE society held its public meeting in the Federal-street Baptist Church, the Rev. Dr. Sharp presiding. An account of the origin and operations of the society was given by the chairman; in which he stated that the society was organized in the year 1814; that in its progress it gave rise to the literary and theological institution known as the Waterville College, also to the Newton Theological Seminary; and that through its agency 500 young men had been introduced into the gospel ministry.—Rev. E. Thresher read the annual report, and Rev. Messrs. Neale, Porter, Ripley, and Ranney addressed the meeting.

AMERICAN SUNDAY SCHOOL UNION.

THE annual sermon before the Union was preached in Philadelphia, on the 20th of May, by the Rev. Dr. Schmucker, Prov. 22: 6. The anniversary was celebrated in the First Presbyterian Church, on the following day, the president, Alexander Henry, Esq., in the chair. Mr. Packard, one of the secretaries, read an abstract of the annual report, and addresses were delivered by the Rev. Messrs. Ide, Kavanaugh, and Bethune.

The whole number of schools and societies which have been recognised as auxiliaries, is 1,364, comprising most of the different religious denominations. 1,044,080 of the Question Books, on the Scriptures, have been circulated for the use of the scholars and teachers; the whole number of distinct publications from the establishment of the Union in 1824, being about eighteen millions of distinct works. The sales of books, etc., the past year, amount to $82,011 39, the cost of which was $81,065 21, leaving only $946 18, to cover the risks of losses on credits.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

SOUTHERN AFRICA:—On the first of February Doct. Adams writes from Bethelsdorp, whither he had repaired to avoid the fury of the contest going on in the vicinity of Natal, that two severe battles were fought between the Dutch farmers and the troops of Dingaan, in which it was reported that over 6,000 of the latter were killed, while the Boers had but five killed and three wounded. Umgungunhloo, the capital of Dingaan, was taken, many of his cattle seized, together with a large amount of other property. Dingaan himself fled; and if these accounts are correct, and Doct. A. thinks that they are substantially so, his power, if not entirely destroyed, must be greatly weakened. The prospect was that the British authorities would soon interfere to prevent further hostilities, and it is possible that the way may soon be opened for the return of missionaries to the remnants of Dingaan's people who may be left in the country.

MAHRATTAS.—Mr. Graves, writing from the Maherburlishwur Hills, February 21st, mentions that he had recently received intelligence from Ahmednuggur, that the Spirit of the Lord was evidently operating on the congregation attending the preaching of the missionaries there, and that many were inquiring after the truth and the way of salvation. Letters from Ahmednuggur of an earlier date mention that two young brahmins, and another young man of high caste had renounced idolatrous worship and ceremonies, and professedly embraced the christian religion in face of much opposition, and were in a very hopeful state of mind. One had been baptized.

CONSTANTINOPLE.—The religious reform which has been often mentioned in these pages, as going forward so prosperously among the Armenians at Constantinople, has recently met with opposition from the ecclesiastical authorities, which has led to the discontinuance of the high school at Has Koy. Hohannes, also, the teacher of it, so frequently noticed in the journals and letters of the missionaries, has been banished, together with Boghos Physica, to Van, a large town near the frontiers of Persia, and about 400 or 500 miles south of east from Constantinople.

Rev. Cyrus Hamlin and wife arrived at Constantinople on the 6th of February, having made the passage from Boston to Smyrna in forty-five days, from whence they proceeded to Constantinople in an English steamer in thirty hours.

INDIAN ARCHIPELAGO.—During the last summer and autumn Mr. and Mrs. Ennis visited a number of the islands composing the extensive chain reaching eastward from Java to Timor. The month of September and a part of October they spent on Bali, near the eastern extremity of Java. There they were most hospitably entertained by the rulers of the several principalities which they visited, and found a comparatively well cultivated and well governed country, with a manly, energetic, and apparently inquisitive and docile population. As the population is very dense, amounting to from 700,000 to 1,000,000, and the climate salubrious, it was thought by Mr. E. to present an important and inviting field for missionary labor.

BATAVIA.—Messrs. Nevius and Youngblood write under date of December 3d, 1838, that they were on the eve of departure from Batavia, to proceed to Singapore, where they would be joined by Messrs. Doty, Thomson, and Pohlman, and then sail for the western coast of Borneo, with the expectation of establishing a mission there.

CHOCTAWS.—Under date of March 18th, Mr. Byington writes that the Choctaws had recently been taking decided measures to destroy whiskey in their country, and were succeeding to a considerable extent.

NEW-YORK INDIANS.—Under date of May 2d Mr. Rockwood writes from Tuscarora that sixteen persons united with the church at that station, by profession, on the last Sabbath of March.

STOCKBRIDGE INDIANS.—On the 9th of May Mr. Marsh wrote that one man had just been received to the communion of the church, and three others examined and proposed for admission; and that hopes were entertained of as many others that they had been recently converted to God.

OREGON INDIANS.—The reinforcement, consisting of Messrs. Eells, Smith, and Walker with their wives and Mrs. Gray, (Mr. Gray having previously been connected with the mission,) arrived at Wallawalla on the 29th of August, having left the western frontier of the state of Missouri on the 22d of April, and spent four months and seven days in traversing the intervening wilderness. The health of the whole company was good and having been improved by the journey. At a meeting of the mission, it was decided that Mr. Smith should occupy the station with Doct. Whitman among the Cayuses, near Wallawalla, Mr. Gray join Mr. Spalding among the Nez Perces, while Messrs. Eells and Walker should commence a new station near Colville, one of the posts of the Hudson Bay Company, on Clark's river, the northern branch of the Columbia, and about 300 miles from Wallawalla.

The desire of the Indians for instruction, and their kind and docile disposition remained the same, and the prospect of success in the missionary work seemed to be as fair as heretofore represented. On the 22d of September Mr. Gray states that their school for the Nez Perces was to open the next day with 150 children and as many more adults.

Doct. Whitman states, on the 30th of October, that the season had been highly favorable for vegetation, and that the mission families had raised an abundance of the most necessary articles of food for themselves and the families of the reinforcement. Many Indian families had also had good crops, at least sufficient to teach them how much more comfortably they might live, with a moderate amount of labor, by tilling the earth, than by following the hunter life. Much greater numbers were expecting to prepare and plant fields the next spring.

Messrs. Eells and Walker, having selected a site for their station near Colville, and partly prepared houses for themselves, returned to spend the winter with Doct. Whitman.

One Indian and his wife had been baptized and received to the church.

MEETINGS IN BEHALF OF THE BOARD AND ITS OBJECTS.

A public meeting was held May 10th, in the Broadway Tabernacle, New-York city, at which the Hon. John Cotton Smith, president of the Board, occupied the chair. After prayer by the Rev. Dr. Proudfit, and the reading of a statement by Mr. Armstrong, the Rev. Mr. Dwight, from the mission at Constantinople, Rev. Mr. Champion from the Zulu mission, South Africa, the Rev. Dr. Tucker of Providence, the Rev. Mr. Alder, English Wesleyan missionary from Ceylon, the Hon. Mr. Vroom of New Jersey, and Mr. Sennekerim, an Armenian from Constantinople, addressed the audience.

A meeting for the same object was held in the First Presbyterian Church in Philadelphia, May 22d, at which Rev. Dr. Ludlow of Philadelphia presided; a statement was made by Mr. Armstrong, and the audience was addressed by Rev. Mr. Whiting, missionary at Jerusalem, Rev. Mr. Spaulding from the Sandwich Islands, and Rev. Mr. Pollock of Virginia.

On the 29th of May a meeting was held in the Marlborough Chapel, Boston, at which the Hon. S. T. Armstrong presided, Rev. Dr. Fay led in prayer, Rev. Dr. Anderson gave a view of the present condition of the Board and its missions, and was followed by Rev. E. Spaulding from the Sandwich Islands mission, Rev. Mr. Dwight from Constantinople, and Rev. Joel Parker, from New York, who addressed the meeting.

Donations,

RECEIVED IN MAY.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson. New York, Tr. 1,551 44

Addison co. Vt. Aux. So. G. H. Fish, Tr.
Addison, La. 23 00
Bristol, Cong. chh. and so. 25 00
Cornwall, Mon. con. 7 75
Salisbury, N. Spencer, 2 50
Weybridge, Cong. chh. and so. 6 75—65 00

Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Sandwich, 144 00

Boston and vic. Ms. By S. A. Danforth, Agent,
Boston, Mon. con. viz. Park-st. chh. 7 months, 639,81; Old South, 5 months, 175,98; Bowdoin-st. chh. 7 months, 533,91; Pine-st do. 106,67; Salem-st. do. 90,69; Essex-st. do. 86,24; 1,633 30
Park-st. cong. 1,604 37
Old South, do. 1,223 27
Bowdoin-st. do. 1,009 42
Essex-st. do. 906 86
Franklin st. do. 544 00
Salem st. do. 413 00
Pine-st. do. 291 65
Green-st do. 81 84
Mariners' chh. 53 95
South Boston, do. 90 00
Inf. sch. in Miss. House, 1,54; a sch. of chil. 1; 2 54
7,854 20
Ded. am't ackn. in Sept. Nov. April and June, 7,350 00—504 20

Cheshire co. N H. Aux. So. S. A. Gerould, Tr.
Jaffrey, Cong. chh. 24,25; A. S. 5; 29 25
Keene, Mon. con. 47 46—76 71

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Bradford, La. 45 75
East Haverhill, Mon. con. in Mr. Cushing's so. 15 82
Ipswich, Mon. con. in Mr. Kimball's so. 30; a chh. mem. 10; a friend, 1; 41 00
Newbury, Coll. in Mr. Withington's so. 52,22; Bellville, A lady, 20; Byfield, Mon. con. in Mr. Durant's so. 17; 89 22
Newburyport, Mon. con. in Mr. Campbell's so 90; do. in Mr. Stearn's so. 27,60; 117 60
Rowley, Mr. Holbrook's so. 40 00—349 39

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Beverly, Dane-st. so. 130 00
Danvers, N. par. gent. 72,87; sub. sch. 9; 81 87
Salem, United mon. con. in S. chh. 17,40; Tab. la. cir. for prayer, 2,50; 19 90—231 77

Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Bakersfield, Indiv. 4 50
East Berkshire, Cong. chh. 12 06
Franklin, Z. and A. S. 3 00
Georgia, Gent. 31,95; la. 9,50; Rev. G. W. R. 5; 46 45
Sheldon, Indiv. 8 25
Swanton, Benev. so. 16 00
90 20
Ded. loss on unc. money, 70—89 50

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Blandford, E. Pease, 2 00
Chicopee Falls, Miss Dickinson's sch. 2 22
Long Meadow, G. Burt, 50; fem. benev. so. (of which to constitute Rev. EDWARD W. NOBLE an Hon. Mem. 50;) 60,67; young men's wes. miss. so. 18; fem. juv. so. 2,75; 131 42
Ludlow, Mrs. O. Munsel, 10 60
Springfield, 1st par. gent. and la. 150,29; mon. con. 86,80; la. for fem. boarding sch. in Maui, 56; 4th cong so. 96; 389 09—534 73

Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amherst, Mon. con. 109 71
Milford, Do. 8 59
Peterborough, Do. 8 25—126 55

Middlesex South Confer. of chhs. Ms.
O. Hoyt, Tr. 30 00

New York city and Brooklyn, Aux. So.
W. W. Chester, Tr.
(Of which fr. JOSIAH L. HALE, to constitute him an Hon. Mem. 100; fr. a friend, to constitute DANIEL LORD, Jr. an Hon. Mem. 100; fr. Mr. Cobb of Brainerd chh. for *Margaret E. Nitchie*, Ceylon, 20;) 1,245 96

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
New Haven, United so. gent. (of which fr. TITUS STREET, to constitute him an Hon. Mem. 100;) 270,50; mon. con. in 1st and united so. 16,73; 287 23

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
North Madison, Gent. 20 00

Orleans co. Vt. Aux. So. J. Kimball, Tr.
Craftsbury, Mon. con. 7,61; a thank off. fr. a fem. 2; 9 61

Palestine Miss. So. Ms. E. Alden, Tr
Bridgewater, Evan. so. 13 52
East Bridgewater, I. Alden, 10 00
Hanson, Mon. con. 25 00
South Abington, Mr. Thomas's so. mon. con. 8 00—56 52

Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Levant, Mon. con. in cong. chh. 15; sub. 10; 25 00
Old Town, Cong. so. contrib. 12 00
Orono, 1st chh. and so. mon. con. 23 65—60 65

Pilgrim Aux. So. Ms. Rev. R. B. Hall, Tr. 235 05

Rockingham co. N. H. Confer. of chhs. J. Boardman, Tr.
Windham, Gent. and la. 40 00

Strafford co. N. H. Aux. So. E. J. Lane, Tr.
Centre Harbor, 21 28
Dover, Mon. con. 2 00
Gilmanton Centre, Sab. sch. chil. and others, for sab. sch. at Beyroot, 7 17
Meredith Bridge, Coll. 36; mon. con. 8; 44 00
Meredith Village, 4 50
Milton, Coll. 13 23

Rochester, 17 47
Sanbornton, Coll. 20,78; mon. con. 7,66; 28 44
Sandwich, Contrib. at ann. meeting, 18 79
Somersworth, 32 75
Tamworth, 12 22
Wakefield, 18,50; mon. con. 4,50; 23 00—224 85

Tolland co. Ct. Aux. So. J. R Flynt, Tr.
Andover, Gent. 30; la. 27,01; 57 01
North Coventry, Gent. 25; la. 3,74; 28 74
North Mansfield, Gent. and la. 50 34
Tolland, Gent. 13,32; la. 13,46; mon. con. 5; 31 78
167 87
Ded. note of Roxbury bank, 1 00—166 87

Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so. By Rev. H. Coe, Agent,
Ashtabula co. Williamsfield, E. Fobes, 10; Huron co. Berlin, 5; Birmingham, 2,75; Fitchville, 29,16; Florence. 8,24; Greenfield, 19; Lyme, 28,51; R. Knox and fam. 11; M. S. 2,50; Milan, 40,47; B. Sturtevant and fam. 13,25; P. Adams, 10; Monroeville, 12,40; Norwalk, 30; Paris, 20,07; Peru, 20,54; E. Smith, 10; Ripley, Rev. I. Edwards, 5; Ruggles, 8,50; Wakeman, 9,25; Lorain co. Brownhelm, A bal. 25c. Medina co. Guilford, 6,84; Portage co. Hudson, Wes. Res. col. mon. con. 9,82; Miss. T. I; Stow, Mr. Dunning. 3; Twinsbury, 2d chh. 5; Trumbull co. Warren, Mrs. Olive P. Kinsman, dec'd, 100; ack. in May, 321 55

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Dummerston, Mon. con. 25 32
Marlboro', Coll. 7 71—33 03

Total from the above sources, $6,404 61

VARIOUS COLLECTIONS AND DONATIONS.

Alexandria, D. C. Fam. miss. so. for *Alexander Perry,* Ceylon, 20 00
Allentown, N. J. Presb. chh. fem. miss. so. 20 00
Amsterdam, N. Y. Presb. chh. 82,46; sab. sch. 20; mon. con. 25; mater. asso. for *Halsey A. Wood,* Ceylon, 20; 147 46
Andover, Ms. W. par mon. con. 15 00
Athens, Ten. Presb. chh. Mars Hill, 17 00
Attica, N. Y. Presb. chh. and cong. 49,75; mon. con. 22 25; 72 00
Bangor, Me. Theol. sem. 32 00
Barre, Ms. Young la. sew. so. for *John F. Stone,* Ceylon, 12 00
Barrington, R. I. La. benev. asso. 8; mon. con. 3,80; 11 80
Belchertown, Ms. Brainerd chh. mon. con. 12; less c. note, 2; 10 00
Bennington, Vt. G. Lyman, 50 00
Boston, Ms. Av. of the fancy sale, for schs. in Ceylon, ($800 prev. rec'd,) 61; Old South sab. sch. for *Samuel H. Stearns,* Ceylon, 32,61; Class in do. 25; juv. Dorcas so. for chil. in Ceylon, 5; a sch. 1; 124 61
Bloomfield, N. J. Miss. so. of fem. sem. for *H. B. Cook, M. H. Cook,* and *M. Seymour,* Ceylon, 60 00
Caldwell, N. J. Presb. chh. mon. con. 16 00
Cambridge, Ms. Shepard so. mon. con. 45; miss. sew. so. 30; 75 00
Canterbury, N. Y. Presb. chh. mon. con. 47; a friend, 5. 52 00
Carbondale, Pa. 1st presb. chh. 32 35
Catskill, N. Y., J. Millard, 25 00
Chatham, Ill. Mon. con. 20; less c. note, 2; 18 00
Choctaw Nation, N. Wall, 10; a friend, 10; 20 00
Cincinnati, O. By Mr. Armstrong,
Clinton, Ct. Young la. benev. so. (which and prev. dona. constitute William Hull an Hon. Mem.) 18; mon. con. 25; 43 00
Colchester, Ct. I. D. Packard, 5 00
Columbus, Miss. Chh. 12; less dis. 3; 9 00
Columbus, Ill. Mon. con. 25; fem. sew. so. 10; 35 00
Cooperstown, N. Y. La. miss. so. to constitute Mrs. Martha I. Campbell an Hon. Mem. 102 15
Cornwall, Vt. Indiv. 10 00
Cortland, N. Y. Young la. miss. so. 20 00
Darlingville, Pa. Miss M. Darling, 2 00
Deer Isle, Me. Av. of note of Old Town bank, 25
Derry, N. H. Two indiv. to constitute Rev. Abel K. Hinsdale an Hon. Mem. 50 00
East Brewer, Me. Mon. con. 5 30
Easton, Ms. Do. 27 08
Elizabethtown, N. J., A friend, 50; a lady, 2,50; 52 50
Epping, N. H. Mon. con. 4 25
Fort Towson, Ark. Mrs. Wells, 12 00
Franklin, N. H. Mon. con. 30; sab. sch. con. for sch. at Waialua, 4; 34 00
Frederick City, Md. Mrs. W. 5; M. H. D. 2; chil. of Rev J. C. S. 57c. 7 57
Fresh Pond, N. Y. Presb. chh. mon. con. 9 00
Germantown, Pa. Presb. chh. mon. con. 10 00
Gettysburg, Pa. Presb. chh. mon con. 35 00
Gibson, Pa F. T. 1 00
Gilmanton, N. H., L. W. Gilman, 1 50
Glens Falls, N. Y., Presb. chh. 20; Mrs. A. L. H. for Ceylon, 5; E. H. S. 5; sab. sch. class, 1,30; 31 30
Greenfield, N. H. Cong. chh. 5 00
Grigsville, Ill. 1st cong. chh. 15 70
Halifax, Ms. Mon con. 3 24
Harpersfield, N. Y. Presb. chh. 25; mon. con. 13,79; R. Hotchkiss, and S. W. to constitute Rev. Ozro French an Hon. Mem 50; 88 79
Holliston, Ms. La. benev. read. so. for Choc. miss. 16 00
Ipswich, Ms. Mon. con. in fem. sem. 36,60; S. par. fem. miss. so. 22; 58 60
Ithaca, N. Y. 1st presb. chh. coll. 293,84; A. St. John, to constitute Miss Julia E. St. John an Hon. Mem. 100; la. sew. so. 100; mon. con. 26,38; sab. sch. 24,94; ann. fast, 24,94; for Pawnee miss. family, 570 10
Jacksonville, Fla. O. Conger, 20 00
Jamaica, Vt. Cong. so. 10 00
Kingsboro', N. Y. Rev. E. Yale, 10; G. Parsons, 10; J. S. Hecock, 10; E. Jones, 5; mater asso. for chil. of missionaries, 5; T. Y. 4; M. A. 4; indiv. 7,25; 55 25
Lancaster, Pa. A friend, 20 00
Leacock, Pa. J. Johnson, 10 00
Lenox, N. Y. Presb. chh. 44 00
Leominster, Ms. Fem. sew. cir. to re-establish a sch. in Ceylon, 25 00
Limerick, Me. Mrs. H. Eastman, 5; Mrs. A. Moore, 4; 9 00
Little Falls, N. Y., T. B. Jervis, 50; presb. chh. mon. con. 11: 61 00
Little Osage. N. Y. Chh. 21 66
Livingstonville, N. Y. Presb. chh. 14 00
Lynnfield, Ms. Mon. con. 17 00
Madison, N. J. Presb. chh. 24,38; mon. con. 33,75; ded. loss on Bellville note, 75c. 57 38
Malta, N. Y. Cong. chh. 14 00
Marblehead, Ms. Rev. Mr. Niles's so. 20 00
Marietta, O. Miss S. Jaquith, for *M. C. Jaquith,* Ceylon, 10 00
Methuen, Ms. Sab. sch. in 1st par. for N. A. Indians, 12 75
Middleboro', Ms. La. miss. so. 5 00
Middle Octarora, Pa. A. W. Morrison, 5 00
Middleton, Ms. Juv. so. for hea. chil. 10; mon. con. 6: contrib. 8; 24 00
Milford, Ms. Mon. con. in Mr. Long's so. 25 00
Mississippi, G. P. S. 10 00
Mobile, Ala. La. a bal. 5 00
Monroe co. Ten. I. W. Alexander, 5 00
Monson, Ms Juv. benev. so. in acad. 1,10; an aged friend, 1; 2 10
Morristown, N. J., A friend, 11; ded. loss on Bellville notes, 2; I. G. Dod, 5; 14 00
Nail Factory, N. Y. Mon. con. 11 75
Newark, N. J. 4th presb. chh. mon. con. 12 33
Newburgh, N. Y. Benev. so. of fem. sem. 21 00
New Castle Presbytery, Middle Octoraro, Chh. 59,50; estate of David Ferree, of Marietta, Pa. for sup. of Mr. Schneider, 3,87; 63 37
New Orleans, La. J. A. Maybin, to constitute Miss Anne M. C. Maybin an Hon. Mem. 100; E. Gardiner, 20; cash, 10; 130 00
New Paltz, N. Y. Mrs. Ransom, 2 00
New Providence, N. J. Presb. chh. mon. con. 22 08
North Andover, Ms. Mon. con. 26 40
Northbridge, Ms. Cong. so. 10 58

North Chelmsford, Ms. A friend, 16 00
North Pittstown, N. Y. Mon. con. 14 00
Norwich, Vt. S. par. mon. con. 23 00
Nottingham, N. H. Mon. con. 10 00
Orleans, Ms. Gent. asso. 20; mon. con. 1; 21 00
Oswego, N. Y. Mrs. H. W. Condit, for hea. child, 8 00
Owego, N. Y., A. Hart, 10 00
Parsippany, N. J. Sew. and read. so. 19,51; presb. cong. 2,94; ded. loss on rem. 25c. 22 20
Paterson, N. J. 1st presb. chh. mon. con. 22 00
Perry Centre, N. Y. Presb. chh. 44 00
Peru, Vt. Cong. chh. 34 00
Philadelphia, Pa. WILLIAM SHIPPEN, which constitutes him an Hon. Mem. 100; youths domes. and for. tract so. for tracts in Siam, 20; sab. sch. miss. so. 11th presb. chh. for China, 20; 5th presb. chh. H. Lelar, to constitute Rev. JOSEPH EMERSON of Hollis, N. H. an Hon. Mem. 50; indiv. for a child at Maui and one at Hilo, 20; 1st indep. presb. chh. youths miss. so. (of which for *Helen Chambers*, Ceylon, 20;) 40; 3d presb. chh. la. miss. sew. so. 25; Walnut st. sab. sch. for *Henry A. Boardman*, *Alexander W. Mitchell*, *William Shippen*, and *Winthrop Sargent*, Cape Palmas, 20; a friend, 20, Mrs. W. 62c. 315 62
Pike, Pa. Cong. chh. 20 00
Pittsburgh, Pa. 1st presb. chh. inf. sab. sch. (which and prev. dona. constitute JOHN WRIGHT an Hon. Mem.) 80 00
Plain, Wood co. O. Rev. I. Van Tassel, 5; two Ind. chil. 5; 10 00
Pompey, N. Y. 1st cong. chh. 25 00
Portland, Me. Class cir. for *Mary C. Oxnard*, Ceylon, 18; A. H. C. 2; 20 00
Poughkeepsie, N. Y. Rev. A. Underwood, 10 00
Princeton, Ms. Juv. so. for schs. in Ceylon, 2 51
Princeton, N. J. Dr. Hodge, 10; miss. so. of theolog. sem. 24,38; 34 38
Princeton, Ill. Hampshire col. cong. chh. to constitute Rev. LUCIEN FARNAM an Hon. Mem. 50 00
Princeton, Ky. Rev. Mr. L. 1,50; Rev. Mr. P. 1; 2 50
Reading, Ms. R. Parker, 10; J. Damon, 5; 15 00
Rochester, N. Y., A hal. 50
Roxbury, Ms. Eliot chh. and so. 30; mon. con. in do. 18,73; juv. so. 7; 55 73
Sandwich Islands, Miss M. C. Ogden, 123 00
South Danvers, Ms. A widow's mite, for Oodooville fem. sch. 3 00
South Dedham, Ms. Sab. sch. in Mr. Durfee's so. 5 00
South Onondaga, N. Y. Presb. chh. 6 50
South Weymouth, Ms. Chil. of mater. asso. 2 80
St. Andrews, L. C. Presb. chh. mon. con. 35,54; la. for the Jews, 8; 43 54
Stoneham, Ms. Gent. and la. 42,06; E. Lynde, 15; 57 06
Stonington, Ct. 2d chh. 10 00
Tewkesbury, Ms. Mon. con. 4 00
Topsfield, Ms. Gent. asso. 38,76; la. asso. 53,34; mon. con. 16,54; 108 64
Troy, N. Y., G. Grant, to constitute Rev. Mr. GREGORY of West Troy, an Hon. Mem. 100; 1st presb. chh. 225,50; S. Wickes, 59; H. Wickes, 10; 385 50
Underhill, Vt. Rev. S. Kingsbury, (which and prev. dona. constitute WILLIAM HENRY KINGSBURY an Hon. Mem.) 50 00
Upsom, N. H. Mon. con. 41 00
Walpole, N. H. Mon. con. 32 57
Walton, N. Y., A. Basset, 5 00
Waverly, Ill. Gent. asso. 22,25; la. asso. 26,12; contrib. 3,25; ded. loss on remittance, 1,02; 50 60
West Bloomfield, N. J. Presb. chh. mon. con. 19 42
Westboro', Ms. Mon. con. 19 96
Westford, N. Y. Presb. chh. mon. con. 38 00
West Hampton, N. Y. Fem. cent so. 17,80; mon. con. 9,06; cent. so. 3,91; 30 77
West Tisbury, Ms. Mrs. E. Chase, 2 00
Wilmington, Ms. La. miss. asso. 19 25
Wilmington, Del. Hanover-st. chh. mon. con. 68 27
Windsor, N. Y. Presb. chh. mon. con. 33 00
Winhall, Vt. Coll. in cong. so. for sup. of Mr. Eastman, 9 00
Wiscasset, Me. Fem. miss. asso. 20 75
Woburn, Ms. Gent. asso. 41,52; fem. miss. asso. 53,25; fem. char. read. so. 15; to constitute Mrs. MARY L. BENNETT an Hon. Mem. 109 77
Unknown, 15 00

$11,496 65

LEGACIES.

Grafton, Ms. Betsey Brigham, by Oliver M. Brigham, 20 00
Newburyport, Ms. Benjamin Balch, ($200 prev. rec'd,) for *Benjamin Balch* and *Hannah S. Balch* at Dwight, by D. Smith, Adm'r, 103 00
New York city, Joseph Lathrop, ($2,865 prev. rec'd,) 3,456 00
Northampton, Ms. Lemuel Clark, ($100 prev. rec'd,) by Hiram Ferry, Ex'r, 100 00
Wynant's Kill, N. Y. Asaph Clark, ($51,11 prev. rec'd,) by L. I. Randall, Ex'r, 62 54

$3,741 54

Amount of donations and legacies acknowledged in the preceding lists, $15,238 19. *Total from August 1st, to May 31st* $214,756 98.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. (via) A box, for Mr. Bingham, Sandw. Isl.
Bloomfield, N. J., A trunk of books, fr. fem. sem. for Mr. Coan, Sandw. Isl.
Boston, Ms. A box, fr. Mrs. C. Baker, for Mr. Clark, Sandw. Isl. 100 00
Braintree, Ms. S. par. Clothing, etc. fr. la. sew. so. 34 00
Brattleboro', Vt. A box, fr. young la. relig. so.
Catskill, N. Y., A box, fr. H. McKinstry, for S. McKinstry, Ceylon.
Charleston, S. C., A box, for Mr. Adger, Smyrna.
Chester, Ms. A box, for Mr. Hoisington, Ceylon.
Elizabethtown, N. J., A box, for Mr. Riggs, Smyrna.
Enosburg, Vt. A box, fr. la. asso. for Cattaraugus miss. 48 00
Georgia, Vt. A box, fr. la. asso. for do. 54 36
Little Falls, N. Y., A box, for Mr. Bingham, Sandw. Isl. 74 00
Middleboro', Ms. A bundle, fr. la. miss. so.
Morristown, Vt. A box, fr. cong. so.
New York city, (via) A barrel and half barrel, for Dr. Andrews, Sandw. Isl.; a barrel, for Mr. Robinson, Bankok; a box, for Dr. Adams, S. Africa; do. for Mr. Armstrong, Sandw. Isl.
Northampton, Ms. Philosophical apparatus, fr. friends, for Madura miss. 75 00
Rupert, Vt. A box, for wes. miss.
Salem, Ms. Shoes, fr. W. Knight.
Sautauket, N. Y., A box of shoes, fr. G. Lee, 35 00
Sharon, Vt. A box, fr. la. for Mrs. Lyman, Sandw. Isl.
South Berwick, Me. A box, fr. fem. read. so. 45 00
Stratham, N. H., A bedquilt, fr. la. cir. of ind.
Walpole, N. H., A box, fr. miss. sew. so. 19 35
Unknown, A half barrel, for Mr. Cook, Sandw. Isl.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXV. AUGUST, 1839. No. 8.

American Board of Commissioners for Foreign Missions.

Madras.

REPORT OF THE MISSION FOR THE YEAR 1838.

After mentioning that Mr. Winslow was united in marriage with Miss Anne Spiers, daughter of the late A. Spiers, Esq., of the Madras medical service, on the 12th of September last, the missionaries proceed to give a brief statement respecting their labors and the results in the several departments.

Printing Establishment.—An important change has also been effected in the accession of this useful auxiliary. In accordance with the original plan of the mission, a beginning has been made toward the formation of a book manufactory in the native languages. The event was somewhat hastened by the resolution of the committee of the Church Missionary Society to dispose of their printing establishment, which it was thought advisable for this mission to purchase. The transfer was made in the beginning of July. The press has consequently been in operation six months. Under our direction it will be the means of furnishing instruments for labor at several different stations where schools are to be established, and the Scriptures widely disseminated among the natives; and moreover it offers to the American Bible Society and the American Tract Society a method and excitement for their christian charity toward the heathen of Southern India, which could not otherwise be found. It opens a free channel by which their benevolence may flow to this thirsty land. The press has been employed principally for the Bible and Tract Societies of the presidency, but in part for the American Tract Society; and an edition of select integral portion of entire books of the Tamul Testament, is now commenced, a part of which is to be at the expense of the American Bible Society. The printing of a temperance journal monthly has been commenced in English, the South Indian Christian Repository (quarterly journal,) and the Missionary Record (monthly,) previously issued from the Church Mission press, have been continued, and various minor publications produced in Tamul, Teloogoo, and English. A fount of Hindostanee types has been procured, and printing is now about to be commenced in that language.

Schools.—At Royapoorum, there are eight Tamul schools under the care of the mission, embracing 265 pupils; also one English school with twenty-five pupils.

At Chintadrepettah seven schools have been taught, having 210 pupils. The wives of the missionaries were about opening a day school for girls at Royapoorum. The pupils of all the schools, so far as they are of sufficient age, attend public worship on the Sabbath, and Sabbath school exercises.

Congregations and Churches.—The schools form the principal part of the congregations, but several persons attend from the printing-office, and some who have no connection with the mission. At Royapoorum there are about fifty adults usually present, and not far from 250 children. At Chintadrepettah nearly as many.

None have been added to the church, except a young woman, a native of Jaffna, and from the church there, who has been married to the young man admitted last year. There are three or four candidates of some promise. Several might

at once be admitted, but unless they are living members, united to the Living Head, their admission, though it might swell our report, would not add to the real increase of the body of Christ. If our labors do good, by quickning existing members of churches to newness of life, or if they prepare the way for any to embrace the truth as it is in Jesus, though the former should remain in connection with other churches, and though for the present, in regard to the latter, there be only a preparing of the way of the Lord, yet our labor will not be altogether in vain.

Tours and Distribution of Tracts and Scriptures.—Doct. Scudder, who considers it the main part of his business to distribute the sacred Scriptures and religious tracts at a distance, as well as in the immediate vicinity of Madras, has, in course of the year, made four tours of considerable length, in one of which he was absent seven weeks, and distributed 1,000 whole New Testaments and more than 11,000 smaller portions of that book, with twice as many tracts. His distributions in the course of the year have probably been not less than 18,000 larger and smaller integral portions of the Scriptures, and 30,000 religious tracts. At the stations in Madras some hundred volumes of the Scriptures have been put in circulation, and several thousand larger and smaller tracts. Of the latter the Scripture History from Jaffna, a book of 160 duodecimo pages, has been put into many hands and has been much in demand. Some portions of the Tamul Scriptures, as printed in Jaffna in the form of pocket volumes, have also been much inquired after. To prevent books being torn up and used for waste paper, and to make them portable, so as easily to be carried by the people from place to place, it is very desirable that the most important parts of the Bible should, to a great extent, be published in this way. There is every encouragement to scatter far and wide the good seed of the word from the press, as well as from the living voice; for, in many parts of the country, at least, the ground is in a great measure prepared.

Assistants.—Samuel Downer who was received to the church last year, and who has recently been married to Experience Carpenter of the Oodooville school, is employed with his wife at Chintadrepettah. He is a reader and school visitor, and she has a small school of girls at the station. At Royapoorum William Ladd is employed as writer and school superintendent and Param Sothy as a school visitor. We have on the whole reason to be thankful for the degree of satisfaction they give us in their work.

General Remarks.—Though another year has passed over our heads, and many thousands of the poor heathen around us have gone down to the grave without hope, we seem to have done little for their salvation. Little indeed has been done by any or all who are laboring here to build up Zion. The enemy may well say, "What do these feeble missionaries?" But something is done; and by the blessing of God it will increase. At Madras there is a gradual change for the better, both among the native and European community. Perhaps there should be an exception in respect to intemperance among the former, which it may be feared is on the increase. But even in regard to that, it is encouraging that some alarm is felt. There is an abatement of attachment to caste and custom, and generally to the observances of idolatry among different classes of the natives, arising from continued intercourse with Europeans. The progress of education, especially the knowledge of English, the perusal of christian books, and the preaching of the gospel, the schools in Madras, both for the East Indians and natives, are increasing in efficiency, except the primary schools in the native language. While we still feel, therefore, the importance of having a high school for boys and a boarding school for girls as soon as possible, we think there is a special call on us to do more than we have done to give the native free schools efficiency, and, if possible, to increase their number, as other missionaries are doing nothing proportioned to the magnitude of the object.

Madura.

LETTER FROM MR. DWIGHT, DATED DINDIGAL, JULY 10, 1838.

Of the labors at Dindigal Mr. Dwight writes—

Our boarding school continues in much the same state as when I last wrote. Two or three of the boys, on account of sickness or other causes, have returned to their friends. But they are generally making quite as good progress as we could expect. Our native free schools have not been in so prosperous a condition as formerly. This has been owing to several causes. The Roman priest has again issued his threats of excommu-

nication, etc. etc., which so intimidated the people that they withdrew their children and left three of our school bungalows nearly empty. The priest being now absent, and we having presented to the children the inducement of a little fruit, they are returning. But aside from this, another cause has been the meddling of others with our schoolmasters, and making them restless and discontented, by raising hopes of more important and lucrative service. Still we have evidence that these schools are in various ways effecting good. One of our teachers told me that the parents of two of his boys called on him a few days since, and required him to read over to them the books used in our schools, that they might judge for themselves whether there was any thing objectionable in them. Having done so, they approved of all, and said moreover, that they were evidently good, because that before their children studied them they were always lying, but now they spoke the truth. One of these, a lad, perhaps eight years of age, about that time, during the absence of his teacher, assembled the younger boys of the school, and prayed with them, using the form of prayer which he had committed to memory from one of our catechisms, adding a few petitions for the teachers, for themselves, and for their parents. In another school the father of a boy from a heathen family complained to the schoolmaster that his boy would not worship idols, but used every night and morning the forms which he had learned at school. After some conversation with the teacher, the father consented that it was good, and ceased to object.

One of our schoolmasters, a pariah, has been excommunicated by the priest, and by his order dismissed from caste. His former friends have all withdrawn from him, have ceased to do for him the most common acts of friendship, do not even speak with him, but withdraw from him as from the accursed. He has manifested such interest in instruction for several months past, as has encouraged us to hope much from him. He bears his troubles with apparent meekness and continues steadfast.

We have a very interesting Bible class, which meets every Thursday evening, numbering eighteen or twenty regular attendants. It was commenced soon after I came here, the persons attending being our five pariah schoolmasters, four of whom were papists and the other a heathen.

In the distribution of the Scriptures and tracts much has been done. Besides the ordinary distribution, this part of our work has been facilitated by the occurrence of circumstances alike favorable to those mentioned by Mr. Lawrence last year. The work has been done more extensively, and in all probability more effectually from our own door, than could have been done by a year of labor in passing from village to village. The applicants were generally the principal men of the villages, within the circumference of thirty or forty miles, and their retinues.

We have frequently had companies of twenty, thirty, or forty of these men, heathen in their character and conduct, with heathen prejudices, and bearing upon their foreheads marks whereby they declare to all seeing them, "I am the devotee of such or such an idol;" sitting down to hear read from the books which they have received and enforced, such passages of Scripture as the parable of Dives and Lazarus, the prodigal son, and the last judgment. The almanac of the present year contains most of the information which they have heretofore received from the brahmins upon subjects deemed quite essential to them. One consequence of this will be to render the people quite independent of their priests, and to weaken their power. Frequently I have heard the remark, "This shall be our brahmin," after receiving and examining the almanac. The expressions of the brahmins have been quite in contrast, "You have taken from us our gains," say they, "how shall we live?"

I should mention our devotional exercises as a family. Including the boys in the school we have ordinarily from thirty to forty persons present. All who can read take their turn in reading a verse. This is followed by questions, remarks, exhortation, and prayer.

We have continued the same course as to preaching. In those places within the village where it has been my duty to preach or to superintend the exercises, we have had much in the attendance of the people and the apparent interest manifested by them, to encourage us; yet we have not had the evidence of the presence and power of the Holy Ghost attending the word preached. The objections of many have been silenced; many have been constrained to assent to the truth and excellence of Christianity; and in some instances the conscience has evidently been aroused; but faith and

love and their fruits are not manifest. Satan still holds undisturbed possession, and his captives willingly banish light from their minds, and still pursue their course to destruction. With the exception of one or two individuals, such must be our report as to the apparent results of our labor respecting all those with whom we have had intercourse. Much of divine truth has been made known. Our hope rests on this, that it is divine, and that "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." He was born to save; he died to save; he arose and ascended on high to save. And we wait before God in the assured hope of the appearance of the day, when not merely by the feeble instrumentality of his servants, but by the teaching of the Holy Spirit he shall be made known to this people as the Lamb of God which taketh away the sins of the world. Although his chosen time thus to manifest himself may not come until the present generation has passed away, we trust that the word preached will prove a savor of life unto life to some; and though to others it may be only a savor of death unto death, yet we know that it will be a sweet savor unto God.

Nestorians of Persia.

EXTRACTS FROM THE JOURNAL OF MR. PERKINS AT OOROOMIAH.

[Continued from p. 250.]

Government Orders—Evidence of advancing Civilization.

January 8, 1839. Our meerza stated that several new orders have just reached our governor from the king. Some of them are the following, viz. Every family in this province must set out a thousand young trees; no beggars may be tolerated, save the lame, the sick, and the blind; every man who shall appear in the garb of a dervish, must be compelled to become a soldier; no man may speak of the king—of his having done this or that—but must occupy himself with his own business.

This last order was doubtless prompted by the king's disgraceful failure in his expedition against Herat, which he is ashamed to have the topic of conversation among his subjects. The other edicts are highly commendable in him. There are no forests in Persia, save orchards and the trees that are planted upon the water courses; and the increased cultivation of these will tend alike to improve the aspect of the country, and augment the resources and comforts of the people. The propriety of the other orders is readily obvious to one who witnesses the hosts of beggars who swarm in the streets of these eastern countries; and especially the dervishes, who are as numerous and profligate in Persia, as are the idle mendicants in some of the papal countries of Europe.

Mr. Perkins gives an account of the transfer of the relation of the missionaries from the English to the Russian ambassador, on account of the former leaving the country, owing to the unfavorable aspect which the political relations of Great Britain and Persia were assuming. From the representatives of both the British and Russian sovereigns the missionaries received the most marked kindness.

Contrary to our previous apprehensions, since the English ambassador left Persia, every thing in this country has continued quiet as before. We had supposed that his departure might be a signal for general disorder. But there is no where the least indication of commotion; which certainly shows, at least, some progress among the Persians in civilization. And in my late visit to Tabreez, my attention was arrested by other and strong indications of progress in civilization. The briskness of trade and the amount of European articles in the bazaars of that city almost surpass conception. There has been a great advance, in these respects, during the three or four years since I resided there.

Nor is increase of commerce the only indication of advancement among the Persians in civilization. Among other things, I visited in Tabreez two lithographic presses, the property of Persians, and recently put in operation by Persians—which are vigorously at work, printing Persian books. And never did I witness more promptness and agility in the management of the press, than were manifested by the athletic, intelligent natives who were at work at these presses. And I have seldom beheld a scene, that, to my mind, partook more of the morally sublime than that scene; patronized and sustained, as these presses are, wholly by native Persians.

Nor is advancement in civilization confined to this part of Persia. Among the interesting signs of the times, recently developed, is an order of the king

that all who approach his royal person shall be dressed in European costume. This order cannot fail to exert a commanding influence, in encouraging the introduction of European manners and customs throughout the country.

The French antiquarian and Italian priest, both Roman Catholics, who visited Ooroomiah last autumn, went to Tabreez; and they were so surprised and impressed with the existing facilities there for gaining access to the Mohammedans, that they lost no time in applying to prince Kahraman Meerza, for a firman, to enable them to open a high school for the education of young Mussulmans. The desired firman was readily granted; and the priest has hastened off, with all possible speed, to Constantinople and Paris, to obtain funds and men to carry their plan into execution. A few months ago, Mr. Merrick had, through the kind agency of our friend Malek Kassem Meerza, obtained from the prince governor a similar firman. During my late visit at Tabreez, we called, in company with Mr. Merrick, on Malek Kassem Meerza, who was in that city at that time. Mr. Merrick seeming in conversation to be inclined to give up the field to the occupancy of the papal agents, Malek Kassem Meerza earnestly exhorted him not to do so. "We," said the prince, "know no difference between papists and protestants; our prophet is one; but we are desirous of European light and instruction; pray go on with your undertaking; two schools are better than one; there is room enough for you also." Such an exhortation from a Mohammedan prince should not pass unheeded. A few days previous, he had visited Mr. Merrick, and given him similar advice, proposing also to assist him, if he wished it, in procuring from the king permission to establish a school at Teheran.

We called the same day on another prince, who, with several young Persian meerzas, importuned me, when I was at Tabreez on business, last summer, to give them English instruction; and were then actually toiling alone to obtain some knowledge of our language. This prince now had in his room a young Pole, who is giving him lessons in French. This Pole—a Roman Catholic—has several young Persians of rank under his instruction.

Papal Influence at Tabreez—Fruits of the late German Mission—Seminary.

If protestant Christians are disposed to do nothing for Mohammedan Persia, Roman Catholics will speedily occupy the ground. The harvest of this field, though distant, is rich and abundant; and they understand it. They also understand the importance of beginning now, in this transition state of things. "It is a most fortunate moment," said the French antiquarian, in speaking on this very subject. But protestant Christians, who now stand aloof, will ere long rue their apathy, if they have any intelligent interest in the welfare of Zion. Let the tide of civilization, that is now rolling into Persia, be yielded up to catholic control, and as the power of the false prophet shall be shaken, as it certainly must be, by this influx of secular light, let the standard of the beast become firmly fixed in its place, and generations may be insufficient to disenthral this country from a spiritual bondage more terrible than that under which it now groans. My heart bleeds in view of this prospect. Protestant missions to the nominal Christians, even, may soon be in jeopardy from catholic interference, if nothing shall be done by protestants for the Mohammedan population, and catholic influence, with no check, be left to prevail in high places in this country. Having secured influence at these high places, which they are laboring to do, they may not find it difficult to control the whole field of missions in this country. I have felt constrained, at least to lay these facts and my own apprehensions before you. The opinions of my colleagues, to whom I have submitted these views, accord with my own.

Prince Malek Kassem Meerza continues friendly as ever towards us and our object. When we visited him at Tabreez, he suggested to us that it would be well for us to visit the Emeer Nizam, (the acting governor of Aderbijan,) and kindly proposed to make the necessary arrangements and accompany us on the visit. He seemed in this proposal to have in mind, that, as the English ambassador had left this country, I might have occasion to ask favors of the Emeer Nizam, and should do well to show him the previous attention of a visit. The prince was not aware that we had already obtained Russian protection. His manifest concern for our safety and welfare was truly interesting and demands our grateful acknowledgement.

While at Tabreez, I learned some encouraging facts, respecting a cluster of Armenian Christians, situated near Shoosha, the seat of the late German mission. An Armenian priest from that cluster recently came to Tabreez, and

stated that his whole village have seceded from the Armenian church, having imbibed evangelical views and feelings. These Armenians have, in consequence of their secession, drawn upon themselves the bitter persecution of the Armenian clergy; and the storm had become so violent that their priest was obliged to flee. I had before heard of this cluster of Armenians, as having become in some measure enlightened by the efforts and instructions of the German missionaries; but there seems to have been considerable advance in the progress of evangelical light among them, since the German mission was broken up. The above named priest, as I was informed on good authority, (he was absent from Tabreez at the time I was there,) appears well—humble, intelligent, entirely discarding the superstitions of his church, and truly desirous to labor for the salvation of his perishing people. Thus the good seed which the German missionaries scattered in Georgia has been silently at work. It would be very premature to pronounce their labor thrown away, in consequence of the breaking up of their mission. Not a holy desire which they have cherished, not a prayer they have uttered, not an effort they have put forth, and not a dollar they have expended for the perishing in Georgia will be lost. Though removed from their field by the arm of clerical bigotry and despotic oppression, "the word of the Lord" which they had proclaimed, "is not bound;" the seeds of truth which they had scattered have taken root, are springing up, and will bring forth a golden harvest. A glorious reformation, in that as well as other parts of the Armeniah church, seems to be going forward.

Feb. 8. We have just placed eleven more of the most promising boys of our seminary on a permanent foundation, by doubling their stipend, to enable them to prosecute their studies without interruption. We give them fifty cents per week, during their actual attendance at school, which is sufficient to board and clothe them. They have all commenced studying English, making the number of Nestorians, who are learning our language, about twenty. Our seminary is full, and has never been more flourishing than at the present time. We hope gradually to elevate its character, by securing more permanent attendance on the part of all the scholars, and more system in their studies—at least, when, by aid of the press, we shall be able to furnish them with supplies of suitable schoolbooks.

Mar Yoosuff—Mar Elias—Effect of the Bible on Morals.

9. Our meeting with the Sabbath-school teachers was particularly interesting. Among these teachers are two bishops, four priests, and four deacons. The subject of the lesson for tomorrow, which Mr. Holladay and myself expounded to the teachers to-day, is the coming of Christ, as presented in the twenty-fifth chapter of Matthew. Mar Yoosuff had been at home, during most of the week, attending the wedding of a niece; and the scenes of Nestorian weddings, which are very common at this season of the year, so strikingly correspond with what Christ there declares to have been the state of things at the event of the flood, and with what will prevail at the time of his coming, that this bishop's attention was particularly arrested by that part of the subject. All present were solemn and thoughtful, but he was evidently agitated and much concerned. When our meeting was closed, he said to me, "If this account given of the matter by Christ is correct, which of course it is, our people, who do little but eat, drink, marry, dance, and neglect prayer, fasting and religion, are all going to hell; and what must I do?" Priest Dunka checked him for saying that all are going to hell, suggesting that there may be here and there an exception. But the bishop reiterated, "We are all going to hell, and what is to be done?" I told him to do as Lot of old did; not that he need literally flee from his country; but separate himself from the ungodly customs and practices of its inhabitants. I then left the room; but the bishop repeated the same inquiry to Mr. Holladay, "What shall I do, in the midst of this general prevalence of worldliness and ungodliness?" Mr. Holladay pointed him to the scripture, "If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it;" which he read and soon retired.

This bishop has usually manifested more levity and less of deep concern in religious things than any native who resides with us. Of late, his general demeanor has been more serious; and it is cheering to witness in him some indications of a living conscience. There has been much more than usual solemnity in all the Nestorians who reside with us, since Mrs. Grant's death. May that af-

flictive providence be sanctified to their spiritual good.

14. Priest Abraham informed me, that Mar Elias, the venerable bishop resident in his native village, has commenced reading portions of the epistles statedly in his church, translating them from the ancient into the vernacular language. The priest added, that some of the people are much delighted with this innovation; while some others, and a profligate priest of the village among them, show impatience and dissatisfaction with the practice, and often complain that Mar Elias is constantly annoying them with the precepts of "Paul, Paul, Paul;" of whom they seem before scarcely to have heard. Mar Elias passed a week with us not long ago, and sat with us from day to day in my study, where we were translating the epistles. He manifested much interest in the epistles, at the time, and this pleasing commencement of his reading and explaining them to his people seems to be the fruit of that visit.

I inquired of priest Abraham whether the good bishop would not be deterred from his work by this opposition of one of his priests and some of his people. "No," replied priest Abraham; "Mar Elias is waked up and deeply engaged in the undertaking."

No better conduct could be reasonably expected from this priest who opposes the bishop; for, in the first place, he is profligate in character; and in the next place, he is so ignorant as to be able to understand scarcely a word which he chants from day to day in the church, from the liturgy in the ancient Syriac. Such is the character of not a few of the Nestorian clergy. And in view of this fact, I often marvel that there is even so much morality as actually exists among the mass of the people. The morals of the Nestorians are, in some respects, vastly superior to those of their Mohammedan masters. The virtue of chastity, for instance, while in the latter class it scarcely exists, is, by the former, to a happy extent, held sacred. Thus the religion of the Bible, though presented to the Nestorians through a language which they but imperfectly understand, and by a priesthood always ignorant and often profligate, has still, under all these hindrances, continued to exert a very salutary influence on their morals. What then may we not hope for, from the influence of the gospel, among this people, when the Bible shall be presented to them in their living tongue, and its truths be proclaimed to them by well educated and pious ecclesiastics? To furnish the Scriptures in such a form, and rear up such a priesthood, are prominent and momentous objects of our missionary operations.

Our field of labor becomes increasingly interesting, as those who are under our immediate influence advance in intelligence and general improvement. Nor is the sphere of our present operations so very contracted as may be supposed. In the ardor of our desire to occupy the hitherto impenetrable mountains, (which is, indeed, an important object, and one that should be accomplished at the earliest practicable period,) let us not so far overlook the Nestorians of the Plain, as to neglect to labor for their salvation. In so doing, we may be in danger of dropping the substance, while we essay to grasp the shadow. Grant that the number of Nestorians here may not much exceed twenty thousand. But to this twenty thousand we have unobstructed access; and in how important a relation do they stand to the mountaineers, who come down here in considerable numbers from year to year. Many of them spend their winters in this province, and must feel the influence of any changes that are in progress among the people of the plain; to say nothing of the individual mountaineers, who are at present brought under our immediate influence and instruction, as is the case with priest Dunka, one of our translators, and deacon Yeeshoo, the assistant teacher of our seminary, and some others. And in a scarcely less interesting relation do the Nestorians of this province stand, to the Mohammedans of Persia, among whom they dwell, and who cannot fail to behold any reformation in their christian subjects, and be more or less benefitted by it.

GENERAL LETTER FROM THE MISSION, DATED DEC. 21, 1838.

WRITING concerning the seminary recently established by the mission, for instructing teachers and ecclesiastics, but which, of course, in the present condition of the Nestorian community and of the mission, can be only in an incipient state, and giving instruction only in the mere elements of knowledge, the missionaries remark—

Our seminary includes those attending to the elements of the native language, those reading the modern Syriac, those studying the ancient Syriac, and translating from the ancient into the modern, those attending to various

branches in English, and a class in Hebrew. The different classes attending to study in their own language receive instruction from two of the most intelligent native teachers, a priest and a deacon, under the superintendence of Mr. Stocking, with the occasional assistance of Mr. Perkins. The more advanced scholars, attending to English and Hebrew, are under the immediate instruction of the members of the mission. Several of these are ecclesiastics; of whom two are bishops, three priests, and four deacons. They all evince an interest in their studies; and their progress furnishes evidence, not only of industry and application, but also of good natural talents. In addition to other regular exercises, there is one weekly in declamation, in which nearly all the members of the seminary engage; and in this branch, so novel to them, there is much interest and very pleasing improvement. The number of regular attendants of the seminary, is in all about fifty. The benefits of this institution are beginning to be appreciated, alike by the ecclesiastics and the people. The scholars in the first rudiments of their own language receive twelve and a half cents per week for their board; and the more advanced receive twenty-five cents. Among those who are studying English are most of our native helpers, some of whom translate, and others copy cards and tracts, about half of the time, in connection with pursuing their studies; and for their labor receive regular wages. John and Moses, two very fine boys, receive thirty dollars per year, to board and clothe them. We hope gradually to increase the number of promising boys, on terms similar to those on which these two are sustained, and thus give more permanency and a higher character to our seminary. There is considerable fluctuation, as yet, in the attendance of the younger members: and this we regard as unavoidable for a time. An institution of this kind, in this dark land, must rise by a gradual growth. We cannot bring it to perfect system, with all the obstacles we have to encounter, in a month or a year. It must creep before it can go. The scholars who are instructed only in the native languages study the Scriptures, in the ancient and modern tongues; and a small geography, (Parley's,) and arithmetical cards, prepared by the pen, and reading cards in the modern language. They all learn to write an elegant hand. They also receive orally much religious and other instruction. We hope, when our press shall be put in operation, to print school-books in the native tongue. Those who are learning our language, about a dozen in number, are attending to the common branches of primary English education, as reading, spelling; and the more advanced attend to writing, geography, grammar. The class in Hebrew, four in number, make rapid proficiency, that language being very similar to their own. Being ecclesiastics, they and their people may derive much benefit. from their attention to Hebrew.

Among the most hopeful circumstances, connected with this seminary and the female boarding-school, is the attendance of the members on religious exercises. On the Sabbath, they all attend our English service, meet for Sabbath school instruction in their own language, having spent an hour with the Sabbath school teachers in preparing for the exercise, on Saturday. In the afternoon of the Sabbath they attend a religious exercise, conducted by Mr. Perkins, in the same language. Ten of the most advanced natives connected with the seminary, are with the mission families daily, at their family devotions, and regularly at their stated social prayer meetings. They all manifest a good degree of interest in these religious exercises; and we trust that the good seed, though sown in weakness, will, in due time, spring up in their hearts and bring forth fruit unto salvation.

LETTERS FROM DOCT. GRANT, AT OOROOMIAH.

Sickness and Death of Mrs. Grant.

The decease of Mrs. Grant was mentioned at page 221; more recently Doct. Grant has forwarded some particulars relative to her last sickness, and the grace which was imparted to her during her last hours, a part of which are given below. The letter is dated the 4th of February, 1839.

You have heard so often of repeated and alarming sickness in our mission, that you will rather admire the goodness of God in sparing us so long, than wonder that one of our number has been called to her rest. How often has one after another of our little missionary band been upon the bed of sickness; and when hope had almost fled, God has raised us up again, and filled our hearts with joy and praise. Rich indeed have been our mercies, and we would bless the Lord for the exalted privilege of so long laboring and suffering for his sake

in this glorious work. But He who seeth not as man seeth had nobler employment for one of our number, and has called her home to his mansions in heaven. On the third of January Mrs. Grant was attacked with a fever which terminated her life on the evening of the fourteenth, two days after she had completed her twenty-fifth year. Her death was as peaceful and happy as her life had been exemplary and faithful.

Her love to the cause of Christ was of early and permanent growth. Under the fostering care of her pious and excellent mother, she imbibed much of the missionary spirit in early childhood. In a letter to a pious lady in New England is the following paragraph, which she, however, suppressed through the instinctive reluctance she ever cherished of saying any thing which might appear commendatory of herself. After speaking of some small present she had received from the little daughters of her friend she says, "I like to see children begin early to contribute to missions from their own little stores. I well remember an incident of this kind which occurred when I was seven years old. Indeed to it I trace my present enjoyment in the missionary field. Mr. and Mrs. Stewart were about to depart for the Sandwich Islands from an adjoining town. A box was prepared by the ladies of our village, (Cherry Valley, N. Y.) and the things were mostly prepared and packed at our house. My mother, to encourage benevolent feelings in me, desired me to put into the box a pair of mittens of which I was very fond. After a little struggle, I gave them up, and from that moment felt a deep interest in the Sandwich Islands mission. I always hailed the arrival of the Missionary Herald with joy, and eagerly seized it to find the accounts from that station. I was accustomed to regard those islands as the probable field of my future labor, for I anticipated, even from that early period, with much pleasure, the time when I should engage in the missionary work."

This was no evanescent feeling; it increased till it seemed to be the ruling passion of her soul. Her great desire was to be like her Lord, who went about doing good. On her dying pillow she made an affecting allusion to the hallowed influence of her mother, and charged me to tell her friends at home that she never regretted coming to Persia as a missionary.

Mrs. Grant's missionary career, though short, was full of interest. As the wife of the physician she became extensively known among the Persians and Nestorians; and the ardor with which she sought their highest interests, by enlightening their dark minds, or administering relief to their sufferings, secured the affection of all who knew her. But I cannot give even a hasty sketch of her missionary labors. We shall see enough in her last sickness and death, and the feelings of all classes of the people on this mournful occasion, to satisfy ourselves of her untiring fidelity, and lead us to admire the grace of God which made her what she was. Still, on the bed of death, she looked back with feelings of deep self-abasement on her past life; regretting that she had lived with no more of a single aim to the glory of God. She said her life, particularly since she professed Christ, appeared so odious and black that she could not bear to look at it. I spoke of Christ's righteousness as being all sufficient for her—"Yes," she said, "He is my *all*. At another time, in the immediate prospect of death, rejoicing that she had a house not made with hands, eternal in the heavens, she said, "It is all through *grace!* I renounce myself entirely. It is through the riches of God's mercy in Christ Jesus that I shall enter heaven." She was remarkably patient under sufferings, of which she had experienced many and severe ones, within the past year. Being in great pain she said, "This is nothing to what Christ suffered for me." And again, "Oh the presence of Christ! It is every thing; it is heaven to the Christian; and the Lamb is the light thereof." She felt it to be delightful to lean on her precious Savior; and more than once repeated that beautiful verse in the twenty-fifth Psalm, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." "What a precious support, to lean upon Christ, while we pass through the dark valley!" Its darkness vanished as she advanced. She felt calm in the immediate prospect of death, and the light and joy of heaven beamed upon her path. Speaking with much tenderness of our prospective separation, she said, "It will be but a very little while before we shall be reunited. What a happy meeting that will be! all tears will be wiped from every eye; and there will be no more death; neither sorrow, nor cry-

ing, nor pain." But the thought of meeting Christ, her Savior, gave her more joy than any thing else; and as this prospect became more immediate, it seemed to fill her whole vision. She then said she had formerly thought more than she now did, of the happiness of meeting her dear mother and other pious friends, and she still thought that when she reached heaven, she should know that they were there, and it would be a precious truth. But it seemed to her that the presence and glory of Christ would so absorb and captivate the whole soul, that she should have little disposition to think of any thing else. This was while the members of the mission were standing around her bed, expecting very soon to witness her departure to that better world to which she aspired. In the earlier part of her sickness she had said, "To think of dying, and living freed from sin and suffering in the presence of God, is most delightful—it is rapturous!"

But deeply interesting as were the exercises of her mind her anxiety and efforts for the welfare of others was not less so.

From the commencement of her last sickness, Mrs. Grant's only anxiety regarding the result of it was that God might be glorified. Accordingly she improved every opportunity to commend the religion of Jesus, both by precept and example. She spoke very feelingly of the importance of entire consecration to God; of aiding each other in the Christian warfare, having our conversation in heaven; and respecting the interests of Christ's kingdom. She exhorted her missionary brethren and sisters to great fidelity in their work; and in the last interview we had with her, while reason remained, she requested that for our benefit the description of the Christian armor might be read, which was done; and she exhorted us to keep it on! She had that day and evening taken leave of the bishops, priests, and deacons, who were connected with the mission families; and of the teachers, and elder members of our seminary, telling them that she had wished to see them, that she might bid them farewell. She now expected to leave them and go to heaven, and earnestly desired them to meet her there. If she had one desire to live, it was only for their sake and the sake of their people: for herself, she was ready to depart. She had no fear of death, and why? because of her own good works? Oh no; it was only through faith in Christ. She trusted solely in his righteousness. Christ was all her hope; and they too must look to him for salvation, if they would hope to meet her in heaven.

It was a scene of deep solemnity and interest; and while sobs and tears gave vent to the inexpressible feeling of many a heaving bosom, I trust that the emotions of that memorable day will not prove a mere evanescent excitement of animal sensibility. Many of these ecclesiastics had been Mrs. Grant's pupils, and had seen her anxious concern, and untiring efforts for their welfare; and now they had witnessed some of the blessed fruits of that gospel for which she had left all dear to her heart in the land of her birth, to find a grave among strangers in a strange land, that they might receive it in its spotless purity, live lives of holy devotion to the service of God; and finally, like her, through the mercy of God in Christ Jesus, be enabled to say, O death, where is thy sting? O grave, where is thy victory?

Such was the seal she placed to her labors for this dear people. Oh may the seal of God's Spirit be applied to make them the means of turning many from darkness to light. Their lifeless form of religion never produced such fruit; and they are constrained to admire and magnify that grace which raises its possessor above the fear of death and enables her to triumph over the grave. A spirit of inquiry is awakened; a subdued and tender spirit is manifest; and never before has it seemed so easy to teach the distinguishing truths of the gospel—salvation through Christ and the great atonement, as at the present time.

During Mrs. Grant's sickness the most anxious concern was manifested by all classes of the people that God would spare their beloved teacher. Prayers were offered by the Nestorians in the church, for her recovery; and numerous were the inquirers who came almost daily and hourly to know her prospects. In calling her away, God has touched a chord which thrills through every heart. She was as much beloved, as she was extensively known. As I remarked to Mar Yohanna that the youngest of our number had left us, "Yes," he said, "she was the youngest in years, but the oldest in wisdom." He and Mar Yoosuph had long been members of our family, and often have I seen them admire and wonder, as their young teacher turned to her Greek Testament for the meaning of a difficult passage of Scripture, or to her Latin and Syriac Lexicon or Grammar, to learn their ancient language and books. Perhaps no one circumstance

has done so much as the bright example set before these high ecclesiastics to prepare the way for the education of the Nestorian females—a work in which she was actively engaged when her last sickness commenced. To express their sense of her worth, the two bishops, above named, and Mar Elias, the venerable bishop of Geog Tapa, came to my room the next morning after the death of my dear wife, tendered their earnest sympathy, and proposed that she should be buried within the walls of their church, where, as they said, none but very holy men were ever interred! "and," said Mar Yoosuph, "we will dig her grave with our own hands. She has done so much for us and our people we want to do something for her."

Nor were the Nestorians alone deeply affected by this event. Our Mohammedan meerza repeatedly wept like a child, and said he should never forget the words of wisdom Mrs. Grant had taught him; that she had very much righteousness and had gone to paradise." He said, on one occasion, "I know why Mrs. Grant did not fear to die. She had faith in Jesus." Here all is consternation and dismay when death approaches. But what is it that cheers this tender female in the hour of dissolving nature, filling her whole soul with inexpressible peace and rapture? "She had faith in Jesus!" is the expressive answer of a follower of Mohammed!

Friendly Intercourse with the Rulers—Printing Press and Persian printing at Tabreez.

Writing on the 20th of February, Doct. Grant gives an account of what he witnessed at Tabreez while on a visit to that city a short time before.

I wrote you from Tabreez, and now send you a copy of two *rakams*, which the prince governor, Kahraman Meerza, and the ameer nizam, or governor-general of Aderbijan, kindly furnished us on my late visit to Tabreez. While in that city I twice visited and prescribed for both of these high dignitaries; and also visited the mustaheed, or Mohammedan high priest, and prescribed for his son who had been long ill. As these are the highest civil and religious authorities in northern Persia, it is matter of gratitude to God that he gives us favor in their eyes, and secures to us and our labors, their countenance and protection. Mr. Merrick accompanied me in most of these visits; and I may safely say he was gratified and encouraged by the manner in which we were received, and the favorable notice taken of our labors. By special request he took his orrery before the prince governor, and the ameer nizam, and gave them and their courtiers quite a lecture upon the science of astronomy, which awakened a very considerable interest in their minds. The ameer called in his head astronomer, to whom Mr. Merrick repeated the explanations he had given. Many questions were asked but none were disposed to cavil. The ameer is a very intelligent gentleman, and, as such, takes liberal views of the improvements of christian nations in the arts and sciences. At our last interview with him, he requested Mr. Merrick to bring the orrery to his palace on a future day, when he would call together all the "wise men," and "astrologers," to listen to an exposition of our system of astronomy; to which Mr. Merrick assented, with the understanding that the interview was not to be controversial. The interest in this subject had become so general before I left Tabreez that several of the Persian literati had expressed a wish to visit Mr. Merrick, and see the wonderful machine which illustrated the motion of the heavenly bodies. The day after my departure from that city, the 13th inst., Mr. Merrick wrote me, saying, "My orrery has come to the governor's ears, and he has proposed to visit me to see it. I expect to call on him tomorrow, as I wish to do his excellency the first honor. Began to translate the youth's astronomy to-day, and by the divine blessing got on famously."

The prince governor manifested about as much interest in the subject of astronomy as did the ameer; nor was he much less interested in the subject of electricity. Though it did not comport with his sense of princely dignity to receive its startling shocks in public, he was much surprised and amused by its effect upon others; and subsequently invited me to visit him in private, when his royal highness tested in his own person, the reality of this mysterious agent, and listened with attention to a lecture upon the science of electricity, in the presence of his head physician and others who had been called in to listen to my explanations. This prince made many inquiries respecting our schools, and expressed his approbation of our missionary labors. He is the same that gave us a firman for protection, etc., on his visit to Ooroomiah more than two years ago; and he now pays fifty dollars a year

for the support of the meerza who is studying English with us.

From other members of the royal family who were in Tabreez, we also received every attention, especially from the prince Malek Kassem Meerza, for whose unremitted kindness in accompanying us to the ameer and the prince governor, interesting himself in procuring our firmans, and commending us and our labors to the powers that be, we feel sincerely grateful. He expressed a decided wish that Mr. Merrick should open a school, and said that a letter had lately been received from the shah expressing his royal approbation of the establishment of schools for the improvement of his subjects.

I mention these facts as evidence of the state of public sentiment; emanating from sources of great influence, in favor of education and general improvement among the Mohammedans. But the most encouraging evidence is seen in the efforts which are actually put forth for this end. In illustration of this I will mention two or three instances, of the success of such efforts, which came under observation on my late visit to Tabreez. While in that city I visited a Persian printing-office, and type foundery, where beautiful type were cast, and two lithographic presses were in constant operation.

The whole was the work of Persian ingenuity. The presses* were made by Persians, and worked by Persian printers. They had discovered that the Tabreez marble would make very good lithographic stones; and they wrought them with great nicety for that purpose. The type foundery, though on a small scale, was by far the most interesting sight I have seen among the Mohammedans in Persia. As we examined the punches, matrices, and type, all made by a self-taught Persian, and saw, as the result of his ingenuity, the most beautiful specimens of Persian printing which have ever met our eye, I could not but feel that a day-star of hope was rising upon this benighted land.

A new fount of type is in process of preparation for printing a large work of universal history; and the presses now in operation are multiplying other works of oriental literature. May we not hope, in view of such facts, that, whenever the more valuable literature of Europe and America shall be given to Persia, she will send it forth from her own presses to raise her sons and daughters to that rank in civilization and intelligence to which their native talent and genius entitle them? And may not the christian missionary, with an eye of faith, look forward to the day when these presses, multiplied many fold, shall send forth the religious tract and the volume of inspiration through all these valleys and mountains, diffusing a heavenly radiance, peace, and blessedness, among the millions of benighted Persia?

In view of this subject and these facts, I am led to contemplate your mission to the Mohammedans of Persia with an unwonted interest. Though Satan may struggle long and hard to retain his supremacy here, I am more than ever satisfied that an important work may be done, by general intercourse with the people, the preparation of books and tracts of a nature to prepare the dark mind of the Mussulman for the more direct reception of the gospel, and by various other means, to "prepare the way of the Lord," and hasten on the day of millenial light and glory. When the people are preparing to save the church the expense and trouble of sending out, and supporting printers and presses, will she not be ready to furnish them with a wholesome, intellectual, and moral aliment; and do what she can through the press, and such other channels as the providence of God may open to the missionary, even if for years to come he should not be able to preach in a formal manner to a public assembly of Persians?

*The presses are made at an expense of seventy, or seventy-five dollars (twenty-five to thirty tomans,) and good stones are furnished ready wrought for about five dollars.

EXTRACTS FROM THE JOURNAL OF DOCT. GRANT.

Robbery and Murder—Death-bed Scene—Summary Punishment.

October 8, 1838. I was called early this morning to visit Abbas Aga, whose connections are among the most influential families in Ooroomiah. I found him nearly senseless, weltering in the blood of about a dozen wounds, one of which extended the whole length of his head. He died before night. The story of this tragedy is, with little variation, that of but too many more in this land of violence and blood. It was the work of robbers, who, during the protracted absence of the king against Herat and the Affghans, are becoming reckless of consequences, and perpetrating their murderous deeds among the high and the low. In the present instance the rob-

bers effected their entrance by deceit and treachery; the houses, particularly of the higher classes, being protected by high walls and strong folding doors or gates. These being thrown open, the unsuspecting porter was slain upon the spot, before he had time to give the alarm. The robbers then passed on to the court, where they encountered a servant whom they maimed and mortally wounded; and finally ended the tragedy as I have mentioned, by a mortal contest with the master of the house. The whole mansion, which a few hours before was as quiet as our own peaceful dwelling, was now dyed with the blood of its hapless inmates; and the indescribable confusion of the whole scene was heightened by the voice of the gathering throng, who set up a loud wailing as soon as it was announced that the vital spark had fled.

No description can convey an adequate impression of a death-bed scene among the higher classes in these eastern countries—scenes of noise and tumult, of horror and despair, which portray in vivid colors the urgent importance and fearful magnitude of our work. Not one ray of hope dawns upon the midnight darkness which enshrouds the departing spirit, and while reason retains her throne, the dying man is told there is no danger—that he will be well in a little while. But the heart beats fainter and fainter: the bosom heaves her last sigh: and the soul—where is it? At this moment the air is rent with the cries of the collected throng: the women run screaming, tearing their hair and beating their breasts: many rend their garments and cast dust on their heads: while the near relations are loud in their invocations to the deceased, beseeching him to return, upbraiding him for leaving them; or, in the pathetic language of David, weeping and saying, O Absalom, my son, my son Absalom! would to God I had died for thee, O Absalom, my son, my son!"—Moollahs ascend the roof of the house, and, at the top of their powerful voices, chant a requiem for the dead; and the mourning is kept up for many days by a concourse of women, who meet at the house of the deceased to continue the weeping and wailing. That this is often heartless has been evinced by the smiling faces of these professed mourners, which I have seen peeping through their *chadres* or veils, as I have entered the room.

16. To-day one of the murderers of Abbas Aga was executed. The process of trial and the mode of execution alike remind us, by contrast, of the more enlightened jurisdiction of our own beloved country. For want of evidence, or even a suspicion against any one, a near neighbor of the deceased was called before the governor and examined by torture. At first he said he knew nothing of the matter; but, under the continued torture of the dreadful bastinado and other more cruel instruments of suffering, his mind seems to have fixed upon a man who had received an injury from a brother of the deceased, and of course was supposed to be seeking revenge. Evidence was accordingly given against him. Thus as fast as one after another was subjected to tortures which they could no longer endure, he gave in the same testimony; and, added my informant, I would have done so too, had I been subjected to such tortures as I have witnessed to-day! Few but the relatives of the murdered man seem to have been convinced by such a trial, of the guilt of the person arraigned; but they were as clamorous and blood thirsty as were the Jews who arraigned our Savior, and the unfortunate culprit was delivered over, in like manner, to his accusers, who fell upon him with swords and dirks, and literally cut him in pieces—a leg lying here and an arm there—while the governor would fain have washed his hands in testimony of his innocence, but dared not resist the determined spirit of revenge of those who were nearly his equals in rank, and perhaps his superiors in influence. In view of such a state of things the meerza, Asadoolah, who is still under our instruction, said he wondered that God did not rain fire from heaven and destroy his people for their great wickedness. He believed their faith must come to an end, and he was almost persuaded to become a Christian. Surely there is enough in the untold wickedness which reigns here to call for the vengeance of a holy God. To say nothing of sins which might rival in turpitude those of Sodom and Gomorrah, I need only state that the number of murders in this small district, during the last year, was estimated by intelligent men at seventy or eighty, and you may form some faint idea of the moral darkness by which we are surrounded.*

* Frazer, in his travels on the shores of the Caspian, etc., says, "The people on the west side of this lake, (Ooroomiah) including the districts of Ooroomia and Salmas, are represented as extremely rude and savage; and there are more murders in the town of Ooroomia, than in any other city in Persia. The town of Ooroomia is governed by a chief of the Affghar tribe, who, however, is quite unable to restrain the turbulent spirits with whom he has to deal."

Diminished Influence of Islamism—Effect of Medical Practice—Pilgrimages.

17. It is one among the signs of the dotage of Islamism, that most of the reigning family, and thousands of men of influence in Persia, daily trample under foot the precepts of the Koran, drinking wine, eating proscribed articles of food, and advancing sentiments adverse to the tenets of Mohammed. More than once have I eaten hare's flesh with a prince of the blood royal, while a guest at his table, although it is proscribed equally with the flesh of the swine; and not many months since, while leaving the palace of the prince regent at Tabreez, I was asked by his master of ceremonies which of the two—swines' flesh or hare's—would agree with him best! The man evidently intended to ingratiate himself into favor by proposing to do what he considered next to avowing himself a Christian; and he appeared quite disconcerted when I recommended lamb in preference to either.

Another and more remarkable sign of the times, is seen in the increase of European influence in these countries, and the growing conviction of the superiority of christian nations, awakening a desire to imitate us in the acquisition of science, literature, and the arts. The time has been when an embassy from one of the most powerful and enlightened nations of Christendom was rejected with every mark of contempt from the court of Persia. Now it is a common saying among the Persians, that the English and Russian ambassadors control the government of the country; and that the shah is no longer an independant sovereign. Though this may not be strictly true, perhaps a majority of the people would rejoice in the establishment of a good christian government in Persia. That the shah was induced by the fear of English power to abandon a favorite but ill judged expedition against Herat, and Affghanistan, there can be no doubt; and thus a war, which has for months been pending over this country, as well as that already commenced upon the above named places, has been prevented or delayed.

During this season of political incertitude, while we were daily expecting to hear of the departure of the English ambassador, to whose protection, under God, we owe much of our past security, the Persian authorities and the people generally have treated us with marked attention and kindness. Many who feared we should leave the country with the embassy, came beseeching us not to go; and the governor, in anticipation of our being without protection, assured us he would now be a father to us, as he had hitherto been our brother. Still more interesting were the professions of attachment from the Nestorians, who, hearing that we were going to leave them, said they could not sleep until they heard the report contradicted by ourselves.

18. While I was visiting some sick people at a neighboring village, a Nestorian, from whom I had removed a large stone, came and prostrated himself at my feet, with many expressions of thanks for the relief I had been the means of affording him. He had come several days' journey from Georgia to put himself under my care. He is now entirely well; and, with a countenance beaming with satisfaction, goes about, regardless of remonstrance, to spread abroad my fame. This was one among many interesting cases of hitherto hopeless suffering, which have presented themselves from a distance during the present year. Another was that of a young Nestorian from Tearee, the principal of the independent tribes. And what is remarkable, he is the only person I have seen from that distant mountainous region, though we occasionally see individuals from the nearer independent districts. He was totally blind from cataract, and had never expected to see the light of day, till, as he said, my name had reached his country, and he was told that I could restore his sight. With wonderful perseverance he pursued his way from one district to another, traveling unattended and seeking some one to lead him by the hand to the next neighborhood, and then to the next, till, in the course of five or six weeks, he reached this city. He returned seeing, though an affection of the optic nerve prevented his vision from becoming perfect.

Nov. 7. Went to Degalla and called upon a Nestorian who has recently returned from a pilgrimage to Jerusalem. His piety, in the estimation of the Nestorians is greatly increased by a journey to the holy city; but he nevertheless took such potations of wine as forcibly reminded me of the old cider topers of former days in our own country. Few of the Nestorians undertake a pilgrimage to Jerusalem, on account of their poverty and the length of the journey; but it is considered a very pious act; and whoever goes is ever afterwards addressed by the appellation of *mookaasy*, or pilgrim, which is deemed a very honorable

distinction. Many of the Mohammedans are now leaving on pilgrimages to Kerbela and Mecca. Multitudes who can afford the expense carry the bodies of their deceased friends to be buried by the sepulchre of Aly at the former place; and many of those who set out alive find a grave among the mountains or in the deserts on the way. Some months ago we were called to condole with the governor of this city, who had lost his oldest brother in this manner. He was one of about 7,000 pilgrims who are said to have perished by the cholera in the course of three or four days upon the deserts of Arabia. It is reported that most of them were left unburied upon the burning sand, a feast for jackalls and vultures. But they had seen the city of their prophet, "the centre of the world's attraction;" and, in the estimation of Islam's sons, all was well!

Difficulties encountered in conducting Schools—Consumption of Wine.

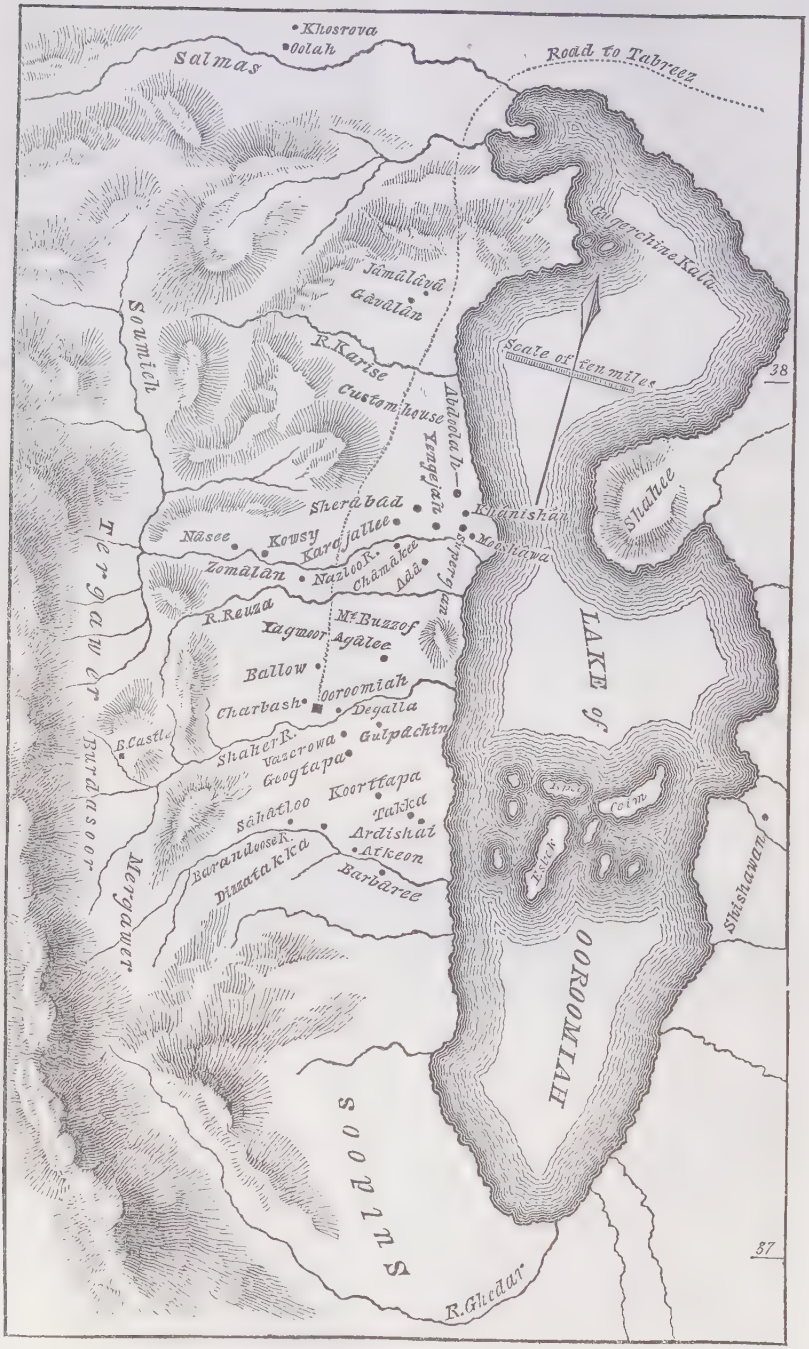
The villages most frequently mentioned by the missionaries, in their accounts of the excursions they make in the vicinity of Ooroomiah, or as being the sites of their schools, will be found named on the map which occupies the next page.

8. Visited our schools at Ada in company with Mr. Holladay and Mar Yoosuph. This school formerly numbered forty scholars in regular attendance. There are now but twenty-seven. A corresponding diminution has taken place in the attendance on the school at Geog Tapa, and the circumstance requires explanation. It may be accounted for from these circumstances;—The absence of enlightened views of the benefits of education; the want of such a literature as the press alone furnishes for the encouragement of education; and the poverty of the people. The last is the chief ostensible reason, and it is frequently urged in favor of the plea for a weekly stipend which shall enable the children to procure their bread. As we could not grant this request to the members of the village schools some of the larger boys have been called away during the past summer to cultivate the land. These we may hope will return to their studies during the winter; and, as fast as the people receive light I doubt not but the whole difficulty on the score of education will measurably disappear.

Heretofore the sole object of education, in the view of the Nestorians, has been to train up a sufficient number of ecclesiastics to perform the external rites of religion; and some who have sent their sons with this object in view, begin to think there cannot be employment for so many priests and deacons, and it will therefore be useless to send their children longer to school. When we have told them of the universal diffusion of education in our own country, they have said, "It is very easy to teach children who have mothers to hear them read out of school; but here they forget in their plays one half that they learn during the hours of study." I replied that they must educate their girls, as some of them were beginning to do, and when these should become mothers, they would have all the desirable advantages in this particular which we possessed. This was evidently a new idea to them; but then the time seemed a great way off when they could have educated mothers to instruct their children. I pointed to the posts which supported the roof under which we were sitting, and reminded them that but a few years ago they or their fathers had planted the trees which produced such valuable timber; and if they would now sow the seeds of education in the minds of their sons and daughters, a less number of years would see them the pillars of a new state of society.

While I was writing the above, Mar Yoosuph came in and reminded me of another cause for the removal of some of our boys from our schools—a cause which I have often heard alleged, but which seemed too puerile to mention till the bishop assured me that it was real, and operated upon the minds of not a few of the more ignorant and superstitious of the people. It is that they fear that when their children shall have completed their education, we shall carry them off to *Yengedunia*, or the New World. When the difficulties in the way of our doing this are presented to relieve the apprehension of these poor, ignorant people, they evince the fertility of their imagination in maintaining that, if we cannot pack them in boxes, it will at least be very easy for us to send them off in a great balloon!* This is not more strange than it was, in enlightened England, that the poor people for whom

*More recently our nurse went home and was detained by her mother under the same apprehension that we should carry her off. She had heard that I went out one night and stamped with my foot, when the coast became instantly filled with sheep; that I then blew upon them and they turned to bees and flew away. She returned her daughter after I had pledged my word for her safety.


Khosrova
Dolah
Salmas
Road to Tabreez
Jamálára
Gávalán
Soumich
R. Karise
Custom house
Yanghjeh
Sherábad
Khanishán
Kowsy
Karajallee
Meshava
Násee
Zomálan
Nazloo R.
Chámákee
Dáda
R. Reuza
Mt. Buzzof
Agálee
Ballow
Charbash
Degalla
Gulpáchin
Shaker R.
Vazerowa
Geoytapa
Koorttapa
Sáhátloo
Takka
Ardishal
Atkeon
Barbáree
Baranduose R.
Dizatakka
Terjawer
Burdasoor
Nergauer
Sulduse
R. Gheder
LAKE of OOROOMIAH
Shishavan
Scale of ten miles
38
37

Hannah Moore labored with such commendable assiduity, should take their children from her school for fear she would carry them off to make soldiers of them.

9. We have distributed several tracts and had some interesting conversation with the people. It is the season for drinking new wine, and some of the people are regretting that they have so little of it, as the grapes of this neighborhood were injured by frost in the spring. Last year a single household made for their own use about eight hundred gallons of wine and a barrel of arrack or brandy. It is true the family was large, consisting of thirty-two members, including women and children, and they have considerable company; but still the quantity seems enormous, even in this land of vineyards, to be drank in one house. On inquiring the price, they said they did not sell any, but as wine was then plenty, it could be bought for four or five cents a gallon. With all this profusion of the article there is very little real drunkenness. I will not say intoxication—for many drink to such an excess as to derange both their mental and physical functions.

Excuses for Falsehood—Villages South of Ooroomiah.

18. The passage of Scripture, "Fear not them that kill the body," etc. came under consideration in our Bible class this afternoon, and was explained with special reference to the Nestorians of this province, who often try to justify themselves for falsehood and other sins, on the ground of the fear they stand in of their Mohammedan masters. Soon after the exercise, Mar Yoosuph came in, saying he had learned that a priest of his village, (the teacher of our school,) had just been bastinadoed by their khan, who was under the influence of opium at the time—and now, continued the bishop, what shall we do, if we may not tell lies to avoid such treatment?

This is a highly practical subject among the Nestorians. Would that we could be assured that they always "suffer for righteousness' sake." The following is the language of the above mentioned priest in relation to this subject. We had asked, while visiting at his house, how it was that his people were oppressed, and possessed none of the earth as their own,* when Christ had said, Blessed are the meek, for they shall inherit the earth. "We," said the priest, "we are not of the meek; and how can this promise apply to us, when lying, profaneness, and intemperance are so common among us? No wonder that God permits us to be oppressed and trodden down by the Mussulman, when we are so given up to sin." The father of this priest, a venerable old man with a long white beard, soon after added, "I know we are going wrong, and shall all go to hell, if we continue in our present course; but what shall we do? The khan of the village comes and says, 'Give me money.' We have none to give him; but he will not wait. So, to save ourselves from the dreadful bastinado, we promise to pay him tomorrow, when we know we cannot do it within a month. Our bodies are dear to us, and we tell lies and incur the wrath of God to avoid present pain." I seized the occasion to urge upon them the importance of repentance, and faith in the Lord Jesus, assuring them they would find him a kind master; and if they suffered for righteousness' sake, great would be their reward in heaven. The priest then read, at our request, some of the commands and encouragements of inspiration, to follow the example of our Savior in all long suffering and forbearance, not rendering evil for evil, but contrarywise, blessing—with the appeal, "Who is he that will harm you, if ye be followers of that which is good?"

21. Received a letter from the priest who teaches our school at Ada (the one who was bastinadoed,) informing us that the khan had dispersed the scholars, and forbidden their return to the school, under penalty of five tomans ($2,50) each. Wherefore the next morning, 22d, Mr. Holladay and myself, accompanied by Mar Yoosuph, went to Ada to remonstrate with the khan and re-assemble the school. Having rested a few minutes, we repaired to the residence of the khan, who sent a message to the gate that he could not see us at his own house as his women were there; but he would call and see us at the bishop's. In about an hour he came, and, with much embarrassment in his manner, exchanged the usual compliments and took a seat with us upon the carpet. He then offered his two little sons, who accompanied him, as a present, (a peace-offering I suppose,) and wished to know if we would teach them English. On my demanding the reason for his interrupting our school, and what authority he had over our af-

*Very few of them are land-holders.

fairs, he said he thought it sinful for those infidel children to learn to read; but God forbid that he should claim authority over our work. He had erred; he had done wrong; but our school should go on without interruption. We deemed it best to let him see our firman from the prince; and to intimate, that, while we trusted there would be no farther difficulty, it was in our power to obtain redress in case there should be. The khan then said that firmans were not necessary for him: one word was sufficient, and whatever we commanded he would do. He then sent for his Persian Testament, which the priest had obtained from us and given to him, and entered into discussion with ourselves and the bishop, evidently intending to produce a favorable impression by showing us that he read the Scriptures. After receiving medicine for himself, his son, and a servant, the khan left us with many assurances of his friendship. It was a time of triumph to the Nestorians, and not less an occasion of gratitude to us, that the Lord restrains the wrath of his enemies, who would fain put an end to our work.

26. Dizzatakka. This is the largest of several Nestorian villages on the Barandoose river, and contains a population of about six hundred Nestorians and a few Armenians and Mussulmans. The Nestorians of this district often speak Turkish in their families, as they generally understand it better than their native tongue. Some of them have forgotten the latter, and speak Turkish altogether.

There is a priest here who has three boys under his instruction, and it is the only instance within my knowledge where Nestorian youth are taught out of our schools. The priest was desirous that we should open a school in his village; but could only give encouragement for fifteen or twenty scholars, which he considered a large school.

27. Crossed the Barandoose river and rode about four miles to the ruins of a strong fortification situated on a spur of the Koordish mountains, at the southern extremity of the plain of Ooroomiah. We ascended by a steep and rugged path to the height of two or three hundred feet, and had the plain, in all its luxuriance and beauty, spread out before us in grand perspective, stretching more than forty miles to the north, comprising an area of about five hundred square miles, and bearing upon its bosom no less than three hundred hamlets and villages; while the beautiful lake spread her waves far to the right, and the lofty mountains at our left now reflected the sun's bright rays from their snowy summits, and now frowned with dark clouds, fit emblems of the yet darker minds of this dark land.

Dec. 7. In passing over a distance of some forty miles, the ruins of three caravansaries, or inns have been pointed out to me. Now there is not one remaining. Nothing strikes the traveler so unpleasantly in Persia as the many ruins of private and public buildings which every where meet his eye.

Cyprus.

REPORT OF THE MISSION TO DEC. 31, 1838.

THE report, extracts from which are given below, embraces the last six months of the year. After some brief notices of three schools to which the mission afford aid, and of the limited distribution of books and tracts, in which the circumstances of the mission permitted them to engage, the missionaries remark on other means for making known christian truth.

Religious Intercourse with the People.

In using the word *preaching*, we mean to have it understood in its more enlarged sense, and as including all the various methods of making known the truths of the gospel which may be employed by missionaries, except those means which have already been mentioned. We know full well that it is rather dangerous to use this term, for our christian friends at home are so much in the habit of associating the church and the bell, the pulpit and the organ, the preacher and the overflowing audience with the idea of preaching, that they may transfer the whole of this imaginary picture—imaginary so far as we are concerned—to our station. Glad should we be, if we could announce to them the truth of such an encouraging picture; but we are obliged to content ourselves with a far more humble and noiseless sphere of labor, indulging the hope that the day may soon arrive, when even in these regions of moral darkness we shall have audiences statedly listening with profound attention to the words of truth.

The missionaries state that they have so located themselves in the town of Larnaca that each family may be surrounded by a separate circle of acquaintance, and in this manner they may all come into contact with a much larger number of the people than they could otherwise

do. Many attend the daily reading of the Scriptures and prayer in their families. Of their visits for religious conversation they remark—

On festival days, and sometimes on other occasions, it is our practice, according to the custom of the country, to devote more or less time to visiting our neighbors. These festivals, although they are very numerous, and frequently interrupt the exercises of the schools, as well as other important labors, and moreover in many respects are of injurious tendency, are nevertheless favorable occasions for doing good; and the missionary, if he be wise, will not make any direct attempts to undermine them, but be thankful for the opportunity afforded by them for conversational preaching.

The advantages which they present to us for this method of missionary labor are various. The houses of all the inhabitants are then thrown open for the reception of visitors. As all expect to receive visits from their neighbors and friends, they are of course prepared. Their houses are in order, and their family arrangements are made with reference to the business of the day. The missionary consequently does not feel that he is an intruder, or that his visit is illtimed; but he expects and receives an apparently hearty welcome wherever he goes. He is thus brought into direct contact with the people, and the way is prepared for less formal, but more private and profitable intercourse at other times. Our visits at these and other times are evidently greeted by many as the visits of personal friends. The children have already been gained by the book, the smile, the kind word of approbation, and generally by the advantages which they enjoy at school. The parents in such circumstances can hardly be other than friends. Here then the missionary, both male and female, is placed in peculiarly favorable circumstances for doing good. We are consequently able on festivals to introduce more or less of useful religious conversation in the course of our short calls on different families, and have the pleasure to perceive that our remarks are heard with manifest attention.

So far as our observation has extended, the people do not fear to converse most freely on any subject. Nor have we any reason to apprehend that they regard us with peculiar suspicion. Latins and Greeks have for many years been accustomed to unrestrained social intercourse; and all classes, both Christians and Mohammedans, are in the constant habit, when conversing together, of expressly acknowledging their obligations to God, their sinfulness, etc. The missionary, therefore, may almost always introduce pious remarks, more or less extended, in the course of his visits to them, without the least apprehension or suspicion on their part. Indeed, we believe that it would be considered by them as a very singular and unauthorized restraint of their liberties, if the patriarch should attempt to prevent social intercourse with us; although they bow with servile submission to the exercise of the same authority over our more public efforts for their good.

Conversational preaching on such occasions is an unobtrusive way of doing good. No patriarchal denunciations can shut these doors. The school is a public thing. It is an object seen from afar. It is a method of doing good which produces more or less of noise and attracts observation. So the public religious exercise and formal preaching very naturally in their minds excite suspicions of an attempt to proselyte, and will almost inevitably draw down upon us the displeasure and opposition of the priesthood. But we might go to every house in the place, without having it regarded as an extraordinary or suspicious circumstance. In conversational preaching we need no church, with its various furniture; we need not wait for the Sabbath nor a stated season; we need not always preach in a manner wholly adapted to a large congregation; we need not always convey our instructions formally. We seize occasions, or we make them.

Social Character of the Greeks.

The Greeks are a remarkably social people. Two characteristics of their ancestors are mentioned in the Scriptures, which deserve special attention from the missionary. "The Greeks seek after wisdom:" and "All the Athenians and strangers which were there (in Athens) spent their time in nothing else, but to tell or to hear something new." These two remarks of Paul and Luke are strikingly true of the modern Greeks. They seek knowledge, but not, like the Germans, by close application and books. Such is their natural vivacity, and such their habits from early infancy, that they are almost incapable of that continuous, unceasing, untiring application to books which is expected from students at home. They gratify their love for knowledge by hearing and telling some-

thing new. To gain this object, their numerous holidays, including the Sabbath, are admirably adapted. They then spend their time in visiting and conversing about the thousand passing events of the day. At night also it is their common custom to spend much time in little coteries at each others' houses, where they discuss freely all subjects which interest them. When, therefore, in conversing we set a new train of thought in operation in the mind of a Greek, we are sure that he will not keep it there, and brood over it in the solitude of his own bosom; but he will bring it up and discuss it in a social meeting with his countrymen. We feel then, that, even if, either from a sense of inexpediency, or of personal inability to sustain ourselves, or from ecclesiastical opposition, we should not for the present engage in formal preaching, we should still be far from living unprofitably to the people.

About the time that we prepared our last joint letter, it was decided that we commence a Greek service on the Sabbath of a more formal nature than any which had been accustomed to be held, and that we make the experiment of preaching to the members of our families and such of their friends as might be induced to attend. This service has been continued with little interruption from that time, and has usually been attended by from five to ten Greeks on each Sabbath. There has been no special effort to make it a public meeting, nor has it been deemed desirable to do so. We have had, however, some larger audiences. Once, while in the country, Mr. Pease was requested to preach to a company of about twenty-five persons, most of whom were returning from a neighboring village in the country to their residence in the Scala. He has also addressed large audiences in the Greek church of St. Lazarus on the occasion of the funerals of his two children, as mentioned before. And within a few days he has again preached, on the occasion of the baptism of his infant child, a sermon which was listened to with manifest attention and cordiality by about two hundred persons of various ages and both sexes. On the whole, our experience in public preaching inclines us to the belief that until ecclesiastical influence shall be exerted to prevent it, we might hope to have a respectable audience, did we feel fully prepared to sustain such an exercise regularly. Whether the Greeks would dare to attend our service, contrary to the express commands of their ecclesiastics, is another question; but judging from what we have seen here, we are of the opinion that they would shrink from the contest.

VISIT OF A PICTURE OF THE VIRGIN MARY TO LARNACA.

THE missionaries on the island of Cyprus have forwarded the following account of scenes which they had been witnessing at Larnaca. The statement is inserted here at considerable length, that the reader may, by a full view of one instance, form some correct notion of the character and depth of the superstitious feeling which pervades the public mind among the nominally christian sects of the East.

Historical Notices of the Picture.

We owe you some account of an event which has recently engrossed the attention of all classes of the community where we dwell—both Greeks and Turks, Catholics and ourselves: an event, not of a political nature, but purely superstitious, and tending to develope the religious character of the great mass of Christians in this island. We allude to the coming of the presiding genius of Cyprus to Larnaca, on one of her occasional rounds of visitation to the churches from the lofty and romantic heights of Kykkou, near Paphos, where is the seat of her monastic temple, and where her worship is seduously cultivated by 350 devoted monks of the Greek faith. This presiding genius is no other than Mary, enshrined, not in little silver temples, like Diana of the Ephesians, in order to be carried about and worshipped; but residing in her picture, the handiwork of St. Luke, and incased in gold, studded with precious stones, the pious offerings of princes, and hung with tapestry of the finest silk and most gaudy colors.

The student of the classics, who contemplates the homage here paid to the mother of Christ, can hardly fail to call to mind Cytherea, the ancient goddess of Cyprus, whose splendid worship was celebrated at Idalia, and Amathus, and especially at Paphos, where stood a famous temple to her honor, "upon whose altar daily smoked a hundred male animals, with a profusion of Arabian frankincense," and whose massive pillars are even now to be seen lying in scattered ruins on its elevated site. And he cannot but reflect, too, upon the influence which the former superstition probably had in giving such universal prevalence to this peculiar form of a misplaced wor-

ship, when the island exchanged its pagan for its present religion.

The number of churches and monasteries all over the island, which, under different appellations, are dedicated directly to Panagia, or the "all holy" Mary, and of course contain some visible symbol of her supposed presence, is immense, and indicates the sway she has long maintained in this island of Venus. The church and monastery of Kykkou is the most commanding and wealthy of them all, owing to the higher pretensions of its picture to antiquity and sanctity, and the constant power of working miracles.

It is believed by the Greek community that the evangelist Luke executed three likenesses of the virgin Mary, with the original before him; and that on his presenting them to her for inspection, she pronounced them to be true, and impressed upon them her efficacious blessing, so that they should be acceptable objects of veneration, and able also to impart benefits to believers through all time. In reference to the one of which we particularly write, she said, "May the grace of him who was born of me, for my sake, be with this picture." Hence one will observe the usual mode of worshipping her to be, prostrating thrice before the picture, then kneeling, and with uncovered head making the sign of the cross, and saluting the picture with the lips and forehead. And hence also you will see the ministers of this picture drawing out its never-failing virtues by rubbing cotton over the little aperture or window, at which the kiss is impressed, praying, and then presenting the cotton to the applicant to be carried home and used as a remedy in sickness, and as an amulet or means of preservation from every kind of evil.

The Greek church was so fortunate as to become the depository of all these precious likenesses. One is preserved in the Morea, one in Russia, and the third, after various vicissitudes, was early lodged on one of the mountains of the southwestern group in Cyprus. There it has been wont to be annually visited for the purpose of religious worship, not only by the islanders, but also by pilgrims from abroad, being connected by its reputed sanctity with the Palestine system of superstitious adoration of sacred places and things. From this source has grown up the huge monastery of Kykkou, with its numerous branches and estates, spread abroad in Cyprus, in Asia Minor, and many other parts of the East. A quarto volume of 124 pages, giving a history of the monastery and of this picture, setting forth its claims to authenticity and adoration, and accompanied by numerous plates, representing various lying wonders and prodigies of healing alleged to have been wrought by it, has been printed by the monastery, and is now circulated in order to keep up its celebrity and procure for it its requisite supply of devotees. We send you a copy of this work printed in 1819, together with the diploma of *hadjeship* or perfected pilgrimage, as monuments of gross modern superstition, and examples of the means of deception now in use by works to maintain spiritual dominion over the souls of men.

Worship rendered to the Picture on its Arrival.

As the exalted views entertained of the mother of our Savior are substantially the same in all the eastern as well as the Latin churches; we suppose that a description of the manner and spirit of the worship rendered to her here, will agree in the main with what is paid to her elsewhere. It is for this reason that we have attended so minutely to what has been passing before us. The account of the visit of the Kykkou picture to Larnaca, which we shall now give, will serve to illustrate more forcibly the debased condition of the human mind, not only here, but wherever the virgin Mary is worshipped through the medium of images; and to show, moreover, its need of disenthralment by the power of truth and the converting influences of the Holy Spirit.

It was with no ordinary emotions that we heard last summer of the departure of this celebrated imposture from its lofty solitude, where during the famine it has not received its accustomed support; and of its imposing reception into the diocese of the archbishop by a grand procession from the capital of the island: and we indulged the hope that this movement into notice, would but accelerate its destined march into final obscurity. For how can this glaring imposition of a dark age bear the clear light of the gospel, and that free investigation of its claims which it has unwittingly provoked, and is sure to receive from thinking Greeks? Still we were not aware of the extent and strength of superstitious attachment which this picture commands among all classes, till since it commenced its circuit of false benevolence among the people.

The monks spent a few months in the vicinity of Nicosia with their picture, collecting the last sacred para from a famished but deluded peasantry; as well as the more costly offerings of the wealthy and distant devotee, who availed himself of this opportunity of an easier pilgrimage, in order to pay up a long arrearage of vows made in his distress to his sympathizing patroness. They at length became emboldened to negotiate with a gentleman of the Greek communion, who exercises the functions of consul in Cyprus to one of the European powers, for permission to exhibit their sacred charge in Larnaca also; and being encouraged to do so, they commenced their march from village to village, and arrived here, without much parade, on the sixteenth of November before the light of day.

The world had been on the tip-toe of expectation for its advent, and busy in rehearsing their articles of faith in respect to the potent holiness and active energy of the picture, and of those who bore it and ministered to it. We heard some assert their serious belief that the very foot-prints of those holy monks who carried the ark of the picture closed up after them, so as to leave no mark in the ground; that it would be a great profanation to place this ark upon any beast for transportation; that only devoted monks could carry it, and that they chanted heavenly praises before it continually as they proceeded on their way, etc. They seemed to await its coming as they would the coming of some divine and beneficent personage from whom they hoped to receive great advantages.

The picture was placed in the church of St. Lazarus in Scala in the compartment of the screen appropriated to the common picture of Mary. The flags of protestant Sweden and catholic Naples waved aloft to welcome the arrival of her ladyship; and throngs of worshippers early assembled to pay her their devotions. And we may now speak of the multitudes on multitudes who daily resorted to her picture from the two cities, and from all the country villages near. There was indeed a constant celebration kept up in honor of Mary while the picture remained; so that the Sabbath morning lectures, which were usually read on the gospel of the day, were deserted, out of the greater respect of the people to the presence of the holy picture of Mary which had come among them. Business was much neglected. The sonorous wooden oar—that best substitute for a bell which is allowed the Greeks—rung loud and long. On going out, at any hour of the day, you might observe persons going to or returning from the church. It was in effect a protracted meeting; and a revival of superstitious feelings and practices did indeed take place. Individuals, who during the last years had been remiss in their fasts and other meritorious performances, now resumed them with great rigidness.

And it was not the middle classes only that frequented the sanctuary of the picture. The rich and the respectable went there daily. The servant and his master, the ignorant and the learned, the thief, the notorious liar, and the profane were all equally full of piety to Mary. Nor while in church did once invoking the name and kissing the true likeness of her who is in heaven suffice; but you might often see the same worshipper go twice and thrice and "bow down before" the image and likeness and serve it, both with his body and with his money, which he had worked hard to earn. The tender infant was carried by its mother and held up to kiss this all absorbing object of love and trust, and early taught to hallow the name of Mary, and to seek her favor and guidance. The aged who could remember the last visit of *Panagia* to their town, fifty years before, rejoiced once more to hold sensible communion with their early chosen mediatrix, to whom they had committed all their burdens through a long life of trials.

Nor was the catholic reluctant to enter the church of the schismatic Greeks, on this occasion, to render honor to their common protectress, and "only ground of hope." Turks even bowed with awe at the name of the Panagia of Kykkou, and sometimes went to do her homage. It was remarked to us by an intelligent Greek, that the Turks trembled at her name; and that such fear of her possessed the minds of the people generally, and such a regard to her authority that the magistracy found these to be the most efficient motives for restraining irregularities in the community. That if a man took his oath in the name of God, his word might be doubted; but if he swore by the Panagia of Kykkou, he could be safely trusted. Idolatry was rampant and triumphant in the city, and our spirits were stirred within us to indignation and to pity.

Attempt to expose the Imposture—Its Mercenary Character.

We had resolved to be present if any miracle was given out to be performed;

but we heard of no special one. We indeed knew that the sick or their friends repaired to the picture to invoke the assistance of her whom they supposed dwelt in it, or wrought by it, and to obtain the effectual fervent prayers of the monks, and the medicated cotton. Our attention was often struck by the numbers of emaciated persons crawling slowly along to church. One day we saw an old female cripple of about eighty years, slowly hobbling along on crutches in the middle of the street, and supported on each side by two other aged women, one of whom carried in her hand a very large wax candle bent to the shape of the withered limb. They were going to hang up the candle as a votive offering in the temple of Mary.

Things went thus silently and regularly on, and no challenge was thrown out. Why should there be, seeing all the world knew that Cyprus was a worshipper of this holy picture painted by an inspired evangelist; and seeing no one dared speak publicly against it?

In these circumstances, however, we could not refrain from inquiring how we could bear our special testimony against such barefaced and cruel fraud and idolatry. To have made a direct attack upon the popular superstition, would have been to raise against ourselves the fanaticism of ignorance and a blind bigotry, and have defeated our object. We made a particular effort, therefore, in a silent way, to enlighten the people on the subject of idolatry, by circulating the ten commandments. We gave a copy of the decalogue also to each of the fifteen monks who immediately serve the picture. They were well received. It is doubtful whether some of them had ever before seen the whole of that law which they so notoriously violate. For in all the catechisms, and short works on christian doctrine which we have seen in use in the Greek church, a part of the second, third, and fourth commandments are left out. It is lamentable to observe that a part of these "words of God" are "taken away" from the commandments in that generally excellent system of theology published by the Russian Platon; since that is the text-book of christian instruction which the present patriarch has ordered to be taught in all the high schools in the Greek church.

The large amount of money collected from the worshippers deserves to be mentioned. In the current language of the people, the monks of Kykkou are the servants of the picture, and they have a sacred right to live of the picture. But not only are the expenses of the monks, their animals, and attendants defrayed by the offerings of the people, but a vast profit is realized to the institution. We were informed after the departure of the caravan, that the monks of Kykkou took about seven thousand dollars during the ten days in which the picture tarried in the vicinity of Larnaca. We think this estimate is rather high. Still there are some facts in our possession which render it probable that the sum was large. For example the cancelling of old vows was a prolific source of revenue to the proprietors of the picture. One consul alone, and he not a Greek but a Roman Catholic, bestowed upon them one hundred dollars in behalf of his daughter, in consequence of a religious vow made by her during a dangerous sickness to the Panagia of Kykkou. We know also that the poor were directed by their priests to make donations to the holy picture to an amount which must have seriously diminished the comfort of their families. Indeed, standing in the church where the picture is worshipped, you may hear the jingle of paras through the entire service of the liturgy, and cannot but be impressed with the thought, that the whole ceremony before you is a money making concern.

At different positions the monks are seen receiving the offerings of money or of candles which every new comer is sure to present. But chiefly your attention will be called to the one who presides over the picture. Elevated by its side, he stands to regulate the due order of the salutation, and to take in a plate which he extends, whatever the votary has to give—and he always gives something—according to his ability. His place is frequently relieved by a fellow-servant of the picture, when you will see the first repairing with what he has acquired, to deposite it in the treasury of Mary.

The amulets of cotton, first conveniently used to wipe off the saliva of a hundred lips, are not distributed to the artless poor without holding out the hand for a fee in return.

The cupidity of these respectable looking monks of Kykkou sometimes led them into disgraceful disputes with the officers of the church which entertained their picture, about their gains. We will relate one instance to show their mercenariness, and yet the ascendancy of their influence over the other clergy.

It seems there had been no previous agreement between the monks of Panagia and the priests of Saint Lazarus, re-

specting the division of the spoils. On the first Lord's day after their arrival, the superintendent of the church gave the bread for the mass as usual, and the monks of the picture consecrated it, and performed the liturgies, at the close of which one of their number, venerable by his age and his long white beard, carried around the bread of the love feast; and who, under such circumstances could resist kissing his hand, and according to usage, putting in a respectable gift? He gathered the oblations among the vast crowds in the body of the church, and then gave the plate to the superintendent to collect within the sanctuary. He did so, and then poured the contents into his own bosom. The monks remonstrated against this appropriation and claimed it as their fees, declaring that the sum was larger on their account. The superintendent replied that it rightfully and by custom belonged to the church, for its expenses and its poor. They proceeded to boisterous wrangling, and withdrew into the church yard. There their parties were augmented by some laymen, and the contest was prolonged. The archimandrite of the bishop, acting in his place, finally decided that the superintendent should give up to Kykkou fifty piastres of that which he took.

This altercation was shameful enough, but nothing to be compared with what was transacting at the same time in the nave of the church. There were witnessed loud clamoring, and fighting, and bloody noses among the people, each trying to go first to the picture. A respectable citizen of Scala cried out to them, "Shame on you! You are barbarians." It it painful to record these things; but they were the consequences of setting up another object of worship in the place of Him who has styled himself a God jealous of his glory, visiting the iniquities of the fathers upon the children to the third and fourth generations of those who hate him. It is due to the energy of the friends of order to say, that such scenes did not generally prevail in the church. Going in after the liturgy was concluded one morning, we observed gentlemen politely gallanting the rich ladies through the crowd first up to the picture, and the poor taking their turn afterwards with regularity.

Scala being found so lucrative a place for their vocation, the monks were reluctant to leave at the expiration of the limited term of five days. They applied for permission to stay and let Mary eat the carnival here. At the mediation of an influential Greek their wishes were granted. They then petitioned to let her spend the forty days fast previous to Christmas here. This was refused. But it was with extreme difficulty that they could be discharged. They knew the temper of the people to come frequently and to give freely. The merchants, on the other hand, and those who maintained the poor by charity remonstrated against her longer staying to impoverish the people; and the monks at last set a day for departing, and heralded it abroad.

Idolatrous Honors paid to the departing Picture.

If the previous treatment of the picture had failed to convince us of the idolatrous regard paid to it, the manifestations at its departure were sufficient to do so. On Monday morning the church was crowded at an early hour, and the forms of worship professedly addressed to God, were sung with uncommon enthusiasm and plaintiveness in the presence of the departing Mary. The audience were greatly affected. When the picture was brought out of the church, the sobs and crying of the people rose up to heaven like the voice of many waters. We joined the procession which was to honor it out of town just as it started from the church, at sunrise. Such as could not join this procession, turned often, as they retired to their houses, and directing their eyes to the picture, as it was borne aloft, crossed themselves and bowed, and sighing deeply put up their last prayer for the blessing of Mary.

On going forward towards the head of the procession, we observed the bell-man marching in front of all, and ringing merrily his three-times-three upon his oar with a mallet, as he led the way down through the wheat meadows to the south. After him was borne the Greek pilgrims' flag, containing three red crosses upon a white ground. Next came, dressed in red, two Turkish jannissaries attached to the consulates of Sweden and Naples. Their masters were in the crowd behind the picture. After the jannissaries were carried the paraphernalia of the Scala church—three tall silver washed crosses, five lanterns with candles burning, and two representations of the seraphim rustling their wings. The five clergy of the Scala church took it upon them to escort the picture away with religious services, and they marched next; the deacon in his robes swinging a censer before it, and all chanting

the seraphic song, Isaiah sixth, "Holy, holy, holy is the Lord God of Hosts, the whole earth is full of his glory." At last came the gilded vanity itself, borne on a litter by twelve Scalaites, who had volunteered their shoulders on this occasion. Immediately in rear of the picture, and on each side, pressing as closely as possible, were the women, and at farther distances, the men and boys.

The conduct of the women, as this procession moved along, was remarkable. Some of them bore pots of smoking incense, which they repeatedly replenished. Others prostrated themselves at short intervals on the muddy ground, regardless of soiling their white dresses. Others again, and among them some of the most beautiful of the Greek females, threw up their hands and heads as if in sincere distress at the departure of a friend, vociferating, "O my most holy lady, I beseech thee to help me;" while the big tears stood on their cheeks, and suffused their sorrowful countenances. They were all agitated with deep feeling, and kept up a continual crossing as they fastened their longing look upon the dear object of their affection, shortly to be removed from their sight forever. It was hard parting with Mary. They loved her very much. One remarked to us, "All the people mourned greatly that Panagia could not stay longer."

It was evident to our minds, that, whatever the better instructed might think on the subject, the multitude believed that Mary was present in that picture; and they must have been greatly confirmed in such a notion by observing the direct addresses made to it by the priests, by the studied awe and care with which it was treated, and by all the manoeuvres of their spiritual guides, and of those to whom they looked up as intelligent and correct exemplars.

Sick of the scene we separated from the procession, and ascended a hill on the eastern shore of the Salt Lake, and took an estimate of the numbers who followed this christian Diana. We judged them to be about one thousand. They consisted principally of the poorer classes, and of such as had some secular interest in the institution of Kykkou. We noticed particularly among the crowd some Turkish women veiled in white muslin who also bowed themselves to the earth in reverence of the mother of Jesus. Among the mixed multitude who were following the picture in the vain hope of obtaining some benefit from it, were the lame and halt the blind the deformed. We observed a fool leading a poor blind man, one grey headed veteran leading another, and a decrepit beggar riding on a donkey. But it was not considered respectful to ride; and the solitary gentleman who happened to be mounted on horse-back found it necessary to pay for the privilege by taking off his hat.

As the road left the plain and entered the gorge at the distance of one and a half miles from the church, the procession was again arrested, and the people surrounded the picture. The last prayer and incense and the final farewell were offered before it by the Scala ministers. The jannissaries left the front and went upon the side bank. The monks mounted their mules, and then these servants of the "likeness of her who is in heaven above" went on their journey, singing aloud as they went; while that portion of the people who did not design to accompany the picture farther, prostrated and crossed their last adieu, till the dear object of their trust was out of sight. The picture was to stop at Citium, and then proceed from village to village to Limasol, and back to her temple on the heights of Kykkou.

Reflections—More extensive Distribution of the Scriptures proposed.

As we walked homeward our thoughts turned upon the awful perversion of the sacred office here, which is employed to teach the people to put their confidence in mediators appointed by man; instead of the one only name given under heaven by divine authority, whereby they can come to the Father and be saved. We reflected also upon the deplorable state of the Cypriots, which allows them to place their dependence on a creature for help in their spiritual necessities and temporal ills. And though we were glad to allow that the fragments of truth incorporated with their corrupted system of Christianity tends to elevate their moral condition in many respects far above that of their pagan ancestors; yet must it be said that their amazing ignorance in supposing that their adopted mediatrix has the divine prerogative of knowing their hearts; and that she regards with more complacency those who pay worship to a favorite picture of her person, is fully equal to any of the blind absurdities of heathenism.

While we thought upon these things, we again inquired, "What further means can be put in operation, in our circum-

stances, to remove this fatal blindness from their minds? What do the people need?" The answer was—the Bible, and the faithful preaching of the gospel. We recollected that we had hitherto confined our distribution of the sacred word almost exclusively to the priests abroad, and to the chief officers of the churches in Scala and Larnaca, except in a few instances where we had sold some copies from the depository. But the spectacle of a whole community given to a stupid and soul-destroying superstition, awakened us to an extension of our work of Scripture distribution; and we resolved to put a New Testament into every Greek family in Scala and Larnaca which had one good reader; and, moreover, first of all, to supply each of the priests and deacons and monks of the four churches and two monasteries belonging to these places with the same. We commenced putting this resolution into effect immediately, and with happy success. When we have completed this distribution, we shall have the pleasure of reflecting that more than a hundred additional copies of the precious Word which is able to make wise unto salvation are possessed and consulted by a people who reverence that Word; and that the enterprise of supplying them at this time resulted from the visit of the picture to our station.

Siam.

REPORT OF THE MISSION FOR THE YEAR 1838.

Writing from Bankok, the missionaries under date of December 1st, 1838, remark on—

Ill Health in the Mission—Encouragements to Labor—Character of the Siamese.

In reviewing the events of the past year, we find abundant reason for increasing gratitude to the great Author of all our mercies. Though weak in numbers, and often borne down by the increasing cares of the mission and the frequent cases of sickness and debility in our families, he has kindly sustained hitherto and given us the prospect of still laboring in his service. The past year has been one of peculiar trials and peculiar blessings. In January last we were called to part with Mr. and Mrs. Johnson, on account of her ill health, who probably ere this have reached America. This event made a sad breach in our little company and seemed like tearing up one of the main roots of the mission. Soon after Mrs. Bradley was obliged to suspend her labors to a considerable extent from ill health. Doct. Bradley also has been troubled with a complaint of long standing, which has often induced great debility; but he has continued his labors even when the flesh was weak. But we may truly say these are light afflictions compared with the fact that such multitudes about us are passing into eternity without, we fear, any saving knowledge of God, and unaffected by the love of Jesus. Multitudes have heard and perhaps despised his name, who will hear it no more till the archangel's trump shall summon them before his bar! Oh who is sufficient for these things!

With regard to the people among whom we labor the prospect was never more encouraging. Previous to the arrival of Mr. Robbins and Doct. Tracy, Mr. Robinson had commenced worship at his house on the Sabbath, while Doct. Bradley continued the services at the dispensary. Beside those in the employment of the mission a number of others have usually attended these services.

Almost daily numbers call at our houses for books, and not unfrequently make interesting inquiries respecting the religion we profess. We doubt not there are great numbers who know the fundamental truths of the christian religion.

Since we removed to the place the prahklang rented us, a much greater number of nobles and men of rank have called upon us than formerly, and they often come expressly for the purpose of spending the evening in making inquiries respecting our system of belief and our modes of worship. On such occasions such questions as the following are often propounded. "If Jesus possessed such power, why did he suffer men to take his life?" "Can he save men in all ages and nations?" "Will none be saved but those who believe on him!" "Will he pardon a great sinner (a murderer for example) as freely as any other?" "If so how can he be just?" etc. When they leave us we usually present them with a volume of our principal tracts handsomely bound, and these frequently furnish matter for inquiry when they call again. Among those who visit us is a high priest, one of the most learned in the nation. He has read the New Testament in Bengali and English, and is now preparing a dictionary in English and Siamese, similar to the one we use. There

are a great number of young men, principally the sons of nobles, who are desirous to learn English. But we have been so weak as to numbers, and our pecuniary resources so small, that we have hesitated to erect a suitable building.

The Siamese are a mild, moderate, calculating people, very sure not to adopt any new thing, till they have thoroughly understood it, and are persuaded it will be for their advantage. This trait of character might appear to a stranger to indicate stupidity. But they are far from being a stupid people. Numerous facts show that no nation surpasses them in shrewdness and tact in all practical concerns. They almost invariably accomplish their ends. If they fail at first, they eventually succeed, if in no other way, by outdoing the patience of those with whom they deal. This may account in some measure for the fact, that the Siamese are so slow in adopting any new system of religion. The Roman Catholics, though they have had a footing here for nearly two centuries, say, "We have never been able to make any converts from the Siamese." Their attention has therefore been principally directed to the more yielding Chinese.

Frequently, while conversing with the Siamese on our holy religion, they express themselves in language similar to this; "What you say appears very good, but we will see how you hold out before we embrace it." We have been assured there are multitudes here just in this state of mind, watching all our movements and almost persuaded to be Christians. How responsible is our station! how much grace do we need! One false step of ours might forever close their hearts against the gospel. We earnestly entreat the prayers of God's children, that he would pour out his Spirit upon us and upon this people.

Printing and Distribution of Books and Tracts—Number of Readers.

After giving the titles and size of eleven publications issued from the mission-press at Bankok, with the number of copies of each edition, the missionaries proceed—

By the above it will appear that we have printed during the year 17,800 volumes and 3,900 copies of a sheet tract. We had on hand at the commencement of the year, December first 1837, nine thousand seven hundred and thirty-eight volumes; making for our use this year 31,438 copies.

Translations of most of the above tracts have been forwarded to the American Tract Society for approval. An edition of 2,500 copies of the gospel of Mark is now in the press and nearly completed. It will occupy at least sixty-four octavo pages.

A number of tracts are in preparation for the press. Our brethren from Geylon, at our request, have recently sent us translations of a number of their most useful tracts, which could soon be put into Siamese. It occurred to us that, as the Siamese originally derived their religion from Ceylon, and had adopted many of the customs and habits of thought prevalent there, the same tracts might be very useful here. The Siamese consider every thing which comes from Ceylon sacred. Not a year since they sent a deputation of priests there to collect sacred books. We hope these tracts may turn out to be the very books they need.

The number of tracts distributed the past year has been much greater than during any previous year. The number for use this year, as stated above, was 31,438. The greater part of these have already been distributed. During the months of December and January, the cool season, we are accustomed to make excursions and give tracts more extensively than at any other season. But the books we have on hand will not suffice for the coming cool season, unless we give sparingly.

Tracts might be distributed at our houses nearly as fast as we can print with our present means; but we think more extensive good may be done by scattering them in various places. Providence has recently put us in possession of a place admirably situated for that distribution. A Siamese nobleman, the highest military officer in the kingdom, of his own accord, offered, and even urged us to rent one of his houses for the low rent of twelve ticals per month. The situation is at the head of the great bazar near the city walls. It is a substantial brick building, two stories high, and might be occupied by a family or a school, and would be a good place for preaching on the Sabbath. This seemed so plainly an indication of Providence for good, that we concluded to rent it. For six weeks past some one of us has almost daily occupied the place for two or three hours in distributing tracts and conversing with the people. By requiring them to give the substance of the tract last read before we give another,

we may know if it has been read and understood. It also affords a good opportunity to enlarge upon and enforce the truths already received. This plan necessarily takes considerable time, and we are almost daily obliged to come away without supplying a number. Contrary to our expectations the applicants are from all parts of the country, having come to the capital for the purposes of trade, etc. We have also just opened a day school for Siamese at this place, with favorable prospects.

It is favorable that ability to read the Siamese written language is so easily acquired by a native. The principal difficulty to a foreigner is the sounds. A native finds no difficulty here, having been accustomed to it from his childhood, and one of ordinary ability can learn to read in a few months. We find the number of readers much greater than we at first anticipated. Wherever we have been we have found a very large majority of the male Siamese population are readers. We think as many as nine tenths. A large number of females are readers also.

When we say so many of the Siamese are readers, we would not be understood to say they are what would be called good readers in America. From the nature of the case, where the art of printing is unknown, books must be scarce, and the proportion of good readers small. We mean by readers those who can read some and can understand books written in the popular language. In preparing our books we have endeavored to adopt the plainest and best style—that which is easily understood by all, avoiding the two extremes; that is, the high court language on the one hand, and the low vulgar on the other. So when such numbers of tracts are distributed and such multitudes crowd around to obtain them, it must not always be inferred that they are thus eager to know the truth. In a great number of instances we doubt not the same number of sheets of white paper would be as eagerly sought. It cannot be for the contents of the books, for they know not what they are. We are, however, encouraged to hope that recently many have desired to know something of the religion they teach. Having read one book, they have requested others. In some cases they say they have renounced idolatry and wish to be disciples, and seem truly desirous to know the truth. There are numbers, we are confident, who are convinced that idolatry is vain, and that the religion of the Bible is true; but we fear they have not been thoroughly convinced of their own sins and their lost condition.

Schools—Dispensary—Ordination of Doct. Bradley—Tours—New Stations.

For want of means, and owing to illness in our families, we have been able to accomplish but little in this department. For some two or three months at the commencement of the year, from ten to twenty scholars were daily instructed at our houses by Mrs. Bradley and Mrs. Robinson; but sickness and other untoward circumstances prevented their continuance. Since the arrival of Mr. Robbins he has had a class of Portuguese lads learning English, who have made considerable proficiency. He has also recently taken charge of a class of young Siamese gentlemen, who were formerly instructed by Doct. Bradley as before mentioned. Three sons of the prahklang have recently joined this class and attend very punctually.

A few days since a day school for Siamese was commenced at the building in the great bazar, with the design of ultimately collecting scholars for a boarding school. The females of the mission each in rotation daily visit the school and give lessons in arithmetic, geography, and singing, with such religious instruction as opportunity affords. The school is under the general superintendence of Mr. Robbins and promises well.

We believe schools might easily be collected, if we had places and the pecuniary means; especially if we would teach English a part of the time. A great number, particularly the sons of the nobles, are very desirous of acquiring the English. These encouraging circumstances, together with the fact that schools have been so eminently blessed in Ceylon and other places to the conversion of those who now belong to the church, have sometimes induced us to think that a great part of our energies should be devoted to this department.

Respecting the medical labors of Doct. Bradley at the dispensary, the missionaries remark—

For various reasons much less attention has been given to this department of labor by the mission during this year, than during the last.

The whole number of patients treated at the dispensary during this year is about one thousand, which number added to the list of those treated the two years

preceding makes about 6,100 in all. The variety of diseases which have thus come under Doct. Bradley's observation and care is vast.

We should have mentioned before that in accordance with the expectations of the Board and of Doct. Bradley before leaving America, he was set apart to the office of the gospel ministry by ordination the first Monday in November, 1838.

During the past year we have made a number of excursions and visited many sections of country, before unexplored by any missionary. In January last one of our number proceeded up the Meinam some distance above Bankok, and passed over by a canal to Tahchin river, some thirty miles west of Bankok, and passed down that river sixty or seventy miles nearly to its mouth, and returned by another canal to Bankok. He found the whole distance thickly settled with towns and villages, containing from five hundred to five thousand inhabitants, eager to receive books.

In September last two of our number spent a week in visiting all the places of importance at the head of the gulf of Siam, from the east to the west side. They explored the mouths of three large rivers, and found a number of large towns where missionaries might be pleasantly and usefully located. They proceeded up the Tahchin river to the canal above mentioned, and returned by way of the gulf.

Very recently Doct. Bradley, in company with Mr. Orr, left Bankok by a canal, proceeded to the Tachin river, and from there by another canal reached the Meklong, about thirty miles farther west. They went down that river nearly to its mouth, to the town of Meklong. This they found much larger than they anticipated, containing from twenty to thirty thousand inhabitants.

Numerous shorter excursions have been made about the city of Bankok in various directions. Wherever we have been we have been treated with much respect, and usually found some who knew us and our object.

As it will be expected by the Board that new stations will be taken when other missionaries arrive, some information more definite on that subject may be desirable. We fear the Board, from some of our communications, may have the impression that a settlement in any part of the country is without doubt perfectly practicable. The true state of the case is this;—We know not for a certainty what the result would be, for we have not yet made the experiment. We, however, do not know of any existing law forbidding our settling in any place we choose; but we believe it is generally expected that foreigners will ask permission. Should we go without asking permission, we think there are some places where we might remain undisturbed. On the other hand, judging from past experience in other matters, should one ask permission of the proper authorities, it is almost certain it would be a long time before he could obtain it, if at all. The case would probably be brought before the king, of course considerable delay must be expected in taking the steps requisite; and after all, a prompt denial might be given. In asking permission there is danger of getting a refusal, which may, for a time at least, operate as a law.

In going without permission, there is a possibility of being driven from that place, but the way may be opened for making the experiment in another. Should one succeed in remaining in a new place for a time, we think the question would be set at rest, and missionaries might without hesitation go and settle at other places.

Labors for the Chinese—Siamese and Chinese Languages.

During the time Doct. Tracy has been with us, he has considered it his duty to devote nearly all his strength to the acquisition of the language. He has, however, distributed some 350 or 400 tracts among the Chinese. Most of these were on the junks soon after his arrival; but as a great part of the junks had left previous to that time, and those here and about to return to China were from Hainan, where the catholics have a strong hold and many converts, the number of tracts taken by them was less than perhaps might have been expected. On board nearly all these Hainan junks the novelty of receiving books seemed to have passed over, and very little interest was manifested. There was too much reason to believe many of these people had been prejudiced against the books by the catholic priests. On board of several junks Doct. Tracy was told there were only three or four readers, and on others there seemed, to say the least, perfect indifference; the head man perhaps taking a single copy of each tract brought on board, and all the others showing no desire to be put in possession of them. Doct. Tracy was, however, always treated with civility and often with politeness.

Amongst the Chinese residents in Siam comparatively few books have been distributed by us. Indeed the mission is in great doubt in regard to the course it is best to pursue in relation to this department of our labors. We are induced to believe that we may have given it too great a prominence in our thoughts and plans. The ease with which a knowledge of the Siamese character is acquired by those who have this language for their mother tongue, is truly astonishing; while the difficulty of acquiring a complete knowledge of the Chinese is no less so. One day a respectable appearing Chinaman called upon Doct. Tracy, bringing his son, some ten or twelve years old, for medicine. Upon being asked if he could read, he replied he understood the Siamese but not the Chinese character. He added that when he was a boy about the age of his son, who was with him, he studied the Chinese character nearly three years, but had forgotten nearly all he learned; that he studied the Siamese five or six months, and could both read and write in it with ease. Another Chinaman from the vicinity of Chantabun (where the Chinese have had a residence for a long time, and where the Chinese language might have been expected to prevail over and root out the Siamese, if any where in the kingdom,) presented himself to Doct. Tracy, wishing employment as a teacher, and informed him that when a boy he studied Chinese six years, and Siamese one, and that he considered himself as well qualified to teach in one language as the other. It is ascertained that the Chinese population born here have usually a better knowledge of Siamese, their mother tongue, than of Chinese their father tongue. They not unfrequently use it in conversation amongst themselves; and when speaking in the Chinese, it is not uncommon for them to mix it with both Siamese words and idioms. The Siamese are the ruling people, and are likely to be so. They look down upon the Chinese and the Chinese know it. The reverse of this holds in all Malay countries, we believe.

When we think of these things, and consider the almost infinite superiority of the Siamese language as to its intrinsic merits, we mean over the Chinese, and the great comparative ease with which a foreigner may acquire a knowledge of it; and also consider that our labors ought, as we suppose, to have a special reference to the rising generation—when we think of these things, we are in great doubt whether more ought to be aimed at in this department than to have a few missionaries acquire sufficient knowledge of the Chinese to distribute books to the junks and the few readers which may be found in the country, and accompany such distribution with words of instruction and exhortation, that is, with the preaching the gospel to the emigrants; while their efforts for the rising generation are made through the medium of the Siamese language.

The difficulty of acquiring a useful knowledge of the Chinese written character, even to the pure Chinese themselves, is such that we are becoming more and more impressed with the idea that some great and even radical change will occur, before the Chinese can become an enlightened christian people; and if this is any thing like a correct impression it is certainly inexpedient to attempt to spread their language, especially in Siam, where there is a written character so perfect and at the same time so easily acquired. We are aware that some think more highly of the Chinese language than these remarks would seem to admit. The language of any people can of course be of use only so far as to convey the ideas in existence amongst them. When a new idea is to be introduced a new word may as well be introduced with it as an obsolete one, or one which has been time out of mind a bare unmeaning sound, or used as precisely synonymous with some other. When viewed in this light, we think there can be no doubt the intrinsic merits of the Siamese, as a language, far exceed those of the Chinese. It is so thought by many of the Chinese themselves, especially by those born in this country, and of such there are great numbers and a great many of the Siamese are of Chinese descent.

In conclusion we would remark that we believe the general impression among the people respecting us, is that we came to do them good and establish the religion of Jesus. Within a few months past there have been many indications of good in this nation. A more than ordinary spirit of inquiry has been manifest on subjects intimately connected with the highest happiness of man. The harvest truly is great, but the laborers are few. We would earnestly invite others to come and share with us the toils and joys of gathering in the harvest which is already white.

Again we would repeat our request for a daily remembrance in your supplications, for the out-pouring of the Holy

Spirit on us, and these multitudes who are rapidly passing down to death.

LETTER FROM DOCT. BRADLEY, DATED BANKOK, DEC. 3, 1838.

Method of Distributing Tracts—A promising Inquirer.

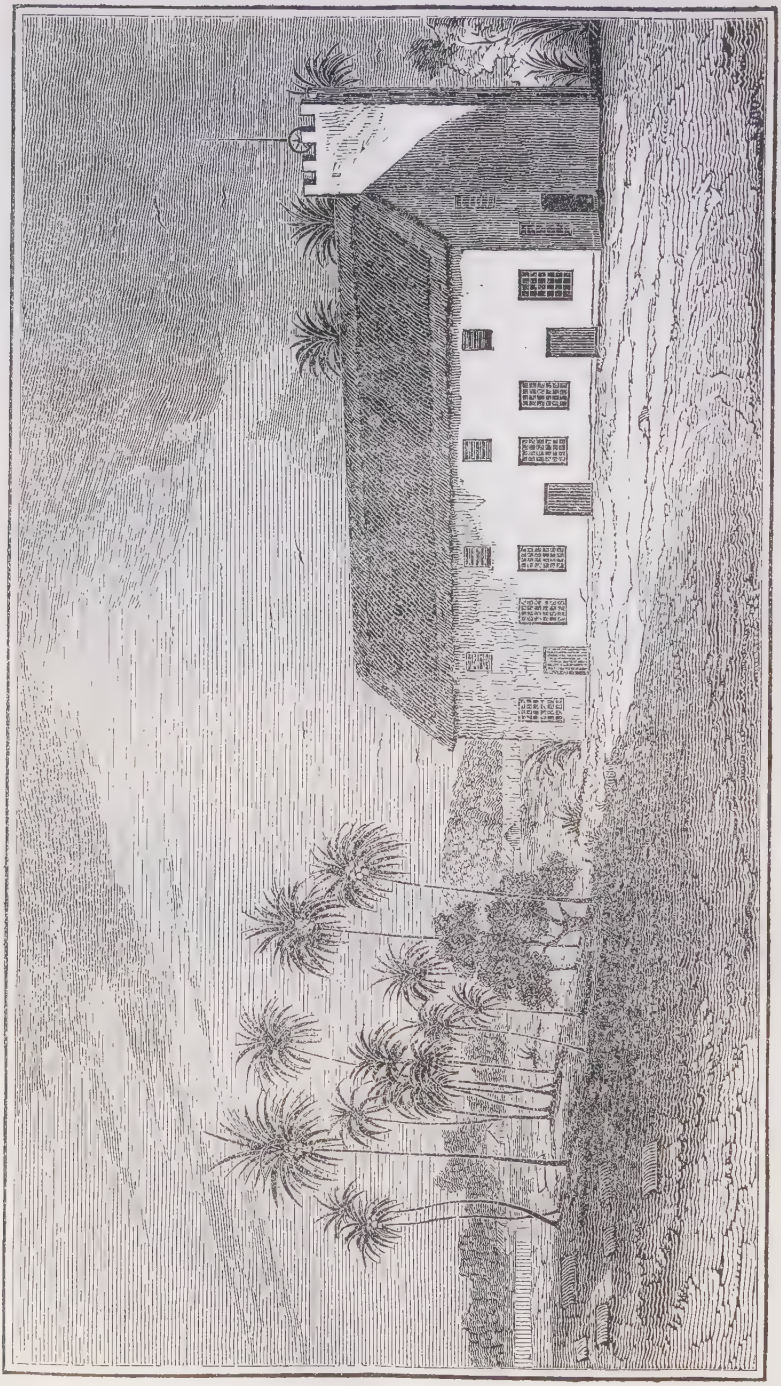
It has seemed to us that one of the principal reasons why tract distribution has not been more blessed among the heathen is that the tracts have been too promiscuously given away, the distributors taking too little cognizance of the persons who received them. We have thought that any plan that would render the relation of tract distributor and tract receiver more like that of the Sabbath school teacher and scholar was a great desideratum for missionaries. We have no idea that we have yet hit upon the best plan, but we trust that we have made some improvement upon those formerly pursued by us. Certain it is that we never before had our tract applicants so much in our mind's eye, and in our heart's desire, as at present; and it would seem that God is pleased to place his seal upon our efforts. We have seen much at the tract house which has given us great encouragement. Many have seemed to be much enlightened through the reading of our tracts, and the hearing of the questions which are propounded and answered at the tract house. The natives ask many peculiarly interesting questions touching the soul and the gospel of the Lord Jesus. We have much cheering evidence that our tracts, although no doubt as yet very imperfect, are understood by the common people, and carried far and near and read in the hearing of families and neighborhoods. There have been some fifteen or twenty young men frequent visitors at the tract house, who have seemed to us to be taught by the special influences of the Holy Ghost; but we are not certain that any one of them has passed the narrow gate into the kingdom. As it is designed to furnish you with extracts from a journal touching this work I will not here enter into much detail. Suffice it to mention the case of but one young man who is perhaps the most promising.

He had read several of our tracts before we had any particular knowledge of him. He then introduced himself to us apparently for the sole purpose of seeking christian instruction. He expressed a belief that the christian religion was the only true one. He seemed exceedingly thankful that he had become acquainted with us, and said that he had been like a man blind all his days, but had had his eyes opened by reading our tracts and could now see as with a spy-glass. Still he felt that he was a novice, and requested that he might henceforward be considered our disciple. Some days afterwards he took considerable pains to come across the river with his wife to the mission premises to visit one of our number seeking christian instruction. He had heard one of us say a few days before that it was the prerogative of the Holy Spirit to convert the soul. He was anxious to learn how he might obtain his aid. In the course of the instruction given him on this occasion he was told that he must pray. He then wished to know how he might pray acceptably. He seemed to love the doctrines taught him. Yesterday he came to me and said that he and his wife were fully persuaded to become Christians, and were daily trying to live according to the instructions of Christ; that he wished to receive the ordinance of baptism, but that he was induced to postpone it a little on account of some friends who were yet halting between two opinions and others who were opposed. He hoped he could eventually bring them all over to the faith. Such was the sum of his conversation at the time. I put no questions and said nothing that could have led him into this train. He seemed serious, solemn, and candid; and I cannot but entertain a trembling hope that he is a converted man. God only knows whether he is an arch hypocrite or a true believer. We shall feel it to be our sacred duty to keep a careful watch over this young man and keep him as much as possible under the influence of divine truth.

Sandwich Islands.

LETTER FROM MR. BALDWIN, DATED AT LAHAINA, MAUI, NOV. 13, 1838.

THE following letter continues the history of the religious awakening at Lahaina, the early stages of which were noticed on pp. 152—6. The cut on the next page presents a view of the meeting house at the station, where the multitudes assemble to hear the word of God, and where the Holy Spirit descends to give it its saving efficacy on the hearts of many. On the left of the meeting-house is seen a part of the burying-ground.



MEETING-HOUSE AT LAHAINA.

Steadfastness of the Converts—Obituary of Kahulipalapala.

I would now add, that after three months more to look at the people, we see no reason to think any less of the work than we did before. I stated that probably hundreds were truly converted. There is little doubt that all this will prove in the end to be truly the case. Multitudes do not as yet seem to have declined in their interest. Nothing is more manifest than that there is a change here in the whole aspect of society; and in many individuals we cannot but believe that God has already taken up his everlasting abode. The Spirit is evidently still at work in the hearts of many of the impenitent, and we hope to see them coming out on the side of God. We want no half way disciples of Christ.

The present is the season for the whaleships to recruit here. Twenty or more are almost constantly at anchor; and they are daily coming and going. The people from all quarters are bringing in their produce to the market place, which is thronged with people, and noisy from day light till dark. Our streets are crowded with seamen who have their liberty on shore by day. We hear much noise and profanity; but still there does not appear to be a very great diversion of the minds of the people. I know of none that seemed serious before, that do not seem equally so now. Our meetings at day light every morning in the native church are well attended and solemn; and we have also generally meetings for some particular section of the place every afternoon. Many of our church members who were greatly quickened in the revival, seem now to have set their faces heavenward, with a more fixed and intelligent determination than ever before. I should judge that some of them had prayer in their houses often, almost from morning till night; and I have good reason to suppose they make many efforts in private to lead sinners to Christ.

We have received only fifty to the church as yet, and only a few stand propounded.* I should ere this have propounded numbers, had not my calls in the practice of medicine and many other duties, which crowd upon us at this place, swallowed up my time for a month or two past, and compelled me, in a great measure, to neglect the duties of pastor. I hope soon to be able to throw off some of the weight of my present engagements, that I may gather into the visible fold some of the lambs of the flock; for, as I cast my eye over the congregation, the fixed attention to the words, the tender eye, as well as the deportment and spirit exhibited in other places, evince to me that there are many out of the church, who are as bright examples of piety as any that can be found in it.

I have formerly mentioned how powerfully the Spirit had taken hold of the school of girls in the centre of this place. They were almost universally awakened to attend to the concerns of the soul, and comparatively few of them seem to have returned to their former stupidity. Only twelve from this school have been received to the church. But there may be perhaps two or three times as many more who give evidence of being born again, who will, we hope, in due time, be gathered in.

One of the twelve admitted at our last communion has already been called to her everlasting rest. Her name was Kahulipalapala. Her piety, in our estimation, stood on a level with that of many others. But it is evident that grace had made a most powerful and rapid work in her soul; and when we think of her, a pure spirit now before the throne of God, we cannot but exclaim, that if all our exertions this year had resulted in the translation to glory of only this one individual, we should have reaped a large reward. One week ago, she was in blooming health. Her disease, a bilious fever, was rapid in its progress. Yesterday, her spirit took its flight; and this afternoon we committed her body to the silent grave. It was a solemn occasion. All hearts seemed to hold communion with the world of spirits. All the scholars of the school sat around the coffin, mostly in tears. All the church also and others were present, making a large con-

*Sabbath evening, November 18th. I have propounded twenty-seven to day, and expect to continue to propound others each Sabbath, as I become acquainted with candidates. Most of these I have been watching for months; but a little attention to this work brings to light fruits which we had not known of. Twelve of these twenty-seven are from the girls' school, and we look upon these as the most precious of all the fruits of the Spirit. Many of them are already deeply engaged in the work of saving souls; so much so that I am often put to the blush by their efforts. After I had been conversing with these twelve, I asked them who of them had prayed in private with Kahulipalapala while she was living; they instantly replied they had all done so; and I soon learned that some of them had gone with her up the mountain for this purpose, in the night, that they might be away from the abodes of men. May the mantle of that girl fall on many of them; yea on all the children of this place.

gregation. It was to us all a deeply affecting providence that allowed this beloved young saint to sit with us only one Sabbath at the table of the Lord, and then she was called suddenly away to join in the marriage supper on high.

My limits will not allow me to give a particular account of this girl for the six months past, during which I have been acquainted with her. She was probably about twelve or fourteen years of age. From the time that her attention was arrested, at our protracted meeting in March last, to the day of her death, her heart had been evidently becoming more and more deeply interested in the things of the kingdom of Christ; and this was the more decisive evidence of her piety, inasmuch as she maintained this spirit in the midst of three girls, living in the same family, who had nearly lost all their seriousness. During these months she has been eminently a praying Christian. Her chosen companions have been companions in praying. She was often found, in the darkness of night, in the groves of sugar-cane, pouring out her soul to God. In her sickness, when rational, she expressed great delight in the prospect of departing to be with Christ; and when her mind wandered, as it often did, she sometimes said, all the sick in the place had gone to meeting, except her, and she wished to go. As we returned from her grave, I asked a member of the church, if he had known her feelings. He replied, Yes; that she had often come to his house, seven times a day, for the purpose of prayer; and that his wife had, at such times, been her companion at the throne of grace. Mrs. B. says that when she has heard her pray in the children's prayer-meetings, a striking characteristic of her prayers has been, that her mind would lay hold of some subject of prayer, and she would hold on and persevere in that, as though, like Jacob, she could not let God go till he had granted the request. I cannot tell how many times, as I have looked down from the pulpit and seen that young disciple, like others, sitting on the mats in front, her face looking up as if to catch every word, and the tears often coursing their way over her cheeks—I cannot tell how often, as I have seen this, delight has thrilled through my soul, at the thought, that ten, twenty, and thirty years hence, these would be shining patterns of piety, mothers in Israel, standing monuments to silence gainsayers, and to point souls to Jesus. But in the case of this one, God had other purposes. We would have detained her on earth, but God called her away; and our inmost souls say, that all is well. Pray for us, that God's Spirit may be poured down more powerfully, and that such precious fruits of it may be multiplied among us.

LETTER FROM MR. HITCHCOCK, DATED NOV. 1838.

The station of Mr. Hitchcock is at Kaluaaha, on the island of Molokai. The following letter presents an account of special interest in the concerns of the soul among the people of that small island, similar to what has been witnessed at many of the other stations.

State of the Church before the Revival—Means employed.

You doubtless wish to hear of the state of religion at our station. We have had a dark time. Never have we known a time more so than was the period from June 1837, to February 1838. Within that time little occurred to encourage our hearts. We held a series of meetings in July, which was well attended, and some impression seemed to have been made at the time; but it was not lasting. We have reason, however, to hope that there were two or three instances of conversion in consequence of the meetings. After these meetings the congregation gradually diminished, until at last few indeed attended divine worship on the Sabbath. Nor could all the exertions which we could make to bring the people back to meeting, have the least effect. Professors of religion were asleep, or manifested little concern for the low estate of our Zion. This state of things continued, notwithstanding we had frequently heard what the Lord was doing at the other stations. Long after the news of the revival on Hawaii and Oahu reached us, our religious state seemed to grow darker and darker. The house of God was almost deserted, and the Sabbath literally turned into a day for idleness and dissipation. About January of the present year, we began to talk about holding another series of meetings. Special efforts were made to impress upon Christians the importance of preparing for it. Weeks passed away before the appointment of the meeting. By this time the gracious influences, which had already distilled on almost all the other stations, were felt on Molokai. The first notice I had of it, aside from my own feelings, was from one of the brethren who told me, what I had not

before known, that for some time past several had been in the habit of rising an hour before light, and resorting to the school-house to pray for the coming of the Holy Spirit in the midst of us. A morning prayer-meeting had for a long time been held in the school-house at sunrise, attended but by few. Soon after the individuals above mentioned commenced praying, it was seen that the number of those who attended the morning meeting increased, and that there was an unusual solemnity. God's house on the Sabbath became filled, and all the weekly meetings more numerously attended. This caused the more surprise, as no special effort had been made to induce the people to attend. It soon became evident that the blessed Spirit was moving upon the hearts of the people, and we could but feel that he had answered our prayers in preparing us in some good measure for the contemplated meetings, which commenced on the 22d of March, 1838. Messrs. Andrews and Baldwin were present, and did the greater part of the preaching. The house was well filled from the commencement to the end of the meetings. The main scope of the preaching was, to convince sinners of their accountability to God; the certainty of the judgment; of the wrath which would most assuredly overtake all the impenitent; and of the immediate duty of every impenitent man to embrace the free and full salvation there is in Christ. It was apparent that the Spirit was present, even at the first sermon; fixing the attention of the hearers and producing solemnity. On this occasion it was judged best to make a special appeal to the audience; and, after explaining the nature of the appeal about to be made, and warning them of the consequences of acting hypocritically in the case, all who were determined to make the salvation of the soul their great object, and who were determined to give up all for the Savior, were requested to rise. Notwithstanding we had taken special pains to prevent any one from rising who was not concerned for his soul, more than half the congregation arose, thereby pledging themselves before the world and the Savior, to forsake their sins and give themselves to him forever. This step we have never regretted. Many who arose, it is true, had little sense of what they were about. But with very many the case was different; and it is most confidently expected that not a few will be found in heaven, who then, for the first time, resolved to serve God. And the measure, too, was far from being lost to those who acted only from a desire to imitate others. It has given us a hold upon their consciences which we had not before. And the question, Were you not among the number that arose? has frequently had more effect than would hours of exhortation to repentance. No other effort of the kind was made during the meeting. But there was a constant increase of interest. Truth fell with power, and as the word of God. The more serious part of the congregation, those who were truly alarmed about their souls, were requested to meet us in the school-house to converse about their eternal interests. So many flocked in, that it was impossible to converse with them personally. All that could be done was, to urge upon them in mass to yield themselves to Christ.

The meetings continued from Tuesday till the next Monday morning. At the close the converted became more numerous. While the meetings were in progress, so constantly were we employed in more public exercises, that little time had been found for those under trouble of mind to manifest it to us. After the meetings were through, they came to us in great numbers, inquiring what they should do. Special meetings for all who were determined to serve God, or who were alarmed for their souls, were attended by from four to five hundred. And rarely have I attended in my native land assemblies of the kind so awfully solemn. There was no noise, except the occasional sigh of the convicted sinner, or that of the Christian overwhelmed with a sense of God's presence, and with a view of the danger of the wicked. Weeping was abundant, attended not unfrequently with sobs. But the peculiar characteristic of these meetings was, the supernatural solemnity that pervaded the house. Scarce could it have been more profound, had the Judge himself been there. Never before did such power attend the preaching of the word here. All possible earnestness was used in urging sinners to submit to God, by Christians. Nor was it in vain. Many from time to time gave evidence that they had met with a change of heart; especially after a most solemn meeting for inquiry, for which I find the following account in my journal.

Four o'clock, afternoon. After having conversed unceasingly with the anxious, attended a meeting with them. A solemn time. At the close of the meeting, all who were resolved at all events to give their hearts to the Savior, and to become

his servants forever, and without further delay, were called upon to rise. All arose, in number between three and four hundred. Some, no doubt many, arose because others did, and they were ashamed to be found openly refusing to serve God. But many, it is hoped, rose because they saw no way of escaping the wrath of God, but by an immediate submission to his Son.

Powerful Influence of Truth—At the Out-Stations—Among Children.

Members of the church, some of them at least, gave pleasing evidence that the Lord was in the midst of us. They seemed filled with the Holy Ghost and with faith; and were wonderfully enlarged and assisted to pray to God for the salvation of sinners with strong crying and tears. I have witnessed more learning in prayer, but never more earnest, humble, and persevering wrestling, than that exhibited by some of our native Christians at this time. And I shall ever have reason to bless God that I have been greatly edified, comforted, and assisted by their earnest supplications to God. They were, at one time especially, so overcome with a sense of the divine love and presence, that they could do nothing but tremble and weep; and their meeting at that time could but suggest to me the interesting scenes of the pentecost.

The work was not confined to the vicinity of the station, but the out-stations also shared in its blessings. Several of the brethren were sent out to these stations to converse with the people, and they were astonished to find that the Lord had preceded them, and inclined the hearts of many to attend to his word. They were absent one week, and returned little less surprised at the power and goodness of God, than were the disciples, when they exclaimed, "Lord, even the devils are subject unto us through thy name!" This visit of these brethren to the distant places of the island had a very beneficial result. Some, it is hoped, were induced to submit to the Savior at the time; and many others to come to the station more frequently to hear the gospel. The brethren who had been sent were those who had felt themselves most deeply concerned for sinners from the commencement.

From this time the work seemed to advance with increased power. The children were many of them convicted, and seemed alarmed for their souls. Nothing proved to us more conclusively than this, that the work was truly of God. In every previous religious excitement, not a child has given the least heed to his eternal concerns; all possible efforts to awaken the scholars of the school had been made, but without the least success. But now, no effort was called for to fix their attention; and not unfrequently were the tears seen falling down their cheeks in abundance. And they were found praying in little circles frequently.

Never did I witness so many children so habitually solemn as were those of the station school. In the height of the revival, it was necessary for the children of the school to bring some coral from the sea-side to our house. We thought that the very small scholars, when let out of school, would make a great noise. We therefore cautioned them, saying nothing to the elder part of the school. The whole school was turned out to the work, to the number of 230 or more; and without further effort on our part, there was little more noise than though it had been a funeral: whereas a month before it would have been almost impossible to have restrained them from a deafening noise.

But I must not be particular, lest my letter become quite too long. Suffice it to say, in reference to the work of grace at the station, it produced a great change in a short time. The meetings were all numerously attended, but especially on the Sabbath, so that we were obliged to have two congregations at the same time; and many professed to have given themselves to the Lord. So great was the desire of the people to converse, that I could scarcely find time to eat. My time was almost wholly taken up either in private conversation, or in public services.

Meetings at Hawala and Kalamaula—Results of the Revival.

Beside the meetings at the station, I have held two other series of meetings, one at Halawa, an out-post twelve miles northeast of Kaluaaha; the other at Kalamaula, twenty miles west. Both were solemn seasons. The Holy Spirit was present at Halawa in a most evident manner. From the commencement the people seemed prepared to receive the word, and every successive sermon seemed to increase the fears of sinners, and to make them the more earnest in inquiring for salvation. No means but the naked sword of the Spirit were re-

sorted to on this occasion; and yet there seemed to be scarcely an unconvicted sinner in the assembly, which averaged during the meeting between four and five hundred. Never did I witness a more fixed and anxious attention to the word of God. The order of subjects preached at this meeting was as follows: "Seek first the kingdom of God;" "Sin is the transgression of the law;" "Thy commandment is exceeding broad;" "For God shall bring every work into judgment;" "But we are assured that the judgment of God is according to truth;" "For we must all appear before the judgment seat of Christ;" "The wages of sin is death;" "Who shall be punished with everlasting destruction;" "Behold the Lamb of God;" "How shall we escape, if we neglect so great salvation." The concern was so great, that we could by no means attend to all that came to us for instruction. Some could not be prevailed upon to retire from our room, until we were obliged to shut the doors against them, that we might retire to bed; and even then we could not keep them from coming in and disturbing us. The native Christians appeared exceedingly well at these meetings. We were awakened long before light by their voices in ardent prayer to God, as the meeting-house was near where we slept. To hear them pray, we could not wonder at the evidences we had that God was in the midst of us converting sinners. The meetings continued only from Monday to Thursday morning. The following is an extract from my journal written at the close of the meeting.

May 25. Closed the protracted meeting with a short sermon from Acts 20: 27. The people seemed deeply affected with the fact that the whole counsel of God had been declared to them. And no sooner had the meeting closed, than nearly the whole congregation—men, women, and children—came forward to shake hands—a ceremony to which this people attach no little importance. No doubt He whose salvation we had been proffering them had given us a place in their hearts, and we can but hope that he also has a place in the affections of many, who before the meetings had never loved him at all. Preached during the meeting eleven times, and conversed with many personally.

All things being ready, we mounted our horses, and giving our babe into the hand of some friendly natives, we began to ascend the Pali on our return home. The hill is about 1,000 feet high, and of so steep ascent as to render it extremely difficult for one to keep his seat on horseback. As we ascended, the scenery of the valley presented itself in its native loveliness. The towering acclivities on either side, thickly fluted with deep and verdant ravines; the wall of lava in the rear, rising in regular strata to the height of several thousand feet, as though laid carefully up by the Architect of the world; the two lofty and foaming cascades falling from its summit; the beautiful stream to which they give rise, winding its course down through the vale; the green and regularly laid out talo plats on each side of the river—all combined to render the scene delightful. And what God has done this week in bringing sinners to consideration, and in giving efficacy to his word, gives us the cheering hope that this lovely valley will ere long be vocal with the praises of the Redeemer.

The meetings at Kalamaula, though held in an open shed, were numerously attended; and, like those at Halawa, were manifestly owned of the Lord. Many were convicted, and some hoped that they obtained new hearts at the time. The greater part of the people were from Koloupapa, a distance of twelve or fourteen miles, and over a mountain perhaps three thousand feet high, and of almost perpendicular ascent. They came with their food for their stay during the meeting, with their little children, and with each a potatoe for us, beside their sleeping mats. But the Lord had prepared them for the meeting. An awakening had already commenced among them, and when they arrived, they seemed to hear, many of them, as for eternity. The meetings continued not more than three days, owing to my being unable to preach in the open air. But short as the time was, a happy effect was produced.

Much more might be said concerning the precious work of grace, with which God in his mercy has been pleased to visit us; but time and the space proper for this letter will not permit.

As to the results of the revival, I of course cannot speak with confidence. Hundreds profess to have become Christians. But as it is more difficult to judge of the reality of a change of heart in this, than in a civilized people, we dare not take for granted the truth of their professions. The greater part of those who have hopes themselves, we have put off, not seeing that evidence of a gracious change which we wished; and at the same time, not seeing, in very many instances, sufficient evidence to the con-

trary to forbid all hope for them. Of those who have been more or less affected during the revival, there are three classes. First, those who gave first rate evidence of conversion: the second gave good, but less decisive evidence than the first: the third class, and the most numerous, give little evidence to suppose that they were converted. No class of people have been exempted. From the grey head down to the child of six years, have been the subjects of the work. The number of the aged is unusually large. God thereby showing that the supposition that those who have lived and grown old under the power of idolatry, and as insensible to eternal things as the beasts that perish, may with infinite case be made to feel that they have souls, and to trust in Christ for salvation. Of many who have been to me inquiring for Christ with great earnestness, I had not entertained any hope that they could be saved, because I could not make them understand me, when I proposed to them the simplest questions relative to their future welfare. These same individuals have since given conclusive evidence that they can feel for their souls.

As fruits of the gracious work, we have at different times received 228 individuals to the church. Others will probably be received, if, in a suitable time of trial, no more evidence than we now have is found of their not being proper subjects. Of those who have been received, but two have openly dishonored their profession. One of these has made satisfaction to the church, and is now in regular standing; the other is cut off, but exhibits signs of repentance.

Time only can show whether all the church are true Christians. It would be a wonderful fact if they were. With regard to the piety of many, I am not so well satisfied as I wish to be; not because they do not in very many things seem like those who really love God; but because, owing to their great ignorance, they exhibit many qualities, which, in our native land, it would be difficult to reconcile with the possession of true piety. The probability is that after all, many of the small number received to the church at Kaluaaha will be found at last on the left hand of the Judge. Religion is a popular thing; especially church-membership. And it is not to be expected but that, in so great an excitement as has existed on the subject the past year, some, accustomed as this people are to deception, should find their way into the church, who are in no sense prepared. We have, however, designed to admit none who did not give us reason to believe that they saw themselves ruined sinners, and that they actually trusted in Christ for salvation. Nor have we knowingly admitted to our communion an individual whose professions of repentance and trust in the Redeemer were not more or less supported by corresponding evidence that they were sincere. Had all who have professed faith and repentance been admitted to the church; we should before this have numbered thousands. But however a profession of repentance, and of trust in the Redeemer may entitle a man to a place at the table of the Lord in a civilized land, it is different here. The responsibility rests with the pastor, and not with those who wish to be admitted;—a principle from which we have endeavored not to depart in examining candidates for the church.

Manner of estimating Christian Character—Contributions—Schools.

Were not my letter already becoming too long, I should feel it a duty to enter more at large into the various considerations by which we must be influenced in making up our judgment in reference to the piety of those who profess to be converted. Frequently the mind inclines neither in favor of their piety, nor against it; being prevented by equally strong, but opposing influences. For instance, a man who has lived without manifesting the least regard to religion, comes to the pastor and says, "I find myself to be a great sinner;" mentions over a long catalogue of offences against both God and his neighbor, and says he fears divine wrath, and that he gives himself up to the Savior. You see that his conduct does not contradict the sincerity of his profession; that he has abandoned sinful habits of which he was guilty, always attends the house of God, and appears anxious. Were nothing else known in reference to the case, he would in due time be thought a fit subject for baptism. But as it is, all those professions can do the man but little good, or go but little way toward recommending him as prepared to make a public profession of religion. For we have learned by real experience that, next to a desire after riches, and perhaps before even that, in a Hawaiian, is the desire to get into the church. This, together with the fact that lying and deception and any kind of management, in order to attain a thing desired, is scarcely deemed a sin, gives great reason to receive all professions of

piety with caution. And still their professions are not to be disregarded; for no one can be received without them. The only alternative is to wait until the individual's actually going on in the service of the Savior gives credibility to his words. Hawaiian Christians, even those who are really such, must be expected to be but babes, having but little knowledge, and having been brought up under the most unfavorable circumstances, they must of course in very many instances, perhaps in all, be destitute of the knowledge of many important doctrines and duties enjoined in the Bible; and of course their conduct, should it not be consistent, in all respects, with the word of God, must be excused and not subject them to the imputation of being impenitent men or hypocrites. If Christians in the most highly favored land on earth, possessing as they do a practical knowledge of the doctrines and precepts and religion of the Bible, are still so very fallible, how great allowance must be made for these islanders, whose knowledge of the Bible is so small.

We have therefore to acknowledge many as Christians, who, had they the privileges which enlightened people have, would not be thought worthy. And of course, after they are admitted to the church, we have to suffer more obliquity of practice in them, than would be advisable in American Christians.

The improvement in the moral character of the island has been as clear and extensive as it could be expected to be from what I have said of the work of the Spirit among us. Even those who have remained unaffected have been much restrained from immoral conduct. And conscience, it is believed, has received great accessions to its strength and activity in all classes, and all over the island. We hope that there is now some pious influence in all the most important districts on the island. A year ago there was none. The consequence is that the station is visited frequently by many who are at a distance, and thus the gospel that they hear is circulated, and does good.

Our people are poor, still they do not a little for benevolent purposes. They have contributed the year past something more than a hundred dollars to charitable objects, mostly in wood and timber, beside furnishing us with most of the food for our families. Four large stone houses have been put up in different districts, designed both for schools and meetings; the smallest of which will contain 300 people, and the largest 600. Another one, designed to be much larger, is commenced. Native members of the church will hold religious meetings in these houses on the Sabbath, and on other occasions.

The meeting-house at the station is quite too small, and preparations are commenced for enlarging it. We hope to have it completed during the winter.

An account of the schools does not fall to my department, but as Mr. Munn is much occupied with building, and may not write this fall, I will just say that the schools are in as prosperous a condition as could be expected, and bid fair to assume a much more pleasing character than they ever have had before. The station school for boys and girls has been continued under the exclusive care of Mr. Munn during the past year. He has had for most of the time three native teachers from the high school. The average number of scholars has not been less than 230. Their progress has been good. About twenty of the girls have constituted a select school taught by Mrs. Munn, who has been unwearied to improve both their understanding and their lives.

Where teachers could be had the schools have been kept up in the other districts, and the improvement of the scholars has been fully equal to the means of instruction they have possessed.

The children's Sabbath school at the station, conducted principally by Mr. Munn, is in a more flourishing state perhaps than before, though for various reasons the number of scholars is less than when I last wrote. The average number is now not less than four hundred. Part of whom assemble in the meeting-house before the morning service, and the rest in the school-house at the same time. Thirty of the scholars are now members of the church, and several others are hopefully pious. The adult Sabbath school is much as when I last wrote, though increased in numbers.

About sixty marriages have been solemnized during the year; and 103 children have been baptized. We do not baptize children over ten years old as a general thing. One baptized child has been received into the church.

Sioux.

LETTER FROM MR. S. R. RIGGS, DATED LAC QUI PARLE, MARCH 26, 1839.

HAVING alluded to the exposedness of the Indians during the last winter for the want of

suitable clothing, and the disease which prevailed among them, Mr. Riggs makes the following remarks on their—

Suffering for Want of Food—Favorable religious Prospects—Additions to the Church.

They did not, however, escape the miseries consequent on their roving manner of life. Fear of their enemies and the scarcity of game induced them to leave the woods before the snow had melted from the prairie, and with scarcely any supply of provisions for their homeward journey. They consequently suffered much from famine. Some, having eaten most of their dogs, subsisted for several days on dried deer skins, until their friends from this place, apprized of their suffering condition, met them with corn. Many days journey from here two old women, exhausted by fatigue and hunger, were left to die. One little girl also shared the same fate. When she could come no farther she laid herself down, and her mother covering her child with snow, left her there on the bleak prairie.

The Lord has opened a wide, and we hope, to some extent, an effectual door among this heathen people. In the early part of the winter the prospect seemed very encouraging. There was a greater anxiety to receive instruction than I had before seen. We all thought the Spirit of God was at work. In one woman we were particularly interested. She came often to our room, wishing to know more about the Great Spirit. Once she asked me to tell her how to pray. I said to her, "When you want any thing of us or Mr. R., you know how to ask for it. So if you wish God to give you any thing, ask him in the same way. God knows the Dakota language much better than we do, and he will hear you when you pray." She seemed to be surprised to know that this was prayer.

At our last communion in February, ten women were received to the privileges of the church. I baptized them, with eighteen of their children at the same time. It was an interesting occasion; and if we could have known certainly that they were lambs of Christ's flock, our joy would have been more like the rejoicing of angels.

In the instruction of these women Mr. R. was the chief instrument. Indeed we were rejoiced to see him so actively engaged for a while in this work. And we felt compensated in obtaining so few translations of the Scriptures, by his direct efforts to convey instruction to those around him. Our numbers attending worship on the Sabbath increased so much, that the room in which our meetings were held became too small. By a large door in the partition the whole lower part of the building was thrown together, and rendered capable of seating a hundred persons. On one occasion we had more than eighty present, besides the members of the mission; but our attendance has not generally exceeded fifty, and recently it has been much less.

In the Dakota Sabbath exercises, we have been greatly assisted by Mr. D. Gavin, who has spent the winter with us. Mr. Gavin is a Swiss missionary, sustained by the Evangelical Society of Lausanne in Switzerland. He is stationed with Mr. Denton, on the Mississippi river, about fifty miles below Fort Snelling. Wishing to enjoy the facilities afforded at this station for prosecuting the study of the Sioux language, he joined us last autumn. As French is his native tongue, we fondly hoped, that through Mr. R. we should obtain more and better translations of the Scriptures than hitherto. In this, owing to a variety of circumstances, we have been disappointed, as we have only obtained the first seven chapters of John's gospel. We hoped for much from a good translation of this history of our blessed Master. But notwithstanding our disappointment, we have probably made as good progress in acquiring the language of this people, as we should have done had our hopes been realized. We have been daily more and more impressed with the idea, that a thorough knowledge of the language must be acquired, before we can have good translations of the Bible, or obtain a very great influence over the Indians.

In connection with our Sabbath instructions, Mr. G. H. Pond and myself have each, at least once, and during part of the winter, twice a week, read and prayed with the women who are members of the church and others, at their lodges. This meeting was commenced by Doct. Williamson, some months before his visit to Ohio. We hope it has been, and will still be, the means of instructing their dark minds in the history and doctrines of the Bible.

About the middle of January, Mr. Pond commenced a Sabbath school, in which it has been his object to simplify instruction, and so to mingle it with singing in their own language, as to secure attention which would otherwise weary in a short time. The number of

boys and girls in attendance has varied from ten to thirty.

Schools for Children and Adults—Miscellaneous Notices.

Our day school has been more flourishing than at any other period in the history of this mission. During the three winter months the average attendance was thirty, and the whole number of different scholars seventy. There are many circumstances here, which affect attendance on a school, that are not known in the United States. For instance, when a fishing week occurs, our school is at once reduced to half its size. And as the Indians have so scanty a supply of food, we are glad such an opportunity of replenishing their little stock occurs, although, for the time, it diminishes our numbers.

The morning school taught by Mrs. Pond and Mrs. Riggs has, many days, counted from forty to forty-five. In it reading and writing have been the principal branches taught, besides which the girls have spent an hour daily in patchwork, which, when finished, they have appropriated to their own use. And, in addition to this, Mrs. Huggins has been teaching a number of women to knit, and lately to spin also. The progress made in these branches of female labor has been, to one who sees the situation of that sex in this country, quite encouraging. To induce the men to cut wood and "make corn," and the women to sew, knit, spin, and weave—duties so essential to civilization—will not be the work of a day, nor a year, but of long and patient exertion.

In the afternoon the school has been taught chiefly by Mr. Huggins, Mr. Pond and myself teaching, each, one day in a week. Our object has been to instruct the men and lads in the elements of numbers. A great difficulty in this work was that they had no language by which the ideas could be conveyed. And as is the case, I suppose, with most heathen nations, they do all their numeration by counting their fingers. Most of them who are grown, if not all, can count a hundred, or hundreds; but it is said, the word which means "a thousand" is not extensively known. Farther than that there were no words to express an idea. The same is true, and to a greater extent, in regard to all the processes of arithmetic. But with all these disadvantages a few have made some progress in the first four rules of computation.

Mr. Huggins has generally spent some time weekly in teaching music. Of this the Sioux are remarkably fond; and if I am not mistaken, they possess as good voices and quite as much aptness to learn as people generally. Indeed I have been surprised to see how soon some of our boys have learned a tune when sung to words in their own language. May they all tune their sweet voices on earth, that they may be prepared to join in the new song before the throne above.

But you will not suppose that all has been clear sky and sunshine. That there are storms on life's dark waters we have abundant evidence. In the little band of Jesus' disciples there was one who was a devil; and what can be expected of persons so poor, so ignorant, so tempted as these Indians? Two of our little flock here have already been guilty of defection from the great principles of truth and purity. Over such cases we are obliged to weep in secret places, and cast our burden on Him who hears and answers prayer. In circumstances of trial I am assured we have the sympathies of the christian community, but there are difficulties felt in a heathen land which are incommunicable, the burden of which must be borne alone or with none to help but God.

This winter and spring several Indians who reside at this station have solicited me to go down with them to a settlement which they intend forming on the river, about thirty miles below. They represent it as one of the best places for an Indian village on the St. Peters. The chief reason which they assign for wishing to settle there is, that they may induce their friends from the north—Lake Traverse and other places—to come and place themselves in a situation where they can learn to read and write, etc. I have given them no encouragement but a promise to go and look at the country. I think it very doubtful whether it will be thought best to form a station north of this for years to come. The difficulty of finding a suitable place, with wood sufficient, will be a great barrier. Another reason is the tendency that treaties made with the Sioux have in drawing them down from that part of the country and inducing them to reside nearer the fort. Last summer ten families removed from Big-Stone-Lake to this place, and more would come this season if they could easily find fields to plant.

On the first of April Mr. Riggs adds—

Some Indians from the north who have arrived within a few days, state that both the Sioux and Assiniboins have made invasions on the Mandans; but on all sides not more than twenty lives were taken. They state also that a whole band of a hundred lodges of Ihauktonwans are said to have died with the small-pox. Some have probably died, but this statement is doubtless not true. It appears also that the statement made in the papers some twelve or eighteen months since respecting the almost total extinction of the Mandans by the small-pox was not true.

Ojibwas.

LETTER FROM MR. AYER, DATED AT FON DU LAC, OCT. 8, 1838.

Mr. Ayer resided at Pokeguma till June of last year, when the circumstances of that station and the state of feeling among the Indians in that vicinity seemed to render it expedient that he should remove to Fon du Lac, and Mr. Boutwell from the latter station should take his place at Pokeguma. Of the occasion of the unfriendly disposition of the Indians, and of their abusive conduct, an account is given below.

The scarcity of food which prevailed was owing to the complete failure of the wild rice. The crop of corn too had been small, it having been very much injured by worms. The potato crop, though good, was not in itself sufficient for their sustenance. Except for a few weeks, at the close of winter, the praying Indians had a competence, compared with most of their heathen neighbors. They were successful in hunting. This, with the produce of their fields, made them comparatively comfortable.

The spring of 1838 opened with rather encouraging prospects. Four or five more families made gardens by us, with a view to a permanent settlement. They had ostensibly renounced the *mitewi*, or native religion, had observed the Sabbath, attended religious meetings, sent their children to school, and classed themselves with the "praying Indians." Our old neighbors enlarged very much their fields, and their prospects in other respects were more encouraging than ever before, except their apprehension that they would not have at Pokeguma a permanent home. One who had got out and drawn upon the ground selected for building, his timber for a house, and had laid the foundation, stopped building, saying, "I do not care about building my house until I know better whether I can keep it." Aside from the evils which we anticipated would result from the treaty, we had never felt more encouraged to labor among the Indians than now, although the reduction of our pecuniary means prevented us from doing all for the Indians that was desirable and seemed important.

Though the Indians generally appeared to grow more disaffected toward our government for real or imaginary wrongs, yet they had as yet showed no hostile feelings in particular towards us. On the other hand, they had appeared more favorably affected toward our operations. The preceding fall they had met at our house in a body, and expressed the most pacific feelings toward us.

In the early part of spring, soon after the Indians came in from their sugar camps to Pokeguma, they held a medicine dance. As some had, during the winter, united with the praying Indians, it excited afresh the jealousy of the heathen party toward us, and hatred toward the "praying Indians." This feeling, however, would have in a short time died away, had they not about this time been strongly agitated with their political matters, and anticipated war with the Sioux. Thirteen Sioux from the vicinity of St. Peters had been most treacherously murdered in cold blood by a party of Ojibwas residing near the Mississippi. This excited to a high degree the anger of the Sioux, who threatened to take vengeance on the Ojibwas wherever they could find them. As Pokeguma was the nearest point of attack, the Indians around us were daily, for some weeks, expecting them. The spirit of war seemed to have taken entire possession of them. Meanwhile they assembled to a considerable number near our house to hold a medicine-dance for the benefit of a woman who had burnt herself in a shocking manner with powder. After being there a few days, they held their dance. They now showed their animosity toward the "praying Indians," those especially who had recently renounced the mitewi. A part of them, being overawed by their persecutors, joined in the dance. Two or three remained firm. The disaffected party soon began to vent their spleen upon us, by trampling over our fields recently planted, vexing our cattle, etc. Immediately after the medicine dance, they held two

or three war-dances. They now seemed filled with the spirit of their master; and soon showed what manner of spirit they were of by shooting down our best cow in our barn-yard, and carrying her by piecemeal to their lodges before our eyes. They remained but a few days after this, then returned to near the head of the lake and fortified their camp. In a short time, as no enemy made their appearance, they separated and scattered over the country north of Pokeguma.

During their stay they molested us no more, so that we hoped they would be peaceable again when the spirit of war had left them.

About ten days after the Indians had left, I started with my family for La Point. I had been absent about a month from Pokeguma, when a small party of Indians returned and encamped in the neighborhood of the mission. They joined in a war-dance near the house, at the close of which they dashed a canoe of the mission to pieces, as a signal to further outrages. A few days after about two hundred, composed in part of Indians from other parts of the country, encamped in the vicinity of the station. They were hungry and begged incessantly; and because their demands were not complied with, they threatened to kill one of the cattle. The pious Indian chief, learning their intentions, offered them his heifer on condition that they would not kill the mission cattle. The blood of the poor man's only heifer did but serve to whet their appetite for more, and the following day they began the work of destruction, killing within a few days three of the mission cattle. They also broke open the store-house and stole all the pork there deposited. They committed other depredations on the mission property. The fields of the neighbors shared the fate of ours. Mr. Seymour was told by one of the chiefs that it was the intention of the Indians to kill all his cattle, and the missionaries too, if they did not leave the country. They threatened to drive every white man from the country sold at the late treaty. They began to carry their threat into execution, by driving away some men cutting timber at the mouth of Snake river. The Indians pursued the men, who fled down the St. Croix, in their canoes, until they went, boat and all, at the imminent risk of their lives, over the falls of the St. Croix, where the boat sunk. A few miles below the falls the men met the steamboat bringing news of the ratification of the treaty. Upon this the men who had been driven off were permitted to return and resume in peace their business. Since that period too, I believe the Indians have not molested the missionaries.

But to return to the mission family, Mr. Seymour, expecting that the Indians would continue their outrages, made preparations to leave in case of necessity. The Indians learning his intention, assembled at the house, and told him that if he would stay, they would cease their mischief.

Soon after this Mr. Boutwell arrived. Most of the Indians had, however, left previous to his arrival. The neighbors sympathized with the family in their trials, and prepared to leave in case the family left. Most of the heathen party were a few weeks ago waiting at the falls of the St. Croix in anticipation of the arrival of goods and money to pay their annuity to which they were entitled by the treaty. The mission had suffered no more from the Indians.

During these scenes of trouble the "praying Indians" (I speak of those located previous to last spring) took a mild but decided stand with the missionaries. Several of the heathen Indians also appeared openly in favour of the mission. To show their disapprobation of their ill treatment they made an image and called it Mr. Seymour's enemy, and then shot, stabbed, scalped it, etc. A chief and his band from Mille Lac, two or three days march from Pokeguma, requested Mr. S. that if he left the station, the missionaries would "step over to their home." They presented him a "pipe of peace," saying that no one would dare to shed the blood of man or beast, and thus stain that pledge. I would just remark here, that this band have for two or three years past expressed a wish that missionaries should come among them. No more dependence, however, can probably be placed upon their professions than on those of other bands. "With their tongues they use deceit and the poison of asps is under their lips."

From the letter of Mr. Seymour, inserted in the last number, p. 262, it will be seen that from the close of the period embraced in the foregoing letter, to the date of that, in March last, the Indians had continued friendly, and the prospect of improving their condition and character was again favorable. Mr. Ayer was expected to return to Pokeguma with the opening of the last spring.

Proceedings of other Societies.

DOMESTIC.

THIRTEENTH REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

The whole number of missionaries and agents in commission during the year, is 665.

The fields of labor which they have occupied are to be found in twenty-three different states and territories, and in Canada.

Of the missionaries in commission, 531 have been employed as pastors, or stated supplies, in single congregations; 102 have extended their labors to two or three congregations each; and thirty-two have occupied larger fields.

The whole number of congregations and missionary districts which have thus been supplied, in whole or in part, during the year, is 794; and the aggregate of ministerial labor performed is equal to 473 years.

In making appointments, the committee have ever been deeply impressed with the conviction, that the providence of God, and the true interests of the church alike call for a high standard of character and qualifications in the missionary of the cross—that those, especially, who are to labor in our new settlements, in laying the foundations of gospel institutions, in guarding the interests of education, and in moulding the whole structure of society, should be men thoroughly furnished unto all good works. The number of new appointments, therefore, has been less than it would have been, if the committee had had different convictions of the nature and relations of the work to be done. Still, however, they have the pleasure to report 204 commissions issued, during the year, to missionaries who were not in the service of the society at its commencement; which exceeds by eighty-one the number of new appointments in the preceding year.

A more than usual number of congregations have, during the year, assumed the support of their own pastors; and the pledges of the society have thus been transferred from the older to the more recently settled, and more destitute states. So great has been the number of missionaries whose commissions we have not had occasion to renew, that, notwithstanding the large increase of new appointments, the whole number in commission is less by nineteen than it was the last year, while the actual amount of service rendered is greater by thirty-five years; showing that the average term of missionary labor has been longer, and that the appropriations of the society have tended to establish the institutions of the gospel on a more permanent basis.

The number added to the churches during the year, on profession of their faith, is not far from 2,500; and by recommendation from other churches, 1,420.

The receipts of the year have amounted to $82,564 63; which, added to a balance of $2,558 21 in the treasury at the last anniversary, makes the resources of the year $85,122 84. The amount due at the beginning of the year, together with what has since become due, is $93,086 35. Of this sum, $82,655 64 has already been paid; and towards cancelling the remaining $10,430 71 there is a balance in the treasury of $2,467 20, leaving $7,963 51 of present indebtedness to the missionaries, for the discharge of which our dependence is on the voluntary contributions of the benevolent. In addition to this, the pledges of the society for the coming year, portions of which are daily becoming due, amount to $16,005 58; and in consequence of the greater number of new appointments, exceed the amount pledged at the last anniversary $5,130 78.

METHODIST MISSIONARY SOCIETY.

In the annual report of the society it is stated that under its care are twenty missions; viz. To the Wyandot Indians; to the Oneidas in the state of New York; the Oneidas near Green Bay; at Sault St. Marie; at Kewawenon; to the Sioux; at Ottawa Lake; Winnebago Lake; to the Choctaws; to the Cherokees two missions; to the Senecas; Indians west of Missouri; Oregon mission; Liberia mission; mission at Rio Janeiro; to Buenos Ayres; to Texas; to the Germans in Ohio; to the French in the City of New York.

With the missions named above are connected sixty-six missionaries, twenty-six school teachers, two physicians, three mechanics, one missionary steward, and one printer; who have under their care 3,138 church members, and 838 children in schools.

Besides the foregoing, there are domestic missions, chiefly among the colored population of the southern states. The whole number of missionaries employed by the society is 164, under whose care are 18,700 church members.

Funds.—The whole amount collected the last year was $135,521 94; while the amount expended was $103,664 88: leaving a balance of $31,860 36; and showing an increase over the receipts of the preceding year of $39,434 50. Of the balance $30,000 are pledged for the Oregon mission, having been raised principally for that object.

BOARD OF DOMESTIC MISSIONS OF THE PRESBYTERIAN CHURCH.

The number of missionaries and agents employed or aided by the Board is 260; and the number of congregations and missionary districts which have received aid, about 600.

Of these missionaries and agents, 154 were in commission at the commencement of the year, and 106 are new appointments during the year.

Your missionaries have labored in twenty-three of our States and Territories. We have also had during the year, or portions of the year, three missionaries in Texas, where the demand for missionaries is great and pressing, and the prospect of usefulness exceedingly promising. The amount of labor performed exceeds two hundred years, or the labors of more than two hundred pastors for one year.

From the reports of our missionaries, so far as received, we have collected the following results:

The number of members added to the churches under their charge, has been, on examination about 1,400; on certificate 1,350. Total added, during the year, 2,750. The whole number in communion falls but little short of twenty thousand.

Sixty new churches have been organized, and nearly or quite one hundred houses for worship have been erected.

Of 125 congregations which have reported on the subject of the observance of the Sabbath, from forty-four the report is, the Sabbath is well observed; in forty-six congregations only tolerable; in thirty-five awfully profaned.

Attendance on divine worship on this holy day, has been generally good. We take as a specimen, reports from 123 congregations; of these, 103 report good attendance; eighteen, indifferent; and two, bad.

During the year the receipts were $41,759 77; and the disbursements during the same period were $38,364 56; leaving a balance of $3,395 21.

SECOND ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

Finances.—The receipts from ordinary sources, from the 1st of May, 1838, to the 1st of May, 1839, have been	$55,566 43
Sale of articles at the Wea Mission station,	312 75
From the United States Government, for the Chippewa and Ottawa mission,	2,900 00
Balance on hand last year, (May 1, 1838,)	4,200 44
	62,979 62
The expenditures for the same time have been,	53,570 06
Leaving a balance on hand, May 1, 1839,	$9,409 56

This balance is already appropriated, and will be immediately wanted for the reinforcement of the missions to Western Africa and North India.

In addition to the above, there have been received from the American Tract Society, for printing in North India, $2,500; and 33,030 pages tracts for the use of the mission in that country; and 34,530 for the missionaries among the Western Indians.

And from the American Bible Society, $1,000: also fifty English Bibles, one hundred English Testaments, fifty French Bibles, and one hundred French Testaments.

From the Presbyterian Tract Society, 14,400 pages of tracts.

Missionaries.—During the last year five missionaries, four of whom are married, have been sent to the following stations:

To North India—the Rev. Joseph Warren, Rev. James L. Scott, Rev. John E. Freeman, with their wives.

To the Chippewa and Ottawa Indians—the Rev. John Fleming, with his wife, and the Rev. Peter Dougherty.

Missions.—Under the direction of the Board are the following missions, viz.

In India—the *Northwestern Mission*, embracing three stations, six missionaries, two male and eight female assistants, and two native assistants.

The *Eastern Mission*, connected with which are two stations, six missionaries and their wives, and two native assistants.

Mission to the *Iowas and Sacs*, connected with which is one missionary, and two male and four female assistant missionaries.

Mission to the *Ojibwas and Ottawas*, in which are laboring two missionaries, and one female assistant missionary.

Mission to *Western Africa*, consisting of one missionary and his wife.

Mission to *China*, consisting also of one missionary and his wife.

In all six missions, connected with which are nine stations, seventeen missionaries, four male and twenty-one female assistant missionaries, and four native teachers. The whole missionary force, say the Board, male and female, under their direction in the foreign field and preparing to depart there is fifty-three; of whom twenty-one are ministers of the gospel.

New Missions.—The Board contemplate establishing missions in Assam, among the Malays, at Marseilles in France, Barcelona in Spain, and in Texas.

The schools under the care of the missions in India embrace about 450 pupils. Connected with these missions are also two printing establishments. Of these missions the Board remark—

The general aspect of the missions in India is encouraging. But to meet the demand for missionary laborers in these large and populous regions, many more must be sent out by the churches. Twelve ministers of the gospel, one teacher, and one printer, the number now there, are placed among a population of 40,000,000. What are these among so many! Still, a beginning has been made, and much preparatory work has been done, and the door is wide open for four or five times the present number, who are even now required to occupy the prominent places among these perishing millions; to carry to them, as it were, the seed of the word of life; relying on the blessing of God upon their efforts to raise up a supply of laborers from among themselves, to erect the standard of the cross in all their cities and villages, and to carry the gospel to the nations around them, who are now equally benighted with themselves.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

Siam.—The Rev. Messrs. N. S. Benham, J. Caswell, H. S. G. French, Asa Hemenway, and L. B. Peet, with their wives, and Misses Mary E. Pierce and Judith M. Taylor embarked at Boston, July 6th, on board the ship Arno, captain Nott, for Bankok, to join the mission to Siam. The instructions of the Prudential Committee were delivered to the persons named above, at Middlebury, Vermont, inserted at page 217 of the number for June.

Constantinople.—On the 14th of June, the Rev. Messrs. H. G. O. Dwight, who arrived in the United States from Constantinople in October last, and Elias R. Beadle, with their wives, embarked at New York on board the ship Elisha Denison, captain West, for Smyrna. Mr. Dwight returns to Constantinople, and Mr. Beadle is to join the mission in Syria.

Southern India.—The Rev. William Todd, of the Madura mission, having been induced to leave his station, in part owing to impaired health, arrived at Philadelphia on the 19th of June.

Donations,

RECEIVED IN JUNE.

☞Note.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh. W. R. Thompson, New York, Tr.
(Of which fr. F. Sylvester, Kinderhook, 50;) 452 31

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, 1st presb. chh. coll. 70 22
Baldwinsville, Mrs. B. Rogers, 4 00
Borodino, Presb. chh. 2 19
Camillus, 2d presb. chh. 50 00
Elbridge, Mon. con. and coll. 26 87
Genoa, 1st chh. mon. con. 31,95; bal. of ann. coll. 17,55; 2d presb. chh. 40; 89 50
Lansing, M. Lyon, 5 00
Salina, Mon. con. 7 12
Scott, Presb. chh. 6 06
Skaneateles, Mon. con. 16 34
South Butler, Do. 3 75—281 05

Boston and vic. Ms. By S. A. Danforth, Agent, 366 83

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Alstead, 1st par. Gent. 15,87; la. 26,04; mon. con. 17; 58 91
New Alstead, Gent. and la. 28; Miss H. I. 1; 29 00
Roxbury, Miss. so. 6; char. box, 7,32; Mrs. J. L. 3,13; 16 45
104 36
Ded. A. Blake's dona. sck. twice, 10; expenses paid by aux. so. 2,81; 12 81—91 55

Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Buxton, Fem. cent. so. 5 50
Cumberland, Mon. con. 14,93; gent. 9,68; la. 13,30; 37 91
Gorham, Mon. con. 50; benev. so. 30; 80 00
Minot, Mon. con. to constitute Rev. Elijah Jones an Hon. Mem. 50 00
North Yarmouth, 2d par. Gent. 13; la. 29; mon. con. 17,28; 1st par. la. 26,50; 85 78
Portland, 2d chh. la. for outfit of Mr. Hamlin, 106,08; mon. con. 40, High-st. chh. do. 34,74; la. for. miss. to Constantinople, 55,25; 236 07
Scarborough, 1st par. (which and prev. dona. constitute Rev. Thomas Jameson an Hon. Mem.) 41 40
Windham, Mon. con. 5; M. Allen, 1; 6 00—542 66

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newburyport, La. in Dr. Dana's so. 18 59

Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Tab. so. gent. 29 25

Geneva and vic. N. Y. Aux. So. C. A. Cook, Tr.
Geneva, Presb. chh. a lady, 10 00
Rose, Presb. chh. 5 25
West Bloomfield, 1st cong. chh. (which and prev. dona. constitute Rev. William Beardsley an Hon. Mem.) 24 75—40 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Mon. con. 10 50
Catskill, Presb. chh. coll. 30,47; H. Whittelsey, for the ed. of a youth in Persia, 20; 50 47
Lexington, Mon. con. in sch. dis. No. 2, 18 00—78 97

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
East Windsor, Sab. sch. 2; N. so. 4,50; Wapping so. mon. con. 6,03; 12 53
Farmington, Mrs. M. Rowe, to constitute Mrs. Elizabeth Wadsworth an Hon. Mem. 100 00
Hartford, 1st so. gent. 32; mon. con. 23,25; 55 25
Suffield, 1st so. mon. con. 10 00—177 78

Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.
Woolwich, Cong. chh. mon. con. 13 50

Middlesex South Confer. of chhs. Ms. O. Hoyt, Tr.
Framingham, Hollis evan. chh. and so. 20 75

Monroe co. N. Y. Aux. So. E. Ely, Tr.
Cambria, Cong. chh. 51 90
Clarkson, Do. 48 00
Churchville, Presb. chh. 30 00
Hunt's Hollow, Presb. chh. 3,31; S. Olmsted, 10; 13 31
Medina, 1st presb. chh. 64 97
Nunda, Fem. miss. so. 22 00
Pike, Cong. chh. 25 00
Pultney, Do. 1 33
Rochester, 3d chh. 99,30; Bethel presb. chh. 70; 1st do. 47,39; 216 69
Sweden, Presb. chh. 10 00
Wheatland, J. McNaughton, 5 00
Yates, Presb. chh. 3 00—491 20

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, E. Hemingway, 5 00
New Haven, Centre chh. and cong. (of which fr. Mrs. Salisbury, to constitute EDWARD S. WOOLSEY an Hon. Mem. 100;) 132,50; gent. in united so. 54; mon. con. in 1st and united so. 27,28; do. in Church-st. chh. 13,10; do. in Yale coll. 9,95; 236 83
An indiv. 20 00—261 83
New York city and Brooklyn, Aux. So. W. W. Chester, Tr. 509 29
Oneida co. N. Y. Aux. So. A. Thomas, Tr.
New Hartford, Presb. chh. 71,10; mon. con. 8,90; 80 00
New York Mills, Cong. so. 42 33
Plainfield, Cong. chh. 10 00
Redfield, A. Johnson, a part of his pension, 10 00
Remsen, 1st cong. chh. 13 14
Richland, Mon. con. 12 33
Utica, Bleecker-st. chh. 80,25; 1st presb. chh. 27; 107 25
Waterville, Presb. chh. mon. con. 27,06; coll. 19,44; 46 50
Westmoreland, Cong. chh. 33 00—354 55
Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. la. 54,61; 3d par. gent. 27; la. 24,01; S. par. mon. con. 2,50; 108 12
Braintree, Mon. con. 42 00
Braintree and Weymouth, Union so. coll. 32,84; mon. con. 11,54; neighborhood mon. con. 16; 60 38
East Bridgewater, Miss J. Keith, 10 00
Quincy, Mon. con. evan. so. 15 95
Randolph, Gent. 48,37; la. 31,01; 79 38
South Weymouth, La. 20; C. Holbrook, 6; 26 00—341 83
Rockingham Confer. of chhs. N. H. J. Boardman, Tr.
Candia, Mr. Russell's so. 85; Mrs. N. F. av. of beads, 3,64; 88 64
Chester, Mr. Clement's so. 85; presb. chh. mon. con. 12,67; sub. 10,72; gent. 7,25; la. 15,62; 131 26
Deerfield, Mon. con. and coll. 17,67; gent. 6; 23 67
Derry, 1st cong. 50; coll. 60; Mrs. L. Johnson, 45; Mrs. M. Burnham, 5; 160 00
Londonderry, Mon. con. 27,45; gent. 19,55; la. 21; 68 00
Raymond, Mon. con. and coll. 12 03
Stratham, Mon. con. 26 79
For note ded. Aug. 1838, 1 75—512 14
Taunton and vic. Ms. Aux. So. H. Reed, Tr.
Berkley, Miss. so. 26 60
Fall River, 200 00
Freetown, Miss. so. 17 00
Norton, Mon. con. 25 00
Raynham, Miss. so. 13 25
Rehoboth, Do. 19 00
Seekonk, Gent. 27,31; la. 20; 47 31
Taunton, Mr. Maltby's so. 64,07; Taunton and Middleboro' Precinct, to constitute Rev. Mr. BARROWS an Hon. Mem. 51,55; 115 62—463 78
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so.
By Rev. H. Coe, Agent,
Ashtabula co. Morgan, 1; Erie co. Sandusky city, 17,19; Geauga co. Hamden, I. Pomeroy, 5; Madison, H. Ensign, 10; Lucas co. Maumee, 53,75; Portage co. Cuyahoga Falls, 21,37; Hudson, Wes. Res. col. mon. con. 6,41; Twinsburg, 1; Sandusky co. Lower Sandusky, 27,34; M. P. Brush, for hea. mothers, 2,50; Wood co. Perrysburg, 25c. 145 81
Ded. dis. on unc. money, 10 00—135 81
Washington co. N. Y. Aux. So. M. Freeman, Tr.
Argyle, J. Savage, 5 00
Cambridge, Coll. 83; mon. con. 27; 110 00
East Hebron, By Rev. J. A. Clayton, 7 00
Salem, Coll. 46; mon. con. 35,81; sab. sch. con. 4,66; (of which to constitute Rev. A. B. LAMBERT an Hon. Mem. 50;) 86 47
Whitehall, (of which to constitute Rev. LEWIS KELLOGG an Hon. Mem. 50; 144 00—352 47
Windham co. Vt. Aux. So. A. E. Dwinell, Tr.
Dummerston, Mon. con. 85
Wardsboro', Mr. Bradford's so. 44 44—45 29

Total from the above sources, $5,581 43

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con. 20 00
Albany, Me. Do. 8 25
Albany, N. Y. Young men's miss. so. to constitute Rev. CHARLES S. SHERMAN an Hon. Mem. 50; la. miss. and benev. so. 2d chh. 50; union fem. miss. so. 20,75; by Mrs. E. M. Daytoo, 15,50; 136 25
Alfred, Me. Mon. con. in cong. chh. and so. 30 00
Amenia, N. Y., N. Reed, 5 00
Amesbury and Salisbury, Ms. 2d cong. chh. and so. la. miss. so. 20 00
Ballston Spa, N. Y. Chh. 69 32
Bangor, Me. A friend, for a sch. in Ceylon, 25 00
Batavia, N. Y. Presb. chh. fem. miss. so. 15 00
Bedford, Ms. Mon. con. 29 75
Belfast, Me. 1st cong. chh. mon. con. (which and prev. dona. constitute SAMUEL MUNSON an Hon. Mem.) 20; la. for Belfast sch. Ceylon, 25; 45 00
Bennington, Vt. Av. of watch, 9 00
Boston, Ms. Miss N. H. 52c. Miss E. H. 52c. for Jews, 1 04
Boxford, Ms. 1st par. gent. and la. asso. to constitute Rev. WILLIAM S. COGGIN an Hon. Mem. 50 00
Bridgeton, N. J., H. B. Lupton, 10 00
Bristol, Ill. By Rev. H. S. C. 7,50; an old gent. 5; less dis. 25c. 12 25
Brooklyn, Ct. Mrs. S. Tyler, 30 00
Chatham Village, N. J., La. for *Asa Lyman*, Ceylon, 20 00
Cherry Tree, Pa. Cong. 7 25
Chester, N. Y. Av. of gold chain, 7 00
Columbia, S. C., A lady, for ed. of hea. youth, 50 00
Danville, Pa. Miss M. Montgomery, 30; Mrs. C. Montgomery, 20; 50 00
Derby, Vt. Mon. con. 11,25; indiv. 2,25; Rev. S. M. Wheelock, 2,25; 15 75
Dorset, Vt. Benev. asso. 6,75; a friend, 5; W. J. 25c. 12 00
Durham, Ct. Rev. D. Smith, 5 00
East Whitehall, N. Y. Cong. chh. 33 00
Edgartown, Ms. Cong. chh. mon. con. 9 00
Epsom, N. H. Mon. con. 41; ack. in July as fr. Upsom.
Erie co. Pa. Miss E. Tooke, 5 00
Falmouth, Ms. A thankoffering, 50 00
Fayetteville, Pa. J. Darby, for *Frances H. Darby*, Sandw. Isl. 30 00
Fort Covington, N. Y. Fem. miss. asso. 19 00
Fox River, Ill. A gent. and two la. 28; less dis. 55c. 27 45
Franklin, Ms. Mrs. I. Fisher, 10 00
Fresh Pond, N. Y. Presb. chh. coll. 9; mon. con. 6; 15 00
Genesco, Ill. 1st presb. chh. 10; less dis. 20c. 9 80
Geneva, N. Y., H. H. Seelye, 400 00
Gilead, Ct. Gent. asso. 5,42; la. asso. 9,49; 14 91
Girard, Pa. Cong. 5 00
Gloucester, Sandy Bay, Ms. Miss. sew. cir. for *Mary L. Gale*, Sandw. Isl. 20 00
Granville, N. Y. 1st presb. chh. mon. con. 25 00
Greenfield, N. Y. To constitute Rev. THOMAS BRONSON an Hon. Mem. 50 00
Groton, Ms. Union chh. s. s. mon. con. for chil. in Siam, 5,53; two chil. 22c. 5 75
Hampshire Chris. Depos. Ms. Profits of Herald agency, 1838, 74,41; ded. freight, 12,92; 61 49
Hartford, Vt. A friend, 100 00
Harwich, Ms. Mon. con. 3 39
Holliston, Ms. Mrs. M. Dowse, 1 00

Hudson, N. Y. 1st presb. chh. la. miss. so. (which and prev. dona. constitute Mrs. ELIZA S. WATERBURY an Hon. Mem.) 25 00
Jaffrey, N. H. Cong. chh. and so. mon. con. 21 06
Jay, N. Y. Cong. chh. 10 00
Jefferson co. N. Y. Aux. So. A. Ely, Tr. Watertown, 1st chh. a bal. 3,50; a friend, 5; 8 50
Kingston, R. I. Mon. con. 11 50
Lacon, Ill. Chil. of mater. asso. 5 00
Lansingburg, N. Y. 1st free presb. chh. to constitute Rev. SAMUEL T. SPEAR an Hon. Mem. 50 00
Lodi, N. Y. Presb. chh. 25 00
Madison, N. Y. Chh. 30 00
Malone, N. Y. Chh. and cong. 63 25
Mansfield, Ct. A friend, 5 00
Middlebury, Vt. A lady, 5 00
Middle Granville, N. Y. Presb. chh. 33 00
Middletown, Vt. Cong. chh. 56,06; mon. con. 12; 68 06
Middletown Parish, N. Y. Coll. 8,34; mon. con. 3,75; Rev. E. King and fam. 10; 22 09
Monson, Me. Cong. chh. and so. 20; la. char. so. 7; 27 00
Natchez, Miss. A gent. for ed. of hea. youth, 30 00
Newark, N. J. 1st presb. chh. mon. con. 100; young people's miss. so. 1st presb. chh. to constitute JOHN WHITEHEAD an Hon. Mem. 100; 200 00
New Haven, Ct. Av. of jew. 1 00
New Lebanon, N. Y., R. Woodworth, a rev. pensioner, 25 00
Newton, Ms. E. par. mon. con. 6 00
North Andover, Ms. Sab. sch. miss. and juv. so. in Trin. chh. for *Jesse Page*, Ceylon, 20 00
North Wellfleet, Ms. Mon. con. 12 00
Oriskany Falls, N. Y. Mon. con. 16,54; Rev. P. Field, 20; 36 54
Orwell, Vt. Juv. benev. so. for *Philip H. Morris*, Ceylon, 10 00
Patchoque, N. Y. Mon. con. 6 75
Paterson, N. J. 1st presb. chh. 47; less bad note, 1; Free chh. 11,61; mon. con. in do. 4; 61 61
Perrysburgh, O. Mon. con. 6 06
Philadelphia, Pa. Central chh. mon. con. 170,18; A. Henry, 100; la. so. for sup. of a fem. boarding sch. at Wailuku, Sandw. Isl. 100; Western presb. chh. mon. con. 28,10; for sup. of a child at Cape Palmas, 15; a friend, 10; Mrs. I. W. Gibbs, 20; Mrs. Mackey, 10; juv. asso. of Miss L. Packard's sch. 27,12; J. Diver, 10; 490 40
Plainfield, Ms. Mon. con. 20 00
Portland, Me. Mrs. MARTHA F. TRASK, which constitutes her an Hon. Mem. 100; class cir. for *Mary C. Oxnard*, Ceylon, 2; 102 00
Providence, R. I. Mon. con. in Richmond-st. cong. chh. 40; a friend, 100; 140 00
Ripley, N. Y. Presb. chh. 91 00
Robbinston, Me. Mon. con. 5 00
Roxbury, Ms. Eliot chh. and so. mon. con. 21 55
Saratoga Springs, N. Y. Coll. 111; mon. con. 38,40; Mrs. M. K. Walworth, to constitute REUBEN H. WALWORTH an Hon. Mem. 100; SAMUEL W. DEXTER, which constitutes him an Hon. Mem. 100; 349 40
Savannah, Ga. Fem. Chinese so. for miss. to China, 300 00
Sheridan, N. Y. 2d cong. chh. 10 64
Shoreham, Vt. 42,70; cong. chh. for outfit of Mr. Hemenway, 57,46; 100 16
South Haven, N. Y. Coll. 11 84
Spencertown, N. Y., T. Niles, 50 00
Stanstead, L. C. Mon. con. in cong. chh. 20 00
Strykersville, N. Y. Fem. miss. so. for *Abijah Blanchard*, Ceylon, 56; ded. prev. ack. 36; 20 00
Topsham, Me. Mon. con. 46 00
Vermillion, Ill. Mon. con. 27,75; la. benev. so. for *Payson Elliott*, Ceylon, 10; 37 75
Wading River, N. Y. Mon. con. 3 00
Waterford, Pa. Cong. 10 00
Waterville, O. Mon. con. 1 00
Westminster, Vt. C. Wright, 17 00
West Rutland, Vt. Chil. 28
Wheatland, N. Y. Presb. chh. fem. miss. so. 16 00
Wilkesbarre, Pa. Four fam. av. of work, for a fem. sch. in Ceylon, 30 00
Wilmington, Del. Hanover-st. chh. inf. sab. sch. for sch. at Dindegal, 10 00
Worcester, Ms. Av. of watch, etc. fr. a friend, 24 25
Unknown, A fem. friend, 2 00

$9,907 77

Amount of donations acknowledged in the preceding lists, $9,907 77. *Total from August 1st, to June 30th*, $224,664 75.

DONATIONS IN CLOTHING, &c.

Amherst, Ms. A box of minerals, fr. E. Hitchcock, for seminary at Lahainaluna.
Baltimore, Md. A box, fr. fem. mite so. for fem. beneficiaries in Ceylon.
Barre, Ms. A quilt, fr. juv. so.
Batavia, N. Y., A box, fr. fem. miss. so. 130 00
Boscawen, N. H. Clothing, fr. la. for outfit of Mr. French, 53 33
Boston, Ms. Two quilts, fr. juv. sew. cir. of Bowdoin-st. so. for miss. to Syria.
Castile, N. Y., A box, fr. fem. miss. so.
Clinton, N. Y., A box, fr. ladies.
Concord, N. H. Clothing, fr. la. for outfit of Mr. French, 120 93
Cooperstown, N. Y., A box, fr. fem. miss. so. for Mr. Williams, Tuscarora, 62 30
Covington, N. Y., A box, fr. cong. chh.
Dunbarton, N. H. Clothing, etc. for outfit of Mr. French.
East Randolph, Ms. A box, fr. la. read. and char. so. for Mr. Bishop, Sandw. Isl. 36 00
Granville, O., A stove, etc. fr. indiv. for Mr. Johnston, Trebizond, 28 00
Hudson, O. Shirts, fr. fem. benev. so. for Mr. Benham, 5 00
Lakeville, N. Y. Two boxes, fr. fem. sew. so.
Middleboro', Ms. 1st par. a box, fr. la. miss. so. for La Pointe, 30 83
Nelson, N. H., A box, for Mr. Emerson, Sandw. Isl.
Nelson, O. Clothing, fr. Lydian so. 12 20
New Brunswick, N. J. Three boxes, for Mr. Thomson, Borneo.
New York city, M. Herald, 7 vols. fr. Mr. King, 7 00
New York, (via) A box; for Mr. Pohlman, Borneo.
Niagara Falls, N. Y., A box of paper, fr. A. and H. Porter, 50 00
Northampton, Ms. A box, fr. Dorcas so. for Stockbridge.
North Greenwich, Ct. A box, for Mr. Cooke, Sandw. Isl.
Orwell, Vt. A box, for Mr. Caswell and Mr. Hemenway, 48 00
Philadelphia, Pa. Two boxes, for Mr. Wilson, Cape Palmas, and Mr. Tracy, Madras.
Philadelphia, (via) A box, for Mr. Robbins, Bankok; two boxes, for Mr. Chamberlain, Sandw. Isl.
Phillipston, Ms. A box, fr. friends, for Mr. Powers, Broosa.
Portland, Me. Clothing, fr. la. of 2d par. for Mr. Hamlin, Constantinople, 60 61
Princeton, Ms. A barrel, fr. fem. benev. so. 24 48
Shoreham, Vt. Clothing, fr. cong. chh. for Mr. Hemenway, 35 24
West Medway, Ms. Clothing, fr. fem. char. so.
West Newbury, Ms. A bundle, fr. 2d par. la. sew. so. 19 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXV. SEPTEMBER, 1839. No. 9.

American Board of Commissioners for Foreign Missions.

Indian Archipelago.

JOURNAL OF MR. ENNIS ON THE ISLAND OF BALI.

On page 269 it was mentioned that Mr. Ennis was making an exploring tour among the chain of islands extending from Java eastward to Timor; and that on some of them there seemed to be wide and very favorable openings for missionary labor. His journal while on one of these islands, Bali, will be given in full to the readers of this work. That his statements might be better understood and the route pursued in his journeyings be more accurately traced out, Mr. Ennis has forwarded a small map, having the principal places visited by him marked upon it; a copy of which is inserted on the next page. On the same is also the island of Lombok, lying eastward from Bali, some account of which will follow the account here given of Bali.

The position of these islands in respect to the surrounding parts will be seen by the latitude and longitude, and also by noticing that they are directly east of the large island of Java, the eastern portion of which appears on the left of the map. Mr. Ennis was accompanied by his wife, it being hoped that voyaging might improve her health.

Arrival on Bali—Amut—Karang Assam.

August 30, 1838. Early in the morning, we came to anchor in the roads of a small village in the kingdom of Karang Assam, called Amut. I immediately went on shore with the captain, feeling deeply the uncertainty of all that should befal us on Bali. We proceeded to the house of the harbor-master, or collector of the customs, who is a Chinaman. He was away in the interior; so I stated to his wife and the next officer in authority, that we wished to go into the interior, and would be glad to have accommodations a day or two, until we should be ready to set off. A room, or rather one of the apartments in the storehouse, was very cordially offered, with the assurance that we should have all things we needed during our stay. I returned forthwith to the vessel, and late in the afternoon we came on shore. The mata-mata, or second officer of the port, cheerfully undertook to hire two horses and men to carry ourselves and our baggage to Karang Assam.

Amut is on the northeast corner of the island. It is distinguished for its excellent salt, which is made by evaporation from the salt water. Our captain purchased 4,000 baskets, each basket being a cube, measuring eight inches every way. In the harbor, we found ten prows of about ten tons each, come for trade. They belong mostly to Bugis, who live out of their native country. Both the Malay and Balinese languages are here spoken, though the latter most commonly.

31. The occurrences worthy of note during the day were—1st. We were comfortable, although we were in a store-room, without windows and partly filled with oil-casks—2d. We had a dozen very urgent applications for simple medicines—3d. A Chinaman presented himself to us as a Christian; said he had been taught in one of Mr. Medhurst's schools at Batavia, and afterwards had been in his employ in the printing office. I found he had some acquaintance with the gospel, and could read Malay in the Roman character. I gave him the gospel of Matthew in Malay, and it was a refreshment to myself to bring to his mind more clearly the glo-

MAP
of
BALI AND LOMBOK
HARTWELL SC.
PART OF JAVA
Banyer
Wangi
Bulbing
BALI
Tabanan
Bangli
Mengui
Padang
Kassomva
Kiung Kuny
Gianyer
Badung
Amut
Karang Assam
Padang
STRAITS OF BALI
STRAITS OF LOMBOK
Gr. Green Is.
Sanditi or Nusa Is.
Salangan
LOMBOK
Mataram
Ampanam
Karang Assam
Labuyé
Kali
Tonjung Karang
Pijn
PART OF SUMBAWA
Atlas
STRAITS OF ATLAS
114
115
116
117
8
9

rious message of our Lord, and exhort him to read, to pray, to watch, and day by day to give himself more unreservedly to the Savior. In the evening, after much intercourse with the people who had come to see us, we were gratified to find that all were in readiness to depart early the next morning.

Sept. 1. Left Amut. One of the men, to whom we had given medicine yesterday insisted on our receiving in return a fowl and some very large pomegranates. At Chuli, a village not far on our road, where we halted under a shade, another man who had seen us yesterday presented us fruit. Here I was described as a *Brahmana* and an *Eda Gide*, the latter term being expressive of a certain grade of their own priesthood. The same was repeated at other villages. The term probably conveys some erroneous idea, but I knew not how to correct their error, though I never refused to tell my errand very plainly.

The road we traveled was regularly made and hedged on each side, but the country generally was rough and hilly. Carriages are never used here. We were often astonished and frightened to see how our hardy, sure-footed horses could ascend and descend very steep stoney hills, with ourselves on their backs. The country, however, was under a system of complete cultivation, such as we had never seen before. Rice and corn-fields were made seven or eight hundred feet high up the sides of hills, and some mountains were cultivated much higher. We had been told of this before, but were not prepared to see it carried out so extensively. The country is well supplied with streams, and irrigating canals carry water to every spot. Not a corner is left unoccupied. The great article of produce is rice, and next to this is maize. The population seemed very dense. On our way we felt the peculiarity of our circumstances, going strangers to a strange city. I knew nothing of the place, except that the rajah of Balilíng governed during the absence of its own rajah on Lombok; and neither the rulers or people knew any thing of me, nor had I even a letter of introduction. Mrs. Ennis inquired, What shall we do after we arrive there? I could only answer that the Lord, on whose errand we were going, would direct us at this time.

It was three o'clock in the afternoon when we came in front of the king's palace—a building consisting in fact of many buildings and inclosures, and the whole surrounded by a brick wall about twelve or fourteen feet high. After dismounting, we walked into the principal entrance, and near the entrance sat down in the shade; under the roof of a building which was open on all sides. All the way we had been objects of much attention, and here we were immediately surrounded by a hundred persons. Some were officers of state, who immediately inquired who we were, what was our errand, etc. etc. I told them I was not a merchant, nor a soldier, nor an officer of state; but that my work was to teach mankind how they might be saved after death. I was now desirous of seeing their country, and after staying here a few days, of going to Klung Kung and Badung. Word was taken to the rajah, in pursuance of my request, that I wished to see him, and in about twenty minutes we were conducted to the hall of audience. It was above a flight of steps about twelve feet high, and entirely open on three sides. In the centre, on a table, stood a beautiful mantle-clock of European manufacture, covered with glass. On the same table and around the hall were other articles, some of European and some of native origin. The pillars, beams, and rafters were carved and profusely gilded. The whole, however, was far from looking well, and bore evidence of an unenlightened country. About a dozen chiefs sat around the hall, and two chairs were placed for us in front of the rajah. He spoke to us mostly through an interpreter, though he understands Malay, and made very many inquiries. I told him fully of our country, our religion, and our object in coming, and said I wished to hire a house for ten days and one man who understood the customs of the country. The interview was prolonged to more than an hour, when we begged to retire. An officer then in attendance, called the *bakal*, was charged to take us to a house, and see that all our wants were supplied during our stay. Our house is twelve feet wide, twelve high, and twenty long, its roof is thatched, its walls are of unburnt brick, plastered and whitewashed, its floor is ground, though over two thirds of the space there is another floor of bamboo raised two feet high and covered with mats. This is used for sleeping, sitting, or eating. In the front of our yard is a building of nearly the same dimensions as the house, consisting of six pillars, a roof, and a raised floor. This, though not so private, is a favorite place of the natives, and is used by them

more than the house. The Battas are the only people I have seen who have a similar arrangement.

The bakal often exhorted us not to be troubled about any thing. "The people here," said he, "will not steal or behave improperly. If you wish any thing, let me know and you shall have it." He gave us a man and a woman to cook and do such things as were necessary. In the evening the rajah sent a present of food prepared in the native way, consisting of fifteen little dishes, the same as comes on his own table. This is a common civility.

2. Yesterday among the attendants of the rajah we saw a Chinaman. To-day he came to see us, and I found he is the *shahbandar*, or port-master, at Baliling—the same individual to whom the captain who brought us from Batavia gave us a letter of introduction. Our unexpected meeting here may be providential. Four or five chiefs and very many people have come to-day to see us. We are objects of great wonder, and when I tell them why I have come, they are quite amused, and think they surely misunderstand me, although I speak plainly. "Who sent you?" they say: I answer, God commands, and then explain how through his love he sent his Son to suffer for our sins, and how this great salvation must be made known to all men in every land. Sometimes they understand, and sometimes not. "You sir," said a Mohammedan Balinese, "come to give knowledge of the greatness of God." Yes I do. "That is good," said he, "very good." After having gone to Klung Kung Badung, and the Bugis country, I repeatedly told them I hoped to choose a place and settle down, when my whole life would be spent in teaching men how they may all be saved and happy after death.

Our clothes, books, and every thing that was around us were subjects of earnest inquiry. Some of the books were for children, with pictures.

Previous to this the rajah had sent one of his officers, saying he wished to speak with me, and have me mend his clock. But I replied that it was our holy day, and it was not proper for us to work or to visit, except for religious purposes; so I begged to be excused, saying I would come tomorrow. The chiefs were astonished at this, saying, "In Java you can say tomorrow, but on Bali when the king calls, no one dares to say tomorrow." It was a trial, but I trusted in the Lord for a good result.

3. Morning. Many visitors. One chief seemed seriously interested in the subject of religion. "All these things," said he, "are very good; but how can I, being ignorant of them all, make them of any good to myself here on Bali?" Saying this with evident sincerity and rather a melancholy look, I could not but sympathize with him in his destitution of the means of grace, and forthwith told him of the Son of God who had become man, and had done so much for us; and that now he was willing to pardon us, to give us new hearts, and to enlighten us by his Spirit. He wished to know very particularly how to pray. I told him to ask just as a child asked any thing of its parent, and then repeated various petitions in the name of Jesus, with which he seemed pleased.

At one o'clock we went to see the rajah, according to my promise. He did not make his appearance, and it was said he was a little unwell. His brother presided, and several chiefs sat around the apartment. Very many inquiries were made on many subjects.

In my speaking of settling down on Bali, they gave no indications of objecting to it; but one of them said he thought it would be better for us to settle on Ternatti, Amboyna, Copang, or some other place, where the religion of the people was the same as my own. Here on the island of Bali the religion is different. It is most deplorable that our holy religion is in deep disgrace in the Archipelago, as in almost every heathen land; and hence this remark of the chief is not to be wondered at. Christians in name have acted worse than the heathen; and at Ternatti, Amboyna, Copang, and other places here, the natives did forsake their old superstitions and come over to Christianity by thousands. But religion declined in Europe; no missionaries came to preach, and the religion of these places too, declined, and perhaps became extinct. Latterly, however, our Dutch brethren are doing well, and we may hope for good things.

The clock which they wished me to mend was beyond my skill; so I did not attempt it. On our return they sent an organ also out of repair; but I knew not how to repair it. Until late in the evening our visitors continued to come and go—a large company of women coming again to converse with Mrs. Ennis.

4. Morning. Chiefs and people coming and going as usual. Every thing about us furnishes them subjects of inquiry; and the object of my coming

must be again and again inquired into, even by those who have heard it a half a dozen times. It affords me a constant occasion for preaching the gospel. One young chief, who was with me alone, appeared especially interesting. He has a retiring pensive look, and can easily kindle up with the strength of thought and feeling. "Oho!" said he, "how wonderful these things are; I would be glad if you would come and live at Baliling. Can you not come? I would like to be your companion and talk every day with you very long." "How hard," he observed, "it is to be a Mohammedan: that circumcision seems to me very shocking." He is immediately called away to Baliling, and regrets his going very often. The great majority, however, are very inattentive to religion. Even when I am uttering a most solemn truth, they will turn aside and ask some trifling question. Doubtless one great reason is because I do not speak with the spirit and with the power I should. How much a wearied, feeble, half distracted missionary needs in his behalf the prayers of God's people!

As we did not see the rajah yesterday I went alone to see him to-day, taking with me a few little things which might make a good impression.

On my approach the bakal met me, who led me through the entrance and up the steps to the hall, if so it may be called. The rajah was apparently in a very good humor, and received me well. His brother sat beside him, and a chair was placed for me near in front. A number of chiefs and attendants were seated around. On my return I was accompanied by five of the chiefs, whose curiosity had been excited, and who wished to converse with me more at ease, out of the presence of their rajah. We talked a long while. My compass, books, clothes, country, schools, the way of pardon and salvation, and many other things furnished useful topics. After they had gone, a company of women cleanly dressed, with flowers in their hair, came to see Mrs. Ennis. At their head was the wife of one of the high priests.

At sunset we took a walk and admired the beauty of the country and their system of universal irrigation and cultivation. In Egypt irrigation is easy, for it is a process of nature; but here a rough country, even the sides of hills, are cut into level steps or terraces, and the streams are led upon them by the hand of man.

In the evening came a present of food from the rajah, consisting of seven small dishes, tastefully arranged. It was accompanied by the bakal, who prolonged his conversation until nine o'clock; when I was obliged to say that we were fatigued and begged to retire. At ten there was a fire. The drums or hollow logs were beaten, the men shouted, the dogs barked, and all Karang Assam was in alarm. I inquired what it was, but did not go to see.

5. The day passed as usual with a morning and evening walk, and conversation nearly the whole time with chiefs and people who came to visit us. At mid-day spent half an hour in hearing three musicians.

Another of the Baliling chiefs to-day wished me to come and live at Baliling. Very nearly all the Karang Assam chiefs are gone with their rajah and people to Lombok.

6. Among other visitors this morning was a Chinaman, the only one in Karang Assam. He sells opium. Yesterday he arrived from Amut, and he soon began to speak of the books I had given to Baba Eng Sun, the christian Chinaman I met at that place. Said he, "He reads them every night." He also asked some for himself in Chinese, but I had none. The number of our visitors we expected, after the first two or three days, would decrease. This has not been so to-day. There have been more than usual, though mostly common people. All seemed pleased and friendly.

I had one case of complete conjury; the bakal wished to know in a private way, and with a little shame on his countenance, whether I could tell, from my knowledge of religion or medicine, who set the houses on fire two evenings ago.

7. A brahmana, who is a chief of the highest rank, wished me to give him a charm, or to do something to him, so that no one could pierce his body with a spear or kris. It surprised me to hear this from a man who manifested so much good sense. This must be the blinding, bewildering effect of idolatry and fable. I told him that that could not be done; but I would do all in my power to persuade the Balinese to be good. If they were good they would not stab with their krises. This seemed to strike him and others who were present very strongly. It was altogether a new way to obtain security. During our conversation I explained the way of salvation and eternal bliss, originating in the great love of

God and procured by the merits and sufferings of Christ, his Son, in our stead. Some appeared really to understand it, which is daily no small support. But they are not sufficiently affected by it, and very soon their minds turn to other and worldly things.

8. At three o'clock, P. M., made a visit to the rajah. Found him with but one attendant in the apartment, though there were many at hand ready to run and do his bidding at a moment's warning.

Preparation to leave Karang Assam—Sadano.

On Mr. Ennis mentioning his desire to go to Klung Kung, which is regarded as the origin of all the other kingdoms on the island, the rajah or king, generously offered them horses and men to convey them on their way. Of this last interview with the rajah, Mr. Ennis says—

He again inquired, as did one of the chiefs a few days since, whether by my religion I could tell how the house had been set on fire. The chief said the rajah was very much dejected because five times lately fire had occurred on the royal premises. I answered that I could not tell, and that our religion taught us only how we must live and how we may be saved hereafter. He then wished me very seriously to explain what my religion was. This I did, trying to state concisely and clearly the scriptural account of the sinfulness of men, the Savior, pardon, prayer, the Holy Spirit, a new and a right heart, a good life, and eternal blessedness.

These were the principal things; but in order to understand the whole fully, I said the rajah must have some one to live near him and from time to time explain them. The interpreter again added that the rajah was very much dejected on account of the late fires, and that if I could do any thing for him by my religion, he wished I would. I told him that God could help him, and that I would pray for him. He next inquired concerning our Sabbath, and whether I always stayed in the house, as I did on the last. I then told him that it was a day of rest, devotion, and instruction; and spoke of the many great assemblies in our own land, the number of ministers there, and how many, like myself, had gone to the countries with which he was acquainted, such as Batavia, Borneo, Singapore, Siam, and China. God commands that we go to make known his eternal salvation. I thanked him for all his kindnesses and further offers of assistance. When we parted he seemed very serious and much interested in what I had said.

9. Sabbath. Not a single chief visited us during the day and only a few of the people. This I suppose is owing to what I have said of our holy day.

10. Nothing more than ordinary, except a very interesting visit from two *dawas*. They are brahmanas of the highest grade, and also of the highest political influence at court. Dawa is a term implying sacredness, though I have not yet learnt its meaning among the Balinese. One belongs to this principality and the other is from Baliling. The latter has visited us often and makes many intelligent inquiries. An increasing confidence is growing between us.

11. Expected to-day to leave Karang Assam, but through the negligence of the bakal the horses were not in readiness, and the men who were to carry our things, refused to take them, saying they were too heavy. After some conversation with the men I went to the rajah's, where I found his brother sitting on one side of the room and fifteen of the chiefs sitting regularly around the other three sides, all engaged respectfully and socially in conversation. On my return I fell in with the bakal. He had just had an interview with the rajah, and brought a letter signed by him, addressed to the shahbandar or Chinese portmaster at Padang, saying that these were my things, that I would come myself in a day or two, and ordering him to have as many men in readiness as I should need, provided I wished to go by land to Klung Kung. Seeing this I was determined to let them take as many things as they could, and wait until men and horses were obtained to take the remainder and ourselves.

12. The day somewhat more interesting than usual on account of a visit from two of the high priests. Our departure from Karang Assam and our reception in the evening at Sadano, a large village where we put up on our way. The inquiries of the priests were very numerous concerning ourselves, our country, where we had been, our errand here, and various points in our religion. The redemption of mankind I had a very good opportunity to explain, though it seemed to make but little impression on their minds. When they learned that, like themselves, I was by profession altogether devoted to the duties of religion,

one of them laughed and shook me heartily by the shoulder in token of fellow feeling, and seemed determined to be pleased and if possible to please.

It was half past three in the afternoon before we could set off. The men to carry our things, had been sent for at a distance, and they said they could not take them all. The bakal tried to procure others of the place, but none would obey. He likewise endeavored to obtain two horses, but succeeded in getting only one, which was so untamed that I could not mount him. Notwithstanding his remonstrance and advice to wait a little, as he said the rajah would be displeased if I did not accept his assistance, I determined to wait no longer. So I hired two men and two horses and starting bade them farewell amid a crowd of between one and two hundred persons.

At sunset we stopped at a village called Sadano, and the head men were remarkable for doing all they could to accommodate us; and the people generally for their curiosity and respectful regard. Our lodgings were in a court inclosed by a brick wall, which was the place of the assembling of people for public business. On one side was a covered throne, six feet high; and throughout the whole were several buildings consisting of a raised bamboo floor and pillars supporting a roof. On two sides of one a sheet and a blanket shawl were hung up to protect us from the night air. Such accommodations for travelers in these wild climates are not considered by the natives comfortable. To us they were far better than their little confined houses. We conversed till late in the evening on the object of our coming, our religion, and other topics; and at last we begged them to leave us, as we wished to rest.

The country through which we passed was hilly, every spot cultivated and thickly inhabited. Sadano is a very large village. It sent 700 men across to Lombok to the late war.

13. Set off early in the morning, amid a large crowd of men, women, and children, who were anxious to see us and seemed highly gratified. The village is situated in a valley between two mountains, and for three or four miles it is one of the most beautiful I ever saw. The ground is too dry to allow a profitable cultivation of rice, and there are no streams for irrigation; so the whole is covered with a thick shade of cocoanut trees, cocoanut oil being here an article of export to Java, Celebes, and other places. At the end of the valley the road, which is regularly made, and hedged on both sides, opens on the straits of Lombok, and after running a mile along the shore, again turns inland through other beautifully cultivated valleys, until it comes upon the straits a second time at Padang. At this place the shahbandar, master of the port, who is a Chinaman, had made provisions to receive us in his own house. We met him this morning going to Karang Assam. He is to return in two or three days, and we will wait to inquire and make arrangements for our future journeyings and residence on Bali and our voyage to Celebes. We begin to feel quite at home on Bali. Every day brings us new information concerning roads, localities, and distances; and civil society seems to go on as orderly, and as much under the influence of law and government, as in our own country. All the way from Amut, although we have trusted the natives alone with our baggage, and every place where we have stopped, notwithstanding our things have been much exposed, and out of our sight, none of them have been stolen. Stealing is here punished with death.

21. Ready to go, but word has just arrived, that the rajah of Klung Kung has set off for the interior, to attend the burning of the corpse of his brother. On such occasions a great ceremony is made, and as many of the wives of the deceased as offer themselves are burned alive with the corpse. In the cases of rajahs, as many as thirty women have been known to be burnt. It seems of as great importance for us to see the rajah of Klung Kung, as to see the place itself. So we resolved to put off our visit thither until his return, which is expected in four or five days.

Roads and Conveyances—Inclosures for Idolatrous Purposes—Superstitions—Kassomba.

October 6. Padang. We have just returned from our twelve days tour to Klung Kung, Gianyer, and Badung. During this time we "have been almost constantly occupied in seeing the rajahs chiefs, and people, and it has been quite impossible to keep a journal of all the interesting occurrences of every day. I will therefore now endeavor to give a narration of the most prominent.

We left this place September 25th. The shahbandar went to accompany us as far as Klung Kung. Our mode of traveling was on horseback. The roads, with a little repair in some places, would

be good for carriages; but these have not been introduced, and generally all the transportation of the island is done by pack-horses. At Badang and Djimbrana carts drawn by oxen are much in use. The shahbandar and his train, as he rode along, presented a minature of life in the east. He had one man to hold the umbrella over his head, another to take hold occasionally of the bridle of his horse, a boy to carry his *seri-box*, one of his inferior wives and another slave woman walking on foot, one man to carry his present to the rajah, and another man to exercise a general superintendence. These were all slaves. But before we mounted our horses, however, we walked to the outskirts of the village, I asked the shahbander what this was for. "Here," said he, pointing to a brick walled inclosure, having a number of shrines and altars inside, "here is the place of God most high," using the Malay term for deity. No, said I, that cannot be. "Yes," said he, "it is the place of the dewas, the gods of the Balinese. The rajah of Karang Assam has built it, and no one dares to ride by it on horseback. It is against the law of the land. He himself descends when he passes it. So do all Europeans descend at this and similar places, as they travel over the island." I remonstrated, of course, against all this; but as the distance was only a step, and we had not yet mounted, we consented, for this time, to go by it on foot. Near Kassomba, a large town or village about five miles from Padang, was another similar inclosure. This belonged to the rajah of Klung Kung, and was guarded by a few soldiers. The shahbandar dismounted as he came near, but knowing my sentiments, beckoned me to ride on. Three soldiers approached us with their spears, in great earnestness, but the Chinaman called them and explained who we were, and in the mean time we passed by. The penalty of losing our horses he undertook to settle with the rajah, who afterwards remitted it. The same thing happened to us a few days after, on the road from Klung Kung to Gianyer, when we had no one like the Chinaman to intercede in our behalf. Three men seized the bridle of my horse at the same time, but I determined not to dismount to the honor of an idol, except by absolute compulsion. By yielding we would have set a very troublesome precedent for all missionaries in future, and by holding on and gaining the point we might make similar occurrences hereafter more easy. I told them it was against our religion, and against our customs; that we would dismount before the dwellings of the rajahs, but not before the temples of the dewas; and that the rajah of Klung Kung, the most venerable rajah of Bali, had not enforced the penalty. So that after a little trouble, partly by talking and partly by giving my horse a smart cut or two with the whip, I made my way through them. Mrs. Ennis, who followed closely, they did not offer to molest. At Gianyer I afterwards told a chief how I had been disturbed and explained to him that it was against our religion, to dismount before an idol; and after considering the subject he gave directions that we should be permitted to pass on horseback, on our way to Badung. Their dewas, or gods, they hold in some little honor; but I do not think they are so constantly or strictly attached to them, as idolaters are said to be to their gods in many countries.

I was taken with a fever at Padang, and the Balinese said it was because I had gone very irreverently and looked about the dewas temples. A Chinaman at the same time was attacked with severe pain, and our Javanese boy, who is a Mohammedan, declared very seriously, it was because he had eaten the fat of pork. This same boy was taken ill at Gianyer, and he told a piteous story, that he had gone and bathed in a sacred place, and that a dewa had come and beat him on the head, and told him it was not right for a son of Java to bathe in such a place. His sickness was also ascribed to the dewa by a native doctor. But the most singular thing respecting their superstitions that we heard, was, that on our way to Klung Kung, the ignorant country people, who had never seen a white man before, thought that we ourselves were both dewas, just descended from heaven. Of this we were told on our return to Padang. We saw them often looking with all the wonder possible, but did not suppose they were indulging such strange conjectures. On our arrival at Kassomba, crowds of people came out to see us. The Chinaman conducted us to his friend's, the principal *gasti*, or chief of the place, who received us with every token of regard.

Many visitors as usual came to see us. Our conversation was on various topics, including the object of our coming, and the eternal salvation of mankind. At three o'clock we took our departure again, amid crowds of people who were anxious to have a view of us.

At Kassomba we left the coast, and on our way through the interior we were

surprized and highly gratified to see the beautiful and far extended fields of green corn. We had seen fine corn fields in America, but none in extent and beauty equal to these. They were planted in the *sewas* or level terraces, which one half of the year produce rice, and being heated by the tropical sun, and watered daily by the irrigating canals, their rank verdure may be easily conceived.

Kossomba itself is a large place, containing some few thousand inhabitants. On our way we passed other villages, and in two hours arrived at Klung Kung where we were again received by one of the principal chiefs, whose acquaintance we had also made at Padang. On the morrow, he said would be a favorable time to see the rajah.

Rajah and Queen of Klung Kung—Visit to Badung.

Our lodgings were in one of the houses in his own inclosures, and the people as usual flocked in to see us. This constant exhibition of ourselves and constant conversation from morning till night with chiefs and people are very fatiguing. We endure it as much as we can, and yet fear that we sometimes give offence by asking a little retirement. The chief informed the rajah of our coming, and at eight o'clock next morning we went to his residence to have an interview. The large brick walled inclosure, the high gateways ornamented by numerous stone images, and the tops of many buildings rising above the wall, indicated a better state of improvement than we had seen at Karang Assam. We stopped at the outer gate-way, and the chief entered to make known our arrival. After remaining there some fifteen minutes, he returned and conducted us through two other inclosures, each one having buildings regularly situated in the peculiar Bali style.

The heat of the day was increasing, and we were growing quite tired of waiting, when we were invited in, through two or three more inclosures. Two chairs were placed for us. All others sat on the floor, or on the ground. The royal personages were on a platform, a little higher than the rest. The rajah was the finest looking Balinese we had yet seen. He could not speak Malay, and our usual conversation was carried on, partly through our Chinese companion, and partly through one or two Bugis men. I told our simple story, and several questions were asked. When I said that some of my brethren or myself would come to live on Bali, no objections were raised. Our interview lasted more than an hour, when we begged to retire.

After our return to the chiefs, many people came to see us, among whom was the high priest of Klung Kung. The rajah sent two Bugis men, who acted as interpreters, to inquire whether I had any thing which I might give him to wear on his person, that had the power of warding off all dangers. I told him to say to the rajah that I had none; that I had often heard of such things, but that none of them had ever done any good. So my religion taught me, and so all wise men that I ever saw had found. "Ah," said the Bugis men, "too long a talk! would it not be better to say simply that you have none?" Just as you please, I answered; make it as short or as long as you think best. When they had gone the Chinaman laughed heartily, and said my talk was much too long, for the Bugis people, men, women, and children wear amulets. The high priest exerted himself to please us, and I yielded to his importunities to visit him at his house.

Klung Kung, as is well known, is a sort of metropolis on Bali. Although the territories of the rajah are smaller, perhaps, than those of any other Balinese rajah, still they acknowledge him to be higher in rank than them all. The place is cooler than any we found on Bali, and its central position marks it out for a favorable missionary establishment. "Here," said the Chinaman, "if you come to Bali, you should live. If this rajah follows your religion, all the others soon will." Still prejudices are probably stronger here than at any other capital, and a change of religion before the others are prepared, might destroy his influence. This Chinaman has resided nearly thirty years on Bali, is acquainted personally with all the rajahs, and has no little influence. He is also wealthy and sagacious, and his recommendation should not be altogether overlooked. The next day we went from Klung Kung to Gianyer.

On our arrival we were as usual kindly received, and the next day we waited on the rajah. Much attention was excited in receiving us. Here there were no long delays as at Klung Kung; no such stately court, nor a family of so fine an appearance. They received us with all apparent good will, but the actors around us seemed like those of gaiety and enjoyment. The rajah said some witty things, which threw them all in a

laugh; and after stating the object of our coming, and answering many questions concerning ourselves, our religion, and our country we were permitted to retire.

At the urgent request of the queen, Mrs. Ennis, accompanied by her husband, visited her in her own apartments. On the way the architecture, sculpture, painting, and other works of art and taste indicated a comparatively high state of cultivation.

"The Balinese," said the English governor of Java, "are at present a rising people:" and every place where we have gone shows some desires and some exertions, too, after a better state of things. At Klung Kung and Gianyer much of their building consisted of regular cut sand-stone, which is quarried and wrought with the hammer and chisel, the same as in America. On the walls of the apartments of the queen of Gianyer are the best native paintings we saw, and one side of the principal room was nearly covered with looking-glasses.

Our interview was gratifying on both sides. The rajah and chiefs were pleased to have such uncommon visitors, and we were thankful because they gave us a hearing with such a good welcome. Our religion and the object of our coming, which we tried to keep prominent, excited no fears nor apparent jealousies. Our visit at the rajah's was prolonged two or three hours. Our stay in the place was four days, during which time the queen came to see us, a large number of chiefs, and daily crowds of more than a hundred people at a time. On our departure the rajah gave us a letter of introduction to two of the rajahs at Badung, whither we went. Badung has three rajahs who are brothers. At the death of their father his authority devolved on his eldest son; but being of an easy disposition, and little disposed to reign over his fellow-men, the business of government is assumed mostly by one of the younger branches, who really possessed a strong mind and every qualification, except piety, for a great chief. The three brothers, it is said, live in great harmony, and they all alike maintain the pomp of a peculiar state of Bali kings. All three speak Malay well. On our arrival we stopped first at the dwelling of the one who principally manages the affairs of government. He gave us a house, treated us well, and asked many intelligent questions. It seemed to me very plain that he would be pleased to have an honest European residing with him, who might inform him of new things and put him in the way of real improvements suited to his peculiar circumstances. But the hand of God alone is able to raise him above what he is, and to God alone, I am more and more impressed, should a missionary look for help in his holy work. We saw, however, but little of this man. The next day his elder brother gave us the most encouraging reception we had yet found on Bali. And at his palace, if so it may be called, we saw more of Balinese civilization and improvement, than we had seen before. His residence consisted of an almost endless number of inclosures, which were walls substantially and neatly built of brick, about twenty or thirty feet high. But we saw here not so much stone work and stone images as at Klung Kung and Gianyer, there being no stone quarries in Badung. As a compensation, the walls and pillars were profusely inlaid with China plates, cups, and dishes. Of these we must have seen as many as five thousand. They were set on edge, and their ornamented sides were placed outwardly. Many of them were very fine and gilded. An apartment, or rather a house was given us in the same inclosure with the queen. Around her dwelling was a canal of water, the sides of which were neatly laid with brick, and the water was kept nearly on a level with the ground. Several little acqueducts were constantly pouring into it. The whole was an ornament worthy of a queen, if any can be. It cooled the place, gave beauty and elevation to the scene, and the very gentle sound of waters was of course agreeable. We had seen the same at Gianyer. Our first talk was very long, about three hours.

The rajah listened with very deep interest to the wonders of the gospel. His disposition is mild, and although he is not below mediocrity in mind, still he has not shown those superior powers manifest in his brother, and in the rajah of Klung Kung. He wished us to stay longer, and expressed no little anxiety that we should return soon and live at Badung. In the beginning of the evening he was amused to look through my pocket spy-glass at the clear full moon. After eight o'clock the moon was eclipsed, so that its light was only like that of a large planet. As it began, our conference being then over, the rajah sent to know whether that was my work!

After the foregoing journal it might be expected that I should speak on several general topics, in order to show fur-

ther what is the character and condition of the people. But as yet my knowledge of such things is partial, and my time does not permit me to enter into them. I will therefore close with a few remarks respecting the importance of the island in a missionary point of view.

1. The importance of the island is increased, by its dense and large population, all speaking the same language. Mr. Medhurst estimated the population at about 700,000. Sir Stamford Raffles, having learned how many males had their teeth filed, made his calculation at more than 800,000. Dutch and English gentlemen in this part of the world generally say near a million. I received while on the island new data from the Chinese shahbandar at Padang. He stated the number of forces which each rajah could bring into the field; and they in all amounted to 145,000 fighting men. Counting these at one fifth of the whole, would give a total of 725,000. The universal cultivation which the island is under, and the density of the population as it falls under the eye, gives further weight to these numbers. It is a striking fact that, with the exception of Java and Sumatra, no island in the Archipelago is known to have so large a population speaking the same language. Moreover, Bali and Nusa or Banditto island, the latter containing 8,000 Balinese inhabitants, and Lombok containing 8,000 more, and under Balinese rulers, may be considered as constituting one field.

2. The importance of the island is also increased by its superior civilization. Besides the christianized parts of the Moluccas, we may reckon Java, Sumatra, Madura, Bali, and the Bugis and Macassars, as the most improved portions of the Archipelago. Among these, Bali holds a high rank. The number of its inhabitants shows that they are under the influence of law and government, and not wasted away by destructive wars so prejudicial to missionary work.

3. The importance of the island is also affected by the salubrity of its climate, of which it seems from its nature and the looks of its inhabitants to enjoy more than an ordinary share. The land is high and destitute of marshes and decaying forests.

4. Old prejudices and the apparent disposition of the people to receive the gospel must also be taken into account; and in this respect I think the Battas on Sumatra and their neighbors the Nias are more inviting to the missionary than the people here. On this subject, of course, from its nature, I cannot say much as yet. National pride and a spirit of independence are evident. The people fled from Java rather than be oppressed, which they love to remember. They have maintained their independence while other islands have sunk under European control, and they have conquered and hold in subjection their Mohammedan neighbor, Lombok.

5. The importance of the island is also affected by the superior energy and industry of its inhabitants. In this respect they cannot be compared with Europeans; yet among their fellows, they obtain some little distinction.

6. The importance of the island is also affected by its foreign intercourse. Of this I cannot give statistics, nor full information. At Amut we found a dozen prows, come to trade, of about fifteen or twenty tons each. At Baliling there are twenty prows in the roads, beside eight or ten belonging to the place which are temporarily laid up in the river. At Padang, Badung, and other places, except perhaps at Djimbrana, are not so many. To facilitate missionary intercourse, Bugis prows belonging to Baliling may be hired to go to any part of the Archipelago. The hire of one to go direct to the Bugis country would not have cost us as much, as going in the erick to Maccassar.

HISTORICAL AND STATISTICAL NOTICES OF LOMBOK, BY MR. ENNIS.

As seen on the map, page 322, the island of Lombok lies directly east of Bali, separated by a narrow channel, called the straits of Lombok. Its political relations to Bali are very intimate, as noticed in the foregoing article; and so far as the brief visit of Mr. Ennis would permit him to make observations and inquiries, it would seem that the characters and habits of the people on the two islands are very similar.

Population, Religion, Languages.—The island is called Lombok by Europeans, from a small village on the northern coast. By the Bali chiefs, in their correspondence, it is called Sali Paran. But by the natives themselves, and by all others here, in their daily conversation, it is called Sasak; and the people are called the men of Sasak. About eighty years ago it was conquered by the Balinese, who have since held it in possession. Hence the population is divided into two classes—the Balinese and the Sasaks. The former number about 8,000, and are the rulers; while the latter number about 170,000, and each man pays

two dollars a year to the Balinese rajahs. The Balinese are Boodhists and speak the language of Bali. The Sasaks are Mohammedans, and have a language of their own. Both languages, however, are often spoken by both people; and on the coasts, and by the chiefs, Malay is somewhat used.

Divisions—Chief Towns.—The length of the island from north to south is about sixty miles, and its breadth is about thirty-five or forty. It is divided into two principalities. Mataram and Karang Assam, each one having its own rajah, who is surrounded by his own chiefs. Ampenan and Tandjang Karang are villages about seven miles from each other, on a large cove in the straits of Lombok. Mataram is a large place, the capital of the principality of that name. It is situated three miles in the interior from Ampanan. Karang Assam, another large place, is the capital of the other principality, and situated about five miles still farther in the interior. Bali, Saboagi, and Piju are trading ports on the east side of the island.

Face of the Country and Productions.—The face of the country is remarkable. A fertile, level, and well watered plain stretched from east to west across the island. It is about twelve miles wide and contains the great mass of the population closely connected together. To the north and south of this it is mountainous and very thinly inhabited. The valleys in the mountainous parts, are said to produce the best cotton in the Archipelago. It is manufactured into cloth and made a small article of export, with the native traders. As we rode to Mataram, well cultivated rice fields extended several miles in every direction. On our left was a village shaded by a triple row of trees characteristic of the climate. Below were the bananas rising twelve feet high. Above these, to the height of thirty feet, rose the bamboo; and higher above all were the tops of the long leafed graceful cocoa. Before us on the road were the avenues of Mataram, consisting of long double rows of large old waringan trees. These were larger than the largest American elm, and presented a majestic solemn view, such as we had not expected to see on Lombok. A dense population seen in the fields and by the roads all "without God and without hope," in such a place, was enough to awaken the heart of a stone. How deep has been the dream which has kept all these things out of the thoughts of the church so many years!

The production of the island is mostly rice, of which 12,000 tons, are annually exported. As the island is not overstocked with inhabitants, the people need not be destitute of the necessaries of life. We neither saw nor heard of starving want, and believe it very seldom, if ever occurs.

Foreign Intercourse.—The principal intercourse of the inhabitants of Lombok with European settlements, or with any foreign places, is with Surabaya on Java, and with Macassar on Celebes. Occasionally a prow goes to or comes from Singapore, Koupang, and other Dutch settlements. A few large ships, perhaps five or six, stop annually on their way from Sidney on New Holland to Canton. The Bugis traders occasionally come and go to almost every part of the Archipelago, and by very small boats there is daily communication with Bali, and perhaps also with Sumbawa. More than a hundred Bugis traders and adventurers reside at Ampenan, and about a dozen Chinese.

Progress in Arts and Agriculture.—In cultivating their fields we saw them use an instrument resembling our harrow, and a plough resembling the old fashioned wooden plough in America. This was drawn by oxen. Their fields for raising rice are made into level terraces, and may be overflowed at pleasure by streams which are ingeniously led in narrow canals over the whole plain.

In the useful arts it is gratifying to hear that they have made a beginning. They work in iron, make common pottery, and manufacture cotton and silk cloth of an inferior quality, the silk coming from China. Their best workmanship are muskets and krisses. The latter is a sort of dagger and worn by all the men. Some of them are as fine as the best European work.

Their houses are smaller and stand in clusters or villages. Those of the rajah and a few of the higher chiefs are built of good burnt brick, and the roofs are tiled. Those of the common people are made of unburnt brick, and the roofs are thatched.

Of carriages and wagons the Lombok people have not yet felt the need. As the plain across the island, is only forty miles in length, they can travel this distance, in one or two days on foot or on horseback, and for transporting their rice, the backs of their hardy horses answer very well. Their horses are small and strong, and every day we saw thirty or forty pass through Mataram, each one carrying four bags of rice weighing to-

gether nearly four hundred weight. Around their necks they have two straps of bells, like sleigh-bells in America. As we stood and saw them daily pass in long lines, each horse with his driver by his side, I need not say that the sight was gratifying. It afforded substantial evidence of a certain degree of industry in a region of the earth where indolence is one of the reigning sins.

On the shore and around the village many natives were seen at work and sauntering about.

Intercourse with the People.—After stopping half an hour, horses were provided, and all, except the captain of the ship, accompanied us to Mataram, where the uncle of the rajah received us during our stay in his own house. His house, like the houses of the chiefs on Bali, is composed of a number of inclosures, and each inclosure contains three or four buildings. In the central one was his own domicil, and around this were seven others, each one being appropriated to one of his seven wives. As he took me around to show his inclosures and buildings, I inquired if each of his wives had a separate house? "Yes," he replied laughing; "if they are all put together they fight." As we entered the principal inclosure, all these females, with a number of their friends and relatives, flocked around Mrs. Ennis, overjoyed to see a white female. She could with difficulty get a short respite from their presence, all the time we were there. Generally every day they bathed, dressed themselves clean, ornamented their heads with flowers, and sat down for a short time to weave. Weaving here is an important female accomplishment. Said the chief, "If any man enters here without my permission, it is death." Do you kill men so lightly on Sasak? I inquired. "Yes," said he, "if a man steals it is death; if he commits adultery, it is death; if he enters the market, it is death." It is a remarkable peculiarity on Bali and Lombok, that the women do all the buying and selling, even all the large trading to the amount of several thousands of dollars. This gives them somewhat of a masculine character, and probably contributes to give to the whole race of people a portion of that boldness and energy for which they are a little distinguished.

The first evening I conversed some time with the chief, on the subject of religion. As I told him of the gracious dispensations of God toward mankind, he assented to it and said that what I told him was very much like the stories of the Bali people. "These," said he, pointing to various pictures on the wall, illustrating their mythology, "are the tales of many gods and goddesses. Our priests tell many things, but I do not think much of them. My doctrine is short, and that of the Sasak people is still shorter, God is one, they say, and that is all." His belief is a kind of fatalism. The gods," he says, "have given us life, and we can do nothing but what they direct; therefore I do not trouble myself about such things." The only way in which I could bring him to any thing like conviction of the truth of the gospel was to say that we are sinners; that all mankind are sinners against God; which he admitted; and then to speak of the innocent Savior, who became man to suffer for our sins. Here is pardon, here is eternal life. The same manner of presenting the subject I always find to be the most convincing, which shows that there is nothing like preaching Jesus Christ crucified for our sins.

The next day the chief was obliged to be absent on business, and his son, a boy of sixteen years, did the honors of his house. Many women, the principal ones in the place, came to see Mrs. Ennis, and I conversed with about a dozen men who were the relatives or retainers of the chief.

The third day, early in the morning, I walked out to see the place. It is large and presents a very convenient missionary field. At noon we went to the dwelling of the rajah, whose mother and brother had expressed a desire to see us. It was composed of a brick wall twelve or fourteen feet high, and within were many other inclosures and many small buildings. After passing two or three of these inclosures, we came to the one in which the deceased rajah lies in state. He was killed in the late war and now he is embalmed and will be kept a few months when the corpse will be burnt with a number of his wives. None of the wives who are of royal family ever offer themselves to be burnt on such occasions: it is only the lower women who come forward. As we entered, we all stopped short. I asked the chief why he stopped. He replied, "That the dead rajah must be informed of our coming Those females are going to tell him. Every day they spread for him a sumptuous table, the same as when he was alive." After standing still about five minutes, we were conducted to seats, and soon the mother of the present rajahs, one of his brothers, several of the royal family, and a long retinue entered

through an opposite door. The chief and fifty or sixty others around us, immediately sat down on the ground. We were also exhorted by many voices to humble ourselves, but we arose and stood still until they had approached, and sat down when they sat. The conversation was mostly concerning ourselves and our religion. They manifested much good will, and caused to be placed before us some refreshments, which amounted in truth to a substantial meal. We tasted a little, and after a conference of more than an hour, which served to introduce ourselves and the object of our coming, we retired. On our return to the chiefs we found a note informing us that at nine o'clock in the evening the vessel, the one in which we came from Surabaya, would leave for Bali. So we determined to go with her, which made our stay on Lombok very short.

Ceylon.

REPORT OF THE MISSION SEMINARY AT BATTICOTTA.

THE report which follows is dated in October of last year, and has special reference to the management of the seminary and the results of the labors bestowed upon it during the preceding six months. After giving some extracts from this, there will be added extracts from a subsequent report of the missionaries made at the close of the last year, relating more particularly to the general objects of the seminary, and the principles on which it is conducted.

The missionaries mention that David Riggs, Philip C. Hay, Horace Bushnell, Samuel Spring, and Cornelius Vanderveer, from among those who were dismissed from the seminary in January, 1838, for want of funds adequate to their support, had been re-admitted. They then proceed to notice—

Admissions to the Church—Death of Phillips—Dismissions and Changes.

On Sabbath, May 28th, the sacrament of the Lord's supper was administered, and the following persons were baptized and received to the church, viz. Seth Porter, and Edward M. Miller, of the first class; Benjamin F. Stanton, of the second class; John Flood Edmonds, William Sumner, and Cyrus Stone, of the third class; Aaron Condit, David L. Dodge, Henry Hart, Harvey Hosmer, William J. Ladd, and Stephen Williams, of the fourth class. Two other boys belonging to the preparatory class in the seminary, were admitted to the church. They were from Trangubar, and were baptized in infancy. They have received English names, and one of them has since gone into the printing-office. Simon, late a monitor in the native free school at the station, was admitted into the church. He is now in the bookbindery at Manepy. There has been less evidence of active piety the last six months than was desirable; but there has been an apparent growth of religious principle and strengthening of character. Since about the middle of August, there has been a class of from twenty to thirty professed inquirers, and we hope a few instances of conversion.

Alonzo Phillips, one of the native teachers in the seminary, died on the 14th of September at his father's house. He had been unwell for some months, but had continued his labors here till within about three weeks of his death. He was a member of the church, and we trust a good man. He expressed regret in his last sickness that he had not performed more faithfully his christian duties. Not long before his death he declared that he placed his confidence entirely in Christ, and exhorted others to continue stedfast in the faith. He was highly esteemed, not only as a teacher, but as a young man of a very amiable disposition.

Respecting the management of the classes the missionaries remark—

No class go out this year, as we deem it expedient to retain the present first class another year, particularly as the young men composing it are desirous of remaining. They will thus make higher attainments in learning, and consequently be worth, it is hoped, proportionally more in the community; particularly those of them who may become christian teachers. If there is danger on this point, it is that we shall place the standard of qualification for native preachers too low. Every advance we are able to make towards a high standard is to be regarded as actual progress in the missionary work.

Minot S. Fairfield and Harvey Hosmer, of the fourth class; Benjamin H. Rice and W. J. Hamilton, of the third class; and Elnathan W. Seeley and Thomas Golding, of the first class, have been, for various irregularities, dismissed from the seminary. We regret to have occasion to report so large a number of dismissions; but the propriety of the step is evinced by its salutary influence on

the institution. The cases most to be regretted are those of Seeley and Golding. They are members of the church, and were among those who were considered to be the most promising for future usefulness. They were taken away by the improper interference of their parents, that they might have the advantages of their services. It was thought necessary to put them under the censure of dishonorable dismission, by which their prospects for employment and a favorable standing in the community are considerably affected; and consequently others are deterred, in no small degree, from following their example. Sometimes boys who have been dismissed show such signs of penitence and amendment, that they are taken back and do well.

J. Gregorie and Elisha Rockwood have been received into the seminary as teachers; one to supply the deficiency caused by the death of Phillips, and the other to assist in important branches, particularly in mathematics and philosophy, and to meet the demands of a new class.

Admission of a new Class—Giving Names.

Oct. 17. The examination of candidates for the seminary was for convenience deferred to the close of the vacation. To-day about one hundred and thirty boys presented themselves as candidates, eighty of whom were examined, and a new class selected. A good proportion of these were from Tillipally and Batticotta. This is the more noticeable, as it is but a few years, since students could not be procured at this station. In view of the change, a teacher just remarked that the Batticottians were civilized, compared with what they were two years ago. Many of the candidates who were considered qualified were under the necessity of going away because there was no room for them. A good degree of interest was manifested on the occasion, both by parents and children; but less of importunity than there was two years ago, as the people now understand better that certain qualifications avail more for their children than the entreaties of parents and friends. When boys enter the seminary there is some uncertainty whether they will prove themselves worthy or choose to remain. We therefore allow the first term for a sort of trial; after which we give them names according to the wishes of benefactors. We have now on our list fifty-two names that have never been given.

Here it may be appropriate to remark that the subject of giving names, if we may judge from letters occasionally received, is not well understood by those who contribute to the support of children in the seminary. We make the following statements for their information.

1. Names are not given to boys in any of our schools, except the seminary. Names, therefore, sent to an individual missionary with a request that they may be given to boys under his immediate instruction, cannot be so appropriated, as such missionary's engagements do not allow of his teaching the boys, or, if he has a school for boys, it is not one in which it is thought proper to give names.

2. No names, except a very few given by benefactors in this country, are appropriated unless they have been previously acknowledged in the list of donations in the Missionary Herald, or authorized by the Treasurer of the Board. Friends, therefore, who wish to have names given to boys here must send their request through the Treasurer of the Board, and have the appropriation authorized in that manner. It is of no avail to write directly to us. In all such cases we are under the necessity of appealing to the Herald, or the correspondence of the Treasurer.

3. The number of names that can be given must necessarily be limited. If we have more than can be given at one time, they are placed at the head of a new list to be given at another time. Usually they can be appropriated but once a year. Hitherto, names forwarded could all have been appropriated, had the corresponding amount of money been remitted.

4. In order that beneficiaries be selected and retained in the institution, we must receive the money for their support. This remark will apply to the youth who were dismissed from the seminary. We had not the means of meeting the expense of their education. This too will account for our not having taken more boys the last two or three years.

5. When boys are dismissed as unworthy, their names are given to others.

6. Whenever beneficiaries are received or finally dismissed, we send their names to the Treasurer.

7. If benefactors wish for information which they cannot get from the officers of the Board, as to whether a name has

been appropriated, etc., let them write to one of the teachers of the seminary, provided their donations have regularly appeared in the Missionary Herald.

Many patrons, and especially associations in Sabbath schools are anxious to receive early intelligence of the good they were doing to some heathen children by their benefactions; and while we would commend their zeal and activity, we may be allowed to say to them that they must generally wait some time. It is often two or three years before their wishes can be carried into effect. It takes about a year for us to get information of their having made donations to support children, and then considerable time often must elapse before the donations can be applied. And then the boy should be on trial some months before any report of him can be given, and before he can receive a name. "The husbandman has long patience."

In the introduction of their report of the seminary made at the close of the last year, the teachers insert the following remarks on the—

Importance of connecting Religious with Intellectual Instruction.

Lord Abbinger, in a charge to the grand jury, at the Leicester assizes, made the following remarks; "The doctrine which was lately promulgated was, give the poor education, and you destroy crime. This had not turned out to be the case with the calendar before the court; for he found that the most of the desperate robberies and burglaries were committed by persons who could read and write well. Now, although he would never discourage educating the lower class of society, he would still affirm that education, if not founded on religious and moral principle, instead of becoming a blessing to the poor, would in the end turn out a curse. To give a sound education to the poor, moral and religious instruction must accompany it. The receiver must be well made to know, not only the moral duties he has to perform, but also the religious ones. Education, without religious instruction, would not control the strong passions of the human race; and he had not only again to repeat that the various calendars throughout the circuit had plainly convinced him that it would be far better to leave the poorer classes of the community in ignorance than to give them an education which had not for its ground work our revealed and blessed religion."

The founders and conductors of the American mission seminary at Jaffna, are happy to be able to quote so high authority in support of their own sentiments. But they believe farther that there is little ground to hope for the civil and religious regeneration of India till the country is brought under the influence of christian education. With such sentiments the missionaries of the American Board of Commissioners for Foreign Missions in Jaffna, soon after their arrival in 1816, established a few schools in the villages for the benefit of native children, in which the truths of our holy religion were freely taught, and religious services conducted at that time.

When the mission was commenced, the desire of the natives for education was small, and their prejudices against missionary operations so great, that it was not easy to induce them to send their children even to the common free schools, much less to commit them to the immediate care and instruction of the missionaries. At the same time, it was evident that with only those rudiments of Tamul learning which could be taught in such schools, and the slight knowledge of Christianity which could be communicated in them, by means of Scripture lessons and occasional religious instruction of christian superintendents and visitors, while the regular teachers remained heathen, and the children were constantly with their heathen friends, the progress of moral renovation would at best be very slow. It seemed necessary to attempt, in addition to the native free schools, a more thorough system of education, however difficult it might be of accomplishment. Family boarding schools offered such a system. Taking native children from their parents and friends, and keeping them under constant christian instruction, both in Tamul and English, for such a length of time as on trial might be found expedient, would be removing them from a heathen into a christian atmosphere. Their prejudices would probably be overcome, as well as their ignorance enlightened, and their situation be favorable to the full influence of truth, upon their minds and hearts.

Difficulties to be surmounted—Origin and Progress of the Seminary.

But when the proposition was made to natives, to give up some of their children to the direction of the mission, they formed the wildest conjecture as to

its design. Some thought that the children were to be enslaved; others that the boys were to be sent into the interior of the island, or to some foreign country, as soldiers. None could understand why men of other nations should come to them, and from mere benevolence offer to feed, clothe, and educate their children. At length, however, to the astonishment of many, six small boys, whose parents had become personally acquainted with some of the missionaries, were intrusted to their care.

After these six boys entered the school, a considerable time elapsed before any others could be induced to join it. By degrees, however, boarding establishments for children of both sexes, were formed, first at Tillipally and Batticotta, and a few years later at Oodooville, Panditeripo, and Manepy. In some instances it became necessary to yield a little to the prejudices of the natives. At Batticotta, as the boys were unwilling to eat on the mission premises, a cook-house was built for them on an adjoining piece of land which belonged to a heathen. There they took their food for more than a year. The establishment was then removed within the mission inclosure. On this removal several of the boys left the school, but most of them returned. There was, however, another difficulty. Though there were three or four wells in the inclosure, they had all been used more or less by those connected with the mission family. The water was not, of course, sufficiently pure for a good caste Tamulian. On this subject the boys held a council, and decided that if all the water should be drawn out of one of the wells, and the well cleaned, it would then be fit for their use. But on attempting this, as it was the rainy season and the water high, they could not succeed. After laboring a whole day without gaining much, they very sagely concluded that as they had drawn out as great a quantity of water as the well contained when they began, it must be sufficiently purified. They then used the water without any further difficulty.

In 1823, there were supported at the five stations 120 boys; among whom were several so far advanced in their studies as to require more attention than they could have, unless some one of the missionaries should be devoted to them. At the same time, they appeared sufficiently promising to warrant, and call for an attempt to put them in more favorable circumstances for high attainments. This shewed the necessity of a central high school, and led to the attempt of forming one under the name of a college for Tamul and other youths.

The institution was commenced in a modified form, at Batticotta, in 1823, by bringing together the most forward lads from different boarding schools, and placing them under the care of one of the missionaries, who, with assistant teachers, was to be principally devoted to their instruction in literature, science, and religion. The number at first received was forty-eight, who, after qualifying themselves by farther attention to some elementary branches, entered upon a course of study, both in Tamul and English, similar to that laid down in the original plan for a college. Thus commenced the mission seminary.

It has been from the beginning, a christian institution. Pupils belonging to it have been regularly instructed in the sacred Scriptures, and have been required to be present at morning and evening prayers, and to attend divine worship on the Sabbath and other religious services. The practice of idolatrous ceremonies is not allowed in the institution: neither the teachers nor pupils are permitted to wear the badges of heathenism, nor to be absent for the purpose of observing its rites. Known attendance at places of idolatrous worship is regarded and treated as a misdemeanor. This course the conductors do not regard as an improper interference with the religious liberty of those who enter the institution. Parents understand beforehand what restraints will be imposed upon their children, and what requisitions made of them if placed under their instruction. They know what views the missionaries entertain of Hindoo worship, and that it does not comport with their ideas of the rights of conscience to tolerate the worship of devils in a christian seminary.

Funds and Expenditures—Instructors—Term and Course of Study.

The seminary has no resources separate from the common fund of the mission. Its expenses are included in those of the mission, and are defrayed by the American Board of Commissioners for Foreign Missions. Most of the pupils, however, are supported by patrons in the United States who make specific donations to the Board for this purpose. It is required that the donation be not less than twenty dollars annually. The pa-

trons generally send names for their beneficiaries.

Here it is thought proper gratefully to acknowledge a liberal grant of £200 to the mission in 1837, from the government of the island for the purpose of education, and another of the same amount the last year, together with several donations from individuals.

The Rev. D. Poor was the principal of the seminary from its commencement in 1823, to January 6, 1836, when he resigned his connection with it, that he might assist in establishing and conducting a new mission on the neighboring continent. He had ever expressed a preference for other missionary work, and a wish to leave the seminary whenever a favorable opportunity should offer. His resignation was accepted with a high sense of the valuable services he had rendered to the institution. The Rev. H. R. Hoisington was appointed as his successor.

The seminarists have not hitherto made such attainments, as to require that distinct professorships be designated. Hitherto it has been deemed expedient rather to aid the native instructors, and to teach in branches with which they are not acquainted, with a view to bringing forward competent native teachers. This is desirable on the ground of economy, and because pupils will aim at the standard of a native's attainments rather than of those of a European; and because, other things being equal, natives are better teachers than foreigners. There are some branches, however, that cannot be trusted in the hands of native tutors; such as metaphysics, polemic, and didactic theology, and ecclesiastical history. An additional European teacher will probably be required before long, and then separate departments of instruction will be assigned.

Two teachers from the United States, with eight native tutors now perform the labor of instruction in the seminary. Other native helpers will be associated with them as the state of the institution shall require and young men of suitable qualifications shall be raised up.

The term of study is six years. During this period, the students, with few exceptions, receive their support and education gratuitously, and are required to live upon the premises. There have been a few who, from family pride or caste, were not willing to eat on the mission premises, and who were allowed to procure their board in the neighborhood at their own expense. Their attainments and character and influence, have been such that it is deemed inexpedient to encourage the practice.

There is not an established course of study. The instructors are at liberty to make such changes from time to time as are suggested by their experience, or as are demanded by any change of circumstances. The work of introducing a high course of study and carrying the pupils through it, is, though important, to be accomplished gradually. It has been found difficult till lately to retain the students for a sufficient period to go through such a course. This difficulty has been owing to the demands for young men for mission service, even of inferior qualifications, and to a restless desire of the students, urged on by their friends, to engage in some lucrative employment. This obstacle is continually lessening, owing to the fact that the value of education is becoming better understood, and that higher attainments are demanded for the more important stations under government and elsewhere. Another difficulty has been to command suitable teachers and books. There is, however, in this particular, an improvement from year to year.

After having given a brief view of the studies of the several classes during the year then closing, the instructors proceed—

It is difficult to speak intelligibly on this point, for every thing in this connection must be estimated relatively. In our instruction in both English and Tamul, we aim primarily to discipline the mind, to teach pupils to think, and not merely to use language grammatically. The latter, however, we do not neglect. It is only second in our estimation, and we believe that the attainments in this particular, of the successive classes, are continually increasing. We hope to see yet greater advances. But this, for our service, and, as we believe, for the best interests of the country, is not to be compared in importance with that course of mental training, so necessary to remove the extreme imbecility of the Hindoo mind, and to furnish an efficient native agency. The deficiency in this respect, manifest in those who have completed their course of instruction, goes to confirm our position, and to illustrate the necessity of systematic, thorough education, and of thorough training in the exact sciences, as well as in history and general knowledge.

The course of studies shows something of what we have attempted. In

their attainments in some branches our pupils, we believe, will not suffer in comparison with young men of their age in any country. We feel that we have pleasing encouragement to go forward, and to aim at much higher attainments. Many are beginning to understand that language is only valuable as a medium of thought and feeling; and, we trust, not a few are preparing to act upon the conviction, that correct thought and feeling only are of worth.

Preparatory course—Religious State and Influence of the Seminary.

Relative to the course of study to which the pupils are trained previously to their entering the seminary, the instructors add—

Experience has shown that the course of training to which the pupil has been subjected preparatory to his admission to the seminary, has most important influence on his future character and attainments. Those boys that are received from primary schools, in which Christianity is a prominent part of systematic instruction, are much to be prefered, on the ground of correct deportment and susceptibility to moral influence.

To give this requisite preparatory instruction English free schools have been opened at the several stations, the pupils in which board at home and come daily for instruction. These schools, though taught by natives, are under the immediate superintendence of the missionary at the station. From these schools principally it is that the seminary is supplied with pupils.

Of the religious state of the seminary the instructors say—

It is matter of lamentation that any who have been educated by the charities of the church, and have professed to receive the truth as it is in Jesus, should turn from the faith. And yet it is a thing to be expected. A native youth is very liable to be deceived in regard to his own christian character. It is often the case that he does not acquire a just idea of what is implied by a change of heart, or the exercise of religious affections. There is danger, therefore, that the conversion of such a youth will be merely nominal; and that when "persecutions arise," or worldly advantages offer, he will turn away from the truth. We ought, however, to say that it is greatly for our encouragement, that those who have been educated in the seminary, manifest, as a general thing, much more than others, an intelligent and heart-felt attachment to Christianity, and, are more uniform and consistent in their manner of life. And it may be added that there is every year, an apparent improvement in this particular. It is worthy of remark that of those members of the church who have died, no one has been known, in prospect of death, to express any doubt of the truth and excellence of Christianity. Some have departed strong in the faith, and have found their hope in Jesus an anchor to the soul.

The bearings of the institution on the interests of education in the country, are obvious and highly important. It exerts a direct and most salutary influence over the English free schools. This was shewn the last year. For want of funds a class was not received in 1837; nor could encouragement be held out that one would be admitted the next year. The consequence was the English schools languished, and a few of them were discontinued. In view of these things, notice was given last year that a class would be taken in October. New life was at once imparted to these schools; thus shewing most clearly, what there was sufficient reason before to believe, that the seminary is exerting a controlling influence over education in the province. The bearings of this institution on the peculiar object of missionary labors, the introduction of Christianity into the country, are important. The influence it exerts in this respect is encouraging. The first object is to raise up a class of native teachers, who shall be employed to make known the gospel to their countrymen. There are in the employment of the mission, besides instructors in the seminary, one of whom is a preacher, three preachers and ten catechists, who were educated in the seminary, and twenty-two others, who are teachers of English schools, or Bible and tract readers and distributors. It is hoped that some, if not many, of these will eventually become preachers. But aside from the training of teachers of Christianity the seminary is doing much to introduce the gospel into the country by the tone it gives to religious education, and the encouragement it affords to christian schools. The missionaries find no difficulty in making all their schools as thoroughly religious as they choose. And parents who wish to have their sons educated make no objection to the study of christian lessons. There is not a doubt they would gladly avail themselves of a system of education in which religious instruction is not inculcated.

GENERAL LETTER FROM THE MISSION, DATED JAN. 1, 1839.

Favorable Regard and Aid of the Government—Thanksgiving—Native Free Schools.

HAVING mentioned that the life and health of the mission families had been mercifully preserved through the year, the missionaries proceed—

You will be gratified to learn that on application being made to government for assistance, towards the close of this year, a grant of £200 was readily made to the mission. It is proper to mention in this connection that his excellency, the present governor, is extremely favorable to education and religion. He has recently applied for a list of Tamul books published in Jaffna. He is, it is said, now turning his attention to procuring, at the expense of government, a supply of useful works for the government schools and general circulation. At a late meeting of the Baptist mission in Colombo, his excellency attended and made a very interesting and appropriate address, in which he proclaimed himself an open and devoted friend of missionary institutions. At a meeting of the Wesleyan Missionary Society, held more recently at the same place, his excellency attended and observed, that "in attending the meeting, he felt that he was but discharging one important part of his duty as a christian governor; and that it was his steady determination to patronise and promote to the utmost extent of his power, the cause of christian missions in the colony, fully aware that he could not more effectually advance the welfare of the whole population of the island." Such an example, in the highest authority on the island, cannot fail to exert an important influence on the native mind, and ought to excite a grateful response in every pious heart.

Your letter informing us that the Committee had resolved to add five thousand dollars to our pecuniary allowance, was duly received, and has been acknowledged.

The mission observed Thursday the 29th of November as a day of thanksgiving, praise, and prayer. The gratifying intelligence from America, of relief to our funds; the renewed grant from the Ceylon government, the accounts of revivals and reformations of a pleasing character in the United States; the merciful Providence that preserved Mr. Knight and the boys when shipwrecked, and the receipt of letters, after a long and anxious suspense, from Dr. Steele and Mr. Cherry, all coming about the same time, conspired to give special occasion for grateful feelings.

You are aware that but little has been done the past eighteen months in the department of native free schools. Our direct influence upon the people has in consequence been very limited. The schools, as has been often remarked, are an important channel of communication with the parents and friends of the pupils. Without them, we labor under great disadvantages in securing their presence and gaining their attention. We hope to be able to resume a sufficient number of the schools the present year to give efficiency to our system. Our past experience will suggest some hints for their improvement, and we trust, with the blessing of God, they will be made more effective and useful than heretofore. We are as much as ever convinced of the adaptation of our general system of effort to the great object of turning this people from idolatry, and of converting them to God. We do not see how Christianity can be permanently established, in this or in any land, without the aid of a system of christian education. We are not aware that it ever has been established, without such aid. In this land, even preaching the gospel almost necessarily partakes of the character of elementary teaching. Schools, under christian influence, are the most economical means of giving to the mass of the community a great deal of instruction that is necessary to the understanding of the truths of the gospel. We do not say they are a means necessary to conversion; but for the growth and permanence of christian principles in a heathen community, we consider them, in connection with the preaching of the gospel by the missionary, as of very essential advantage. We have sometimes thought the American church did not appreciate the advantages she derives from the christian education of her youth; and therefore does not admit, to the extent that we think she ought, the importance or the obligation of connecting a system of religious education with the efforts of her missionaries. But if every christian school and every pious mother were withdrawn from America, what would be the result to the church? And if the influence of a polluting and idolatrous system of religion were substituted, what would be her future prospects? We ask no more than that she would do unto others what she would

that they should do unto her, if the circumstances were reversed.

Native Church and Character of its Members.

We are not permitted to record any revivals in the church within the past six months. We think, however, there has been on the part of some members, a more than usual growth in grace and knowledge. Some instances of decision of christian character, and steadfast adherence to the faith of the gospel have occurred, that have given us much satisfaction. Several instances have also come to our knowledge of church members being more than usually engaged in conversing with their friends, and urging upon their attention the subject of Christianity. And we have been pleased to learn that, in some cases, their influence was successful in subduing the opposition and removing the prejudice that had been manifested against the truths of the gospel.

Ten persons were admitted to the church at Oodooville on the 19th ultimo. Nine of these were members of the boarding-school for girls, and one the son of a pious schoolmaster. There have been no other admissions to the church, but there is a considerable number of inquirers, chiefly at Batticotta, Oodooville, and Manepy, who manifest more or less of seriousness, and for whose eventual conversion we have much reason to hope.

Some of the church members are under discipline, and a few have, we fear, drawn back to perdition. Of others we are in doubt as to the reality of their christian character. We wish we could present to the churches of America, an accurate delineation of the character and circumstances of our native church. We have no doubt their expectations would be moderated, if not disappointed; but their prayers and sympathies would be more ardently excited. It is one of the greatest of our trials to care for them, and divide to each his appropriate portion. We see in them some things that are encouraging and pleasing, but much that it is painful to contemplate. If we speak of either exclusively, our language is liable to misconception, and the natural tendency of the mind to look at agreeable things rather than the opposite, may sometimes have given too partial a character to our communications, and the same principle, operating in the minds of our friends in America, may have led to a still further deception. They seem to look for and expect in converts from heathenism the simple piety and faith of a golden age. We do indeed wish it were so; but, in general, the existence of piety is determined by only a few faint gleams of light shining through a polluted medium of heathen superstition and ignorance. The want of independence of mind and force of character, and the rule of common sense, keeps many of our native Christians in a state of dubious existence as to their piety. The force of circumstances, and early education has given an impression and bias to their character, that will not, in our view, be wholly removed, till caste is abolished and society is modeled more completely on christian principles. And therefore it may be said of a great many of our church members, that they appear to have only the name of Christ. They do not manifest the power of his grace as we desire to see it. Their life is not so much a life of faith, and their works are not so much works of righteousness, as they should be. Their salt has but little savor. It is a question we often ponder concerning individuals. Can the grace of God co-exist with so much sin and ignorance? Still, we dare not say they are not Christians. We have evidence in christian lands, that grace does not wholly eradicate the seeds of evil. And many things in the conduct of good men in our native land, appear almost as strange to us as the inconsistencies we lament over in our church. The works of the flesh and of the devil co-existed with grace in the hearts of the Corinthians to such a degree, that the lines of their character as delineated in Paul's epistles, meet and mingle in strange incongruity. These examples check the severity of our judgment. It may be, when the difference of circumstances is taken into the account, that falsehood, as practised here, is no more culpable than the evasion of truth and honesty, as practised in America; and acts of concealment and theft, that sometimes occur, may be no more displeasing to God, than the love of money and covetousness of christian lands. Guilt, in every case, is according to the moral sensibility that is met and overcome. The commands of Christ, requiring forbearance and love, and forbidding envy and strife, are as imperative as the commands of the decalogue; and we do not need to remark how extensively these rules are set aside. The reasonings by which good men would justify this course are about as specious as those we meet with in justification of grosser sin.

If all were excluded from the pale of christian charity who do such violence to the truths of the gospel, how few would remain! We do sincerely lament that we have occasion to look abroad for a parallel of deficiency in christian character, by which to encourage our hopes for our native Christians; and it is no less to be regretted that one so obvious exists in christian lands.

We wish to say before dismissing this subject, that in all our preaching we are particularly cautious not to lower the terms of salvation. We endeavor to impress on the minds of all candidates for admission to the church, that their judgment as to their sincerity is with the Lord, and not with us; that he is a jealous God and will not be mocked; and that a hypocritical profession will only aggravate their final condemnation.

If, in view of these considerations, they profess a belief in the Savior, forsake outward sin, read the Bible, pray with apparent interest and sincerity, withstand the opposition of friends, and perseveringly request admission to the church, we feel it to be our duty to receive them. Candidates are generally of this character. But apostasies have occurred of some of whom we had indulged the fairest hopes; and backsliding and open sin do frequently occur to our great grief and disappointment. We observe the Scripture rules of discipline as we understand them, with all fidelity, and the members that persist in the neglect of ordinances, and are guilty of open and habitual breaches of morality and religion, are excommunicated. But here, as in christian lands, there is a broad field between a state of active piety on the one side, and open sin on the other, where a great proportion of our church members are found. How many of them will get to heaven we know not; doubtless some will be there to our great surprise. It is rather an interesting fact, that of the church members who have died, or who have been in prospect of death, there has been no instance, to our knowledge, of a renunciation of Christianity, or of a want of faith in the provisions of the atonement. Several instances of severe and protracted sickness have occurred, where persons who had not previously been remarkable for their christian consistency, then manifested strong confidence that they had fled for refuge to the Savior, and expressed a readiness for their departure. It has hence been remarked, that we have more occasion of joy at the christian death of an individual, than at any event of his life. To see them, as it were, safely in heaven, is one of our greatest felicities.

Central Girls School—Seminary—Printing.

This institution continues in a prosperous state. There are now eighty girls connected with it, two of whom are from the continent, the children of a catechist at Negapatam. The studies pursued are, reading and writing Tamul, arithmetic, geography, and Bible history, and reading and writing English. They also attend to sewing, and domestic duties. The leading object is, along with the attainment of a common knowledge of these branches, to give them christian ideas and habits of thought, and to imbue their minds with christian principles. It is a most encouraging circumstance, that those who have left the school honorably, have, so far as we know, adhered steadfastly to the faith and practice of Christianity, and in several instances have been the happy means of restraining and directing the wandering feet of their husbands. Their children also, are early taught the leading truths of the gospel, and learn to lisp the name of Jesus. Twenty-eight of the pupils are members of the church, and eight or ten others manifest some seriousness of mind. Six have been married the past year to christian husbands, who are employed as catechists in connection with missionaries among the Tamul people. We regard this institution as one of the most important interests of the mission. We design to increase the number of pupils to one hundred in the course of the present year, and hope to procure the admission of girls from the higher class of families. The institution deserves more of a missionary's time and attention than can possibly be given to it, in present circumstances; and we do earnestly hope, that it may before long enjoy the influence of a female assistant missionary, whose time may be constantly devoted to it.

This school is under the instruction of Nathaniel Niles, a native preacher educated by the mission, and under its direction. Mr. Spaulding has the superintendence of the school. Relative to its state for the year then closing, Mr. Spaulding writes—

The general conduct of the girls has been good; and though we have had no revival, we have seen occasional instances of seriousness and anxious in-

quiry, which have resulted, we trust, in conversion. The following nine have been admitted to the church.

Jane Backup,
Mary P. Emerson,
Isabella Graham,
Agnes Henry,
Naomi Rockwell,
Abigail Stone,
Mary Waterman,
Jane Williams,
Sarah Wills.

Some of these have given evidence of a change of heart for more than a year, but as they were young, I delayed their admission. Five have been married, viz.

Experience Carpenter to Samuel Downer,
Margaret Morrow to Cornelius,
Esther Tyler to N. A. Raymond,
Susannah Hopkins to William Tennant,
Lucy Todd to P. K. Hasseltine.

The first two are in Madras. Cornelius is an assistant of the Rev. A. W. Drew, of the London Society, and Samuel one of Doct. Scudder's. Esther has gone to Dindegal, and the other two to Batticotta. Forty-four who have been educated in the mission boarding schools have been married to christian husbands, and all but four are still living.

The foregoing particulars are inserted here principally that the information conveyed by them may reach the benefactors of the several pupils named, who furnish the means of their support, and of course feel interested in learning to what situation and prospects they have been instrumental of introducing them after their education at school had been completed.

Of the seminary more full accounts are given on a former page. The missionaries proceed—

The seminary continues to exert a leading influence on the community in regard to education. A new class of forty-four boys was received in October. They were thought to be superior to any previous class, at the time of admission, with respect both to moral character and attainments. The friends of the candidates manifested great eagerness to gain their admission, and much disappointment was felt in the case of those who were rejected. One brahmin boy applied for admission, on the condition of receiving his food out of the seminary at the mission expense, but it was not thought expedient to comply with these terms. This is the first instance of one of this class seeking an introduction into the seminary. The institution now embraces 145 pupils; fifty-eight of whom are church members, and thirty-five or forty inquirers. Two boys of the first class have left in a dishonorable manner, one of them a church member. Another has recently been dismissed.

The growing interest in education throughout the country, and the future efficiency and usefulness of the students, require that the studies of the institution be carried forward to a higher degree than has hitherto been attained. In pursuing this object, new and important fields of investigation, in connection with Tamul literature and science, are open before us. Truth and falsehood, fact and fancy, are so ingeniously blended in the Hindoo scheme of science and literature, that its mystic threads need to be unravelled, and its inconsistencies clearly exposed to the students, before they will be prepared to rest firmly on the foundation of Christianity and christian science. It is astonishing what hold their false philosophy has on the minds even of those who are best educated in Christianity. To many it is a sort of inward deity, and as such is followed after and worshipped. There is just brilliancy enough in its labyrinthian mazes to keep its votaries in a state of eager and constant pursuit. It makes its appeals to the higher elements of man's nature, and propounds principles agreeable to the pride and vanity of the human heart; and therefore a broad distinction is claimed between it and the common ceremonials of heathenism. To give the students a high standard of qualifications for usefulness among their countrymen, it is deemed necessary to give such attention to these points as effectually to expose them. The multifarious cares of instruction, discipline, and religious influence, that rest upon the faculty of the institution, have become, especially in regard to the principal, almost too heavy to be borne. His health has been and is now seriously threatened by too great confinement and labor.

The statistics of the printing establishment may be found in a separate report that will accompany this. We may remark in general, that there is probably no instance of the employment of the press in connection with mission operations, that has afforded better evidence of its importance and utility. It is now the leading establishment, in respect to the amount, missionary character, and variety of its publications, in southern India. And there is no prospect that the demand upon it will be at all lessened, by the operation of the large establishment at Madras. By its workmen the establishment affords an interesting field for moral culture, and one nearly as hopeful in respect to conversion as any other in the district. The workmen are daily assembled for reading the Scrip-

tures and prayer, and they are required by the regulations of the establishment to give close attention to their work during the day, which is a situation favorable for the silent operation of truth. There are among them twenty church members, and about the same number of professed inquirers. Among the remainder there is probably not one who has a sincere belief in idolatry, or who would heartily undertake its defence; and probably three fourths of them have a prevailing conviction that Christianity offers the only means of salvation.

General Observations.

It must be admitted, we think, that christian education is the only basis on which a useful character can be formed. By education we do not mean so much technical learning, as the system of influences that are exerted on every man through the power of habit and association, by means extraneous to himself. They begin at the nursery, and continue up to manhood. Society, to be permanent and effective, must rest on a similar foundation. Education without Christianity is, in our view, education in infidelity, and will always, but for restraining influences, lead to anarchy, confusion, and every evil work. On the other hand, Christianity, without an education suited to its nature and genius, will exist only in embryo. It will exert no living, self-propagating power. The mere repetition of christian precepts is not enough to feed and furnish the mind. In regard to this people, their whole moral organization is defective, from never having enjoyed a single healthful influence in their early education. To give them an elevated piety there is needed, after conversion, as well as before, the patient and persevering efforts of parental training, more necessary and difficult as they are met and resisted by the powerful influence of habit, confirmed by years of sin, and example that is almost universal. What we regard then, of essential importance to the permanence and growth of Christianity in this land, is the formation of a community that shall be governed by enlightened christian sentiments. There is nothing at present that approaches to it. The people have no community of feeling, except in regard to the interests of relationship and caste; and the cohesive attraction of Christianity has not been experienced in a sufficient degree to draw the church members into a christian community. The circumstances of most of them do not seem to admit of it. But we hope in process of time they will be brought into close connection with each other in their domestic sympathies and relations. At several of our stations our prospects are rather pleasing in this respect. There are in the seminary a considerable number of young men who have sisters or near relatives in the boarding school at Oodooville. There are also a number of youth in these institutions, whose parents, either one or both of them, are pious. The number of this class will increase from year to year, as the number of christian families increases. Relationship, where it exists in regard to the better educated and more influential, will go far to strengthen their christian principles, and to overcome the prejudice and opposition of their friends. Such persons will probably form the first nucleus of a christian community. Others will gather round on principles of affinity in education and religion. The power of old habits and associations in these circumstances will be more speedily loosened, and new ones will be superinduced with greater facility. The children of these parents will possess eminent advantages for forming liberal views, and for becoming efficient Christians. There are now about twenty-five christian families connected with our different stations, the heads of which have been educated in our schools. It may be said of their children, with ten fold more certainty than it can be of the children of the more ignorant and superstitious Christians, that there is little or no probability that they will relapse into heathenism. There is a prospect that in the course of a few years, from ten to fifteen christian families will be settled at Manepy, in connection with the printing establishment. The nature of their connection with the office will withdraw them in a great measure from heathen influence. Their children also will be reared under peculiarly favorable auspices. By this process of transition, which will go on with more or less rapidity as the influences of the Holy Spirit are poured out upon us, we hope to see our native church possessing in itself enough of the power and grace of Christianity to spread its leavening influence over the land. It may be asked, Are you going to wait for such a change in society before Christianity will be established? Why not aim at this, as a more immediate result? Are you not depending on human means more than on the Spirit of God? And is it not owing to your want of faith ,more than to any thing else, that the conversion of the people is delayed?

To this we may remark; We believe it to be our duty, while we diligently employ the means God has appointed, and placed in our hands, to wait patiently for his blessing; and patience, in this connection, we consider to be one of the legitimate fruits of faith. If we were more earnest, and diligent, and single minded, our labors in every connection would doubtless be more effectual.

But we think that the history of the church proves that great reformations have never been the work of a day. We look back upon them as glorious events, but forget all the labor and patient endurance and protracted suffering that went before them and accompanied them.

We know that with God all things are possible; but he usually has regard to means in the dispensations of his grace, as well as in the operations of his providence; and we feel it our duty, in view of all the circumstances affecting the case, to prepare our minds to wait for the consummation of our labors and prayers, while we fervently hope and desire to receive, the "promise of the Spirit." We feel it to be our duty and privilege to preach the gospel to every creature; and we believe that Christ will be glorified, whether his word is received or rejected. Our observation and experience teach us, and we think it is confirmed by Scripture, that those hearers that partake of the nature of stoney ground, do not receive the word in such a manner, as to produce much fruit. We have therefore much reason to fear, that the mass of the adult population of this land will go down to their graves without the hopes of the gospel. They love darkness rather than light, because their deeds are evil. They hate the light and will not come to it, lest their deeds should be reproved. If our want of faith is deemed an essential obstacle to their conversion, we would cordially invite those dear brethren whose faith is sufficient, to come and show us a more excellent way.

The need of steady perseverance, connected with faith and prayer, in order to surmount the difficulties which oppose the missionary are thus noticed.

In India, the missionary is surrounded by immense masses of people; he is opposed by a multitude of brahmins and learned men, who meet his arguments with the authority of their sacred books, and quote the antiquity of their religion as an incontestible evidence of its superiority over a religion comparatively modern; he is directed to the temples on every hand, as monuments of the faith and power and splendor of former ages; he is witness to the attractions and brilliant display of their festivals, and is regarded by nearly all with contemptuous indifference, as an inferior in every thing, except moral purity and the mechanic arts, both of which are held in little practical estimation. Caste exists only in India; and here it binds, as with iron fetters, every limb of society. Just comparisons cannot be made between this and other fields, without properly appreciating the effects of this institution. All these are obstacles which we believe will impede the progress of Christianity and delay the work of national conversion. But "he that shall come, will come, and will not tarry," and these monuments of the power and craft of Satan, will become monuments of Christ's victories. With such assurances of ultimate conquest, we do not feel discouraged at the length of the way. Our lives shall be cheerfully devoted to the work, and the Lord will, we trust, accept our labor, and give us our reward. We do earnestly desire and pray for his direction and blessing; and as far as we know our own hearts, we are willing to offer ourselves in any manner of service that will best promote his cause. We feel a deep and cordial sympathy with our brethren in the Mediterranean in the views and feelings expressed in the Missionary Herald for April, 1838. We feel a very deep conviction of the futility of any means without the agency of the Holy Spirit. How much the dispensation of his influence may depend on our faithfulness, and how much on the faithfulness of the church in America, we dare not say. We hope, while she is jealous over her missionaries, with godly jealousy, she will be able to show, that there is no deficiency in the works of faith, and labors of love, and patience of hope, that have devolved on her. We sometimes feel a strong sense of our dependence on her prayers, and we beg to close in the language of this entreaty, "Brethren pray for us, pray for our native Christians, pray for the youth under education, pray for the heathen. We are far away from you: your sympathies must be deep and fervent, your prayers must be frequent and constant, or they will avail us nothing."

Madura.

GENERAL LETTER FROM THE MISSION, DATED JAN. 24, 1839.

THE missionaries present an outline of the labors performed in the several departments, and of the results which have been witnessed, under the head of each station respectively.

Station at Madura.

Preaching.—Two regular services are held on each Sabbath; one at the English school-room in the city, the other on the mission premises outside the fort. At the school-room Mr. Poor officiates. The congregation averages from fifty to seventy-five persons. They embrace about two thirds of the pupils of the English school, the schoolmasters of the city, persons employed in mission families, and a few occasional attendants. The course pursued has been the systematic reading of the Scriptures, preaching a short sermon, and the reading and distributing of tracts. At the service on the mission premises Mr. Ward officiates. The ordinary attendants are the pupils of three Roman Catholic schools, and other stated and occasional attendants, forming an average congregation of one hundred and twenty. As the preaching bungalow is situated by the side of a frequented road, many persons are attracted to listen for a time. The larger proportion of the stated auditors are well acquainted with the leading events in the life of our Lord, with his doctrines, and especially his parables, and also with the history of Joseph, upon which last Mr. W. has been commenting during the last two months. The attention given to the truths preached has been gratifying. After service tracts are given to those who desire them.

After some account of the English school under the care of the mission, embracing fifty-two pupils, and regarded as being in a prosperous and promising condition, the missionaries remark on their other efforts to promote education. It will be seen that all these efforts are so directed as to have a powerful and salutary religious bearing on both pupils and teachers. Probably in no other manner can the same number of children and youth be brought under so steady and favorable a religious influence.

Tamul Schools.—The number of these in the city is twenty-six; in the villages eight. Of the city schools three are exclusively for females, principally the children of Roman Catholics, and three others for Roman Catholic boys. Twenty schools are made up of Hindoos of all castes, together with a few Mohammedans. The difficulty of frequently visiting and duly superintending village schools, especially those at considerable distance, is so great, that we are turning our attention more to those near at hand. The schools have been conducted very much as they were the last year. Some evident advances have been made. The children and their parents more fully appreciate the superiority of the printed to the written character. Consequently they attach a higher value to printed books of all kinds, and are more anxious to send their children to our schools. Children and parents are astonished to find that each sentence they read has some meaning. They discover that there is pleasure, as well as profit, in education. According to the native method of teaching, the child, and frequently the adult, does not understand a syllable of what he reads or commits to memory.

During the last six months the Hindoo schools in the city have been brought together at a central place by classes, to be examined, instructed, and exhorted, at the pleasure of the missionary. They thus assemble twice a month, on six successive days, each time making a congregation of nearly a hundred children, twelve times a month—besides the monitors, who attend with their respective classes. At this time new school books and tracts suited to their capacity are furnished them. Hence the children are pleased with these meetings.—Of 740 children belonging to twenty schools in January last, 480 have left. One reason assigned for this by the masters is that the children very soon, according to our system of teaching, learn all they need to know. To raise the standard of education is with us an important consideration. To effect this object we are giving daily and systematic instruction to a class of monitors, who are employed as assistant teachers in the schools. We are also introducing improved school books, and the first rudiments of English arithmetic and the English language. The obvious and substantial advantages of our schools go far towards reconciling the parents to the prominence, we give to Christianity in all our printed books, and our whole course of instruction—such a prominence as would be tolerated in but few schools in christian lands.

A meeting composed of the schoolmasters and monitors, forming a congre-

gation of sixty-five or seventy persons, is held twice a month. They have long been under instruction and have acquired much knowledge of Christianity. Two or three hours are usually spent in reading the Scriptures and tracts, and in listening to explanations and exhortations. Here the thoughts of some hearts are revealed, and upon this meeting we are encouraged to hope and pray for the effusion of the Holy Ghost. At the close of the service the masters are furnished with tracts for their own perusal, and for distribution among their friends. Applicants for tracts are often introduced to us by the masters; thus they become, to some extent, tract distributors.

The native assistants employed at the five stations connected with this mission, have been principally obtained from among the young men educated at the mission seminary at Batticotta in Ceylon. The number employed at the date of this letter was twenty-three.

Native Church.—No additions have been made during the last year. On this account we feel deeply pained and would request the prayers of the people of God, that his Spirit may be poured out from on high.

Station at Dindigal.

Preaching Places.—There are three places where the gospel is regularly preached. The attendants are from 400 to 500. The average attendance, however, is considerably less. The nine schools in Dindigal under our care assemble every Sabbath, when they are divided into classes and taught as a Sabbath school. This is followed by a sermon. The preaching exercise has consisted almost wholly in reading, explaining, and enforcing the word of God, and in such plain and pointed questions as should lead the hearers to think upon and apply the subjects introduced.

Boarding School for Boys.—This is under the care of Mr. Dwight, and numbers nearly thirty pupils. At a late examination of the school the lads showed that they had made very commendable progress. The smaller and larger catechisms have been committed to memory. The higher classes read fluently in the Scriptures and are studying the elements of Tamul grammar. The scholars exhibit a deportment in every way encouraging to the missionary. Some of the older boys have asked for baptism.

Tamul Free Schools.—There are connected with this station sixteen schools, containing 527 boys, and thirty-one girls.

The visitation of the schools has been a prominent and daily duty. For a time reading the Scriptures and prayer was maintained in one of the Roman Catholic bungalows. The helpers in their daily visitation assist in teaching and directing the schools.

The teachers have assembled as usual every fortnight for instruction and exhortation from the missionaries. This continues to be a very profitable exercise. In addition to the thirty-one girls above mentioned, ten of good caste are connected with the family of Mr. Lawrence, and study and board on the premises. Those who have been longest under instruction give every proof which could be asked of intellect and capacity for acquiring knowledge. In reading, spelling, and repeating the catechisms, etc., they are not at all behind children of their own advantages in America. The prejudices against the education of females, prevalent among the higher castes, amount to a virtual exclusion of one half of the race from the blessings of a cultivated mind. In view of this diseased state of public sentiment, we cannot but regard it as an intimation of the will of God, that his providence should have furnished, so soon after the commencement of missionary operations here, such an encouraging opening for a female boarding-school. In providing for the support of these girls the hand of the Lord has been manifest. At a time when the mission could not appropriate any fund for the object, a benevolent lady of the regiment stationed here, proposed the circulation of a subscription paper to obtain the necessary aid. This was accordingly done, and the support of nine girls was immediately obtained. This beginning assumes a still more important aspect as we look at the boys in the boarding-school. Should it please God to grant them repentance unto life, where are they to find pious wives? Must they be left to form connections with heathen females? But unless some provision can be made, this will be a matter of certainty, though it be to the scandal and standing reproach of the christian name. The remark of an aged Christian in Jaffna, that one truly pious female will do as much for the advancement of the gospel in this country as two males, is worthy of serious consideration.

Licensure of Asbury.—At the quarterly meeting held at Dindigal in October last, Francis Asbury was set apart by prayer and reading of the Scriptures as a licentiate to preach the gospel. The occasion was one of lively interest. All the schoolmasters of the station, besides many other witnesses, were present.

Prospects of the Station.—The prospects of the station are in most respects flattering. The three classes of the community, Roman Catholics, Mohammedans, and pagans are free in discussing the merits of Christianity. The Mohammedans are bigotedly attached to the creed of their prophet, and openly boast that, unless we give a monthly stipend, we shall never make a convert from their ranks. Still a few of their children attend our schools where they learn the rudiments of the doctrine of Christ. The pagans are yielding their strong objections to our system and openly approve our books and lessons. The Roman Catholic population have had some changes among their priests, which may result in their leaving us. The newly arrived priest has announced to some connected with us, that nearly all the taxes for the church are remitted, the necessity of worshipping the Virgin dispensed with, the heavenly lamp over the graves of departed friends is lighted without charge, and many such changes have occurred. Thus still is his coming connected with all deceivableness of unrighteousness.

Stations at Teroomungalum, Teroopoovanum, and Sevagunga.

The stations at Teroomungalum, Teroopoovanum, and Sevagunga have been established more recently than those already noticed, and the missionaries are but just commencing their labors in the several departments. Of the openings and demand for schools and other missionary labors at Teroopoovanum, the missionaries remark—

When Mr. Crane removed to his station, there were no schools in Teroopoovanum, and but eight or nine in the surrounding villages. These had long been under the care of the mission, some of which were very small, and others at so great a distance as to render it impracticable longer to sustain them at the expense of the mission. They were therefore, three excepted, all dismissed. Three have since been established in Teroopoovanum, so that there are now connected with the station six native free schools, containing 220 boys. Probably about 250 has been the average number in all the schools during the year. Did our funds permit and were it deemed expedient, we might have schools to almost any extent. Numerous and urgent applications have been rejected on no other ground than a deficiency of means for supporting them. It is painful to turn a deaf ear to those who plead for the education of their children. We hope the time is not far distant when our means will allow us to break daily the bread of life to all the children within our reach.

We indulge the hope that soon there may be a boarding school in this place. Some of the parents appear anxious on this subject and have offered their children unsolicited. A respectable brahmin the other day made a request for a school in his village, and at the same time wished Mr. C. to take two of his sons and educate them as he pleased, saying they should be his forever. Indeed we have partially pledged ourselves to commence a boarding school as soon as circumstances will permit. There are two boys now waiting to enter, to whom we sustain a peculiar relationship, having formerly taken them at the commencement of a boarding school at Madura, and afterwards sent them home to a village near this, because we had not then the funds requisite to sustain a school.

The superintendent of schools, who belongs to a neighboring village, has long expressed his desire to cast in his lot with the people of God, and has made special application to be baptized and have his name enrolled among the followers of the Lamb. His general character and conduct have been such as to give us reason to hope that he is truly a child of grace.

The following statements are made respecting the commencement and progress of missionary labors at Sevagunga.

At the time the station was commenced, there was not a single white face, or one person speaking the English language nearer than Madura, twenty-five miles distant. The nearest station at the present time is Teroopoovanum, eighteen miles west of this, on the road to Madura.

As a few of the youth of the higher castes were desirous of qualifying themselves for situations under government, in the month of May an English school was commenced. This is still in progress and numbers twelve regular at-

tendants. Soon after the commencement of this school a native free school was added, taught by a man who had served the mission in the same capacity in a village a few miles south of this. About sixty boys were soon gathered.

Early in October Mr. Cope was appointed to occupy this station. He has erected a building for the English school, and one for the two native assistants stationed here. The house also is near its completion. While thus employed, some good, he trusts, has been done to this truly benighted population. The mission premises are daily visited, often thronged with people of all classes from the city and villages. Some come of mere curiosity, some to obtain books and tracts, and some to idle away an hour or two. The latter are very numerous. Cock fighting is their daily amusement. It is held under a tree near the premises, always on the Sabbath, and frequently for two or three days in succession, to the no small annoyance of the mission family.

To the visiters, as well as to the workmen daily employed, instruction in the truths of the gospel has been given and portions of Scripture and tracts presented to such as could read. From fifty to 120 attend family prayers and the reading of the Scriptures. This number includes the Tamul and English schools taught on the mission premises, which attend daily, and a class from each of the city schools four days in the week. During the last month five native free schools in the city have been added to the two mentioned above. The number of scholars is 210. These have been obtained on the most favorable terms, the recent establishment of the station notwithstanding. On Tuesday mornings the boys of the first class of each school come to the mission-house to be catechised and examined on the lessons of the week preceding. Wednesday is thus appropriated to the second classes, Thursday to the third, and Friday to the fourth. No school has been received but on these terms, except that the English scholars are not required to attend on the Sabbath, when all the children from the other schools are assembled. These meetings of the scholars and masters on week days and on the Sabbath will afford, it is hoped, a precious opportunity for sowing deep the seed of divine truth. These arrangements are viewed, as every change must be, with some jealousy by the parents and masters. Nor has the adversary been inactive. At one time it is reported that the missionary intends soon to carry off all the children; at another, that he gives them some powders to make them Christians. Still there is little doubt that the system will speedily find favor in the eyes of the community. Many applicants for schools from the neighboring villages have been rejected on the ground already stated. As many parents of good caste stand ready to give up their sons, a boarding school for boys, of any number, might now be established. May we soon have the means to sow liberally, that in due time we may reap accordingly.

Distribution of Scriptures and Tracts—Tours.

This continues to be a very important branch of our mission operations. Our mission now has a line of stations for a distance of seventy-five miles, intersecting most of the great roads in this part of the presidency. Many whose business leads them to travel, improve the opportunity to call for books, and by means of them the word of life has been scattered over a very extensive region. At Dindigal a regular system of tract distribution has been commenced to supply the bazars and markets within twenty or twenty-five miles of that place, the helpers going two and two, one week to the bazar in one quarter, and another in another direction. In the city of Madura are two book-stalls, furnished with Scriptures and tracts and a reader. The experiment so far has succeeded well. Great numbers of tracts and books have been distributed in the schools, and by the superintendents on their visitations to the different villages. In addition to these facilities, there have been made for the distribution of Scriptures and tracts during the year, the following tours.

In August Mr. Ward visited Shalavandan, a populous and very enterprising village situated on the bank of the Madura river and surrounded by richly cultivated rice-fields. He says, "I determined to go at once to the middle of the village, and effect the object of my visit. I did so, and the news of my arrival having widely spread, my carriage had hardly stopped before I was surrounded by an audience as large as my most sanguine wishes could desire. I closed the side of my carriage (or more correctly cart) making the back seat a pulpit, and addressed the people. My remarks being completed, I said that I had some books which I would give to those who could read. I distributed many, adding words of counsel as to an

examination of their contents. Thus I moved through a long street, at times stopping and again advancing a few steps, until when about a mile from town the last individual left me." Here were more than 2,000 people, rational, immortal, and some at least well informed, but not a christian school, not an evangelical teacher.

In September the same individual, in company with Mr. Lawrence, visited Palney, eighty miles northwesterly from Madura. It is one of the holy places of Southern India. A small conical mountain capped with a temple, is the residence of a deity of great note. His worship attracts thousands annually to this sacred spot. After surveying the place, it was deemed impracticable to attempt any distribution in the streets; a crowd having assembled who could have easily thwarted any good that might be attempted. They were accordingly invited to the place of rendezvous in the out-skirts of the village. Here for four hours without cessation books were distributed. Not the slightest attempt at insult or derision was witnessed, but order, a listening ear, and an uninterrupted flow of people coming and going. After this a large company having assembled, the parable of the sheep and goats was read, accompanied with remarks, to which the auditors gave good attention. Thus, in full view of one of the most sacred places of the land, it was declared that idolatry is sin that will destroy the soul, and that there is but one Savior, Jesus, who came to seek and to save that which is lost. Palney is a place of considerable size and apparent prosperity. Here are extensive bazars, numerous richly endowed temples, and brahmin dwellings, but without one christian teacher.

In the month of November, Mr. Ward made an excursion to Malore, a large village sixteen miles north of Madura, on the road to Trichinopoly. Here he had the privilege of distributing extensively books and tracts. To a congregation of from 300 to 400 the way of salvation through a crucified Savior was explained, and in various ways during his visit the subject of Christianity was brought before the minds of not less than 1,000 persons. May the good seed thus sown spring up and bear fruit to the praise of God.

Besides these tours, many have been made by different individuals, and now that most of our number are located in places favorable to this mode of instructing the heathen, we hope hereafter to report that much has been done.

The missionaries in closing their letter remark—

The prospects of the mission were never more flattering. The whole land is before us and open to the introduction of gospel truth. All our experience and all the information we possess on the subject constrain us to say, Arise, and go in and possess the land. Schools to almost any extent, and on the most evangelical principles, might be established. There are none to molest us or make us afraid. Does not the providence of God point the church to India, as a promising field to cultivate? But, alas, we have neither the means nor the men to occupy it, and the prospect is, that, in spite of all we can do, another generation, ready for the reception of the gospel, must go down to the grave before the land will be fully occupied.

Western Africa.

LETTER FROM MR. WILSON, DATED FEB. 7TH, 1839.

Printing executed--Seminary and Schools.

RESPECTING the printing executed at Cape Palmas, Mr. Wilson states that the whole number of copies printed since the introduction of the press there in 1837, was 10,872, embracing thirteen separate books and tracts, amounting, if numbered on continuously together, to 250 pages; and making the aggregate amount of pages printed 181,532. The Gospel according to Matthew and John, and some other shorter portions of the Scriptures, a book of hymns, a vocabulary of the Greybo language, and a grammar are included.

Of the schools Mr. Wilson remarks—

The number of pupils, male and female, in the seminary, is about forty-five; in addition to which we have recently received ten children of the colonists, as day scholars, and for temporary purposes. The number of boarding scholars is less than was contemplated, in consequence of our not being able in the season to lay in a sufficient stock of rice for their support. The reason of our receiving the children of colonists into the schools was in consequence of both of their teachers having recently died, and the colony being left in a state of almost entire destitution in point of schools. The

children alluded to as attending our schools are under the special patronage of the agent of the colony, four of them have been received indefinitely, to be qualified as teachers for the colony, and the remaining six to continue until another school can be established for the colony.

Of the members of the seminary there are about twenty who can read with ease and fluency books both in their own and in the English language. The greater part of them are familiar with the historical parts of the Bible, and to some extent, with its doctrines; they have some knowledge of geography, particularly with the geography of their own country. Most of them have made considerable progress in arithmetic, and they can write intelligibly both in English and in Grebo.

The morals of our children are generally good, and we find them in many respects much more tractable and docile than we expected them to be. Eight of them give evidence of a change of heart, and have been received as members of the church. Only one out of this number has caused us any disappointment, and this one we hope will not prove irreclaimably wayward. There has been nothing like very special interest on the subject of religion for some months past in the institution. Still we would hope that there are a few who are silently inquiring what they must do to be saved. The tracts and books we are printing are received and read with a great deal of avidity, and they appear to understand religious truth communicated through the medium of their own language much more readily than when derived from books in the English, notwithstanding they have spent much more time in acquiring a knowledge of the latter than the former. One of our pupils has recently been intrusted with a school, but has not yet continued it sufficiently long to give decided evidence of his ability. We have had one christian marriage among our pupils, and we trust we shall soon have others of a similar character.

The people generally are rather negligent about attending preaching, and during the working season the attendance does not often exceed fifty or sixty. Our night meetings have generally been well attended, but are discontinued for the present in consequence of a large portion of the people having removed with their families to their rice farms. They will be resumed, however, as soon as the people return. I am now able in preaching to dispense with the assistance of an interpreter, and it is hoped that religious truth presented thus directly to their minds, will awaken more interest in the hearers and be more permanently beneficial to them. It is difficult for us to say how much impression has been made upon the mass of the people by missionary labor. They have a decided conviction that it will be advantageous to their children to be educated, and those of them who have their children in our schools, manifest no desire to remove them. They have been a good deal surprised to find that their own people can communicate with each other by means of writing, and they have taken, in one or two cases, a great deal of pains to satisfy their minds of the possibility of it. They have some knowledge of the Bible, of Jesus Christ, and of the way of salvation, but this knowledge is not very minute, and it is not obvious that it exerts any very considerable influence over their minds. In a temporal point of view we do not see that there has been any important advances. Nine tenths of the women are still to be seen in a state of almost entire nudity. The men, with the exception of some fifteen or twenty who have gowns and wear them on stated occasions, continue pretty nearly in the same condition as they were when we found them five years ago. Their mode of living in dense and compactly settled villages is doubtless a material barrier to their improvement. So long as this is the case, they must be subject to numberless broils among themselves, suffer from pilfering, and will not be able to raise stock and poultry, or to cultivate gardens. And this we fear will be the case just so long as they are contiguous to an American settlement, which they regard with suspicion and dread. In relation to the native people immediately about the Cape, there is really reason to fear that their motion has actually been retrograde. Large numbers of them are degrading themselves into hucksters and petty traders. Their herds of cows, sheep, goats, and other domestic animals are not now by one half so numerous as they were five years ago. They have not more furniture in their houses than they had then; and in the whole community, with the exception of one belonging to my interpreter, there is not a single garden, whilst in neighboring villages of similar size, it is not uncommon to find fifty or one hundred acres, in the immediate vicinity of their towns, occupied as gardens.

JOURNAL OF MR. WILSON ON A VOYAGE ALONG THE COAST.

FOR some time past the Board have contemplated the establishment of a new station on the leeward coast, east of Cape Palmas, and not far from Cape Coast Castle, having reference to the extension of missionary labor among the Ashantee and other tribes in that vicinity. Preparatory to this step, which it has been the intention of the Board to take as soon as suitable missionaries and assistants could be found to engage in the work, Mr. Wilson was authorised to make an excursion along the coast, when an opportunity should be offered, for the purpose of collecting information and otherwise opening the way for such an enlargement of the mission.

On the 27th of February last he embarked on board the American ship Emperor, captain R. Lawlin, engaged in a trading voyage along the coast. As the health of Mrs. Wilson had been impaired by long-continued confinement in her school, she accompanied her husband with the hope of deriving benefit from the voyage.

Of the inquiries and observations made by Mr. Wilson while absent from his station the following extracts from his journal will give some account.

Rockboka—Character of Krako.

Our first place of anchoring was at Rockboka, which place we reached about eleven o'clock the next morning, [Feb. 28th, 1839.] Rockboka is the eastern limit of what is regarded as the territory of the Maryland Colony, and is about twenty-five miles from Cape Palmas.

March 3. Sabbath. I had not sufficiently recovered from sea-sickness to be able to preach on board the ship, and intended to have spent the day ashore preaching to the natives, but was disappointed in getting an interpreter, and did not go ashore. During the next day all hands on board were busily engaged in receiving and weighing camwood that had been purchased by Krako, the man from whom the town receives its name, for captain Lawlin. I believe that this town was founded by Krako himself, only a few years since. He was driven from Rockboka, or some where thereabouts, by the brutal avarice of his own people, and he founded this town with the hope of amassing a fortune where he might enjoy it with more personal security than he could at his native town. He is already not only the most important man in his own town, but of all the surrounding country; and he is in some respects one of the most dignified and respectable natives I have ever seen on any part of the coast. He is a spare made man, and about six feet high. His complexion is nearly a jet black, and his general demeanor sober and dignified. He was always dressed in European clothes, and his wardrobe must have been well supplied, for we never saw him in the same suit more than once. His last visit to the vessel was the most imposing, for he had decked himself in his very best, consisting of blue trowsers, a handsome naval coat, and a new crimson silk hat; but withal barefooted! As a native of the country, he is not less remarkable for his honesty and fair dealing. Captain Lawlin had no fears in trusting him with goods to the amount of one thousand dollars. He lives in better style than the generality of his townsmen. We visited him and found him very hospitable. His dwelling is constructed in native style, but on a larger scale than usual. It is of an oblong square, perhaps about sixty feet long, and twenty or thirty wide. It is partitioned off into three apartments, of equal size. The first, through which we passed, is used as a store-room; and was supplied with a puncheon of rum, a case of muskets, a few teeth of ivory, etc. The next apartment is an open hall, with no furniture except a swinging hammock. The next is occupied as a sleeping-room, and we were forthwith introduced into it. In one corner of this stood a plain pine cupboard, which was well furnished with decanters of water, rum, and wine. In another corner stood a handsome French hand-organ; so that we were entertained with music, Krako himself acting the part of organist. In the third corner stood a substantial but coarse bedstead and a comfortable mattress. Wooden chests of various sizes were placed around the room, covered with cotton cloth, for seats. The general style of building here is very similar to that in the vicinity of Cape Palmas; and the habits and character of the people too are also very similar. Their language is closely allied to that of the Grebo. Krako's town is one of the four settlements which are collectively called, by foreigners, the Bereby country.* It is situated about seventy miles due east of Cape Palmas. There are about seventy houses in the town, and the number of inhabitants exceeds three hundred. The country does not extend

*In this journal the names given by foreigners are retained.

more than ten or fifteen miles along the sea-coast. Its trade consists in palm oil, camwood, and ivory. We left Krako's town Tuesday morning.

Drewin—High Drewin—St. Andrews.

During the day we passed what is called the Tahou country, and as we sailed slowly along and quite near to the beach, canoes from the little villages along the shore were constantly shooting out to the vessel, and brought various articles to sell.

Drewin is the next country, and as we approached this, we felt that we were entering a land of strangers. The face of the country, its productions, the appearance of the natives, their dress, books, language, the structure of their canoes, etc., were all novel and interesting to us. The land even from the waters edge, rises into high and rocky bluffs. Lofty ridges running parallel to each other intersect the sea-coast at right angles; and the chief part of them rise almost perpendicular from the water, to two hundred and three hundred feet. The whole of the country as seen from the sea is highly picturesque and wild.

The character of the inhabitants too, corresponds with the rude and wild aspect of the country. The natives of Drewin have, from time almost immemorial, maintained the reputation, not only with foreigners, but with the inhabitants of other parts of the coast, of being the most barbarous and savage people on the western coast of Africa. A Krooman, (I apply this word, as is usually done of late years, to the maritime inhabitants generally of the Grain Coast) would think nothing of going from Siera Leone to Cape Coast Castle in a small canoe, were it not for passing what they call saucy Drewin. If he ships as a laborer on any part of the windward coast, and the vessel is to complete her voyage to the leeward and to sail thence to Europe or America, he requires the captain to give him a pledge, either to send him back to his own country by another vessel, or to take him past saucy Drewin before he is put ashore.

Very few vessels, even to the present day, venture to trade at saucy Drewin; and when they do only a few men are allowed to come aboard at a time, and every precaution is used to prevent any successful attempt to capture the vessel. Captain Lawlin has made it his practice for several years past to anchor off their town and trade with them, and enjoys their confidence in a remarkable degree. On the occasion of our visit he safely dispensed with the ordinary show of defence, but was careful not to allow too many to come aboard at the same time.

What is called the Drewin country extends along the sea-coast about twenty miles, and is occupied by a considerable number of small villages. I could form no rational conjecture of the amount of population, as most of their villages were entirely concealed from view by the dense forests in which most of them were located. It is my impression, however, that Drewin is rather sparsely populated. It affords for trade palm-oil, camwood, and large quantities of live-stock, which can generally be bought at a cheap rate. Those of the people we saw were a little above the medium size of Africans, were poorly clad, and had decided features of being savages of the worst grade.

The eastern limit of this district is called High Drewin, the inhabitants of which are still more savage even than those of saucy Drewin. The country presents the appearance of table land, and is open and apparently cultivated. A large number of canoes came off to our vessel as we sailed, and brought ducks, fowls, corn, etc. to sell, and were very earnest that we should anchor and trade with them. This was considered unsafe, for they had only a short time before attempted to seize an English brig.

About four o'clock in the afternoon we anchored in St. Andrews's bay, and were in a very few minutes surrounded with forty or fifty large canoes. The people of St. Andrews are regarded only as one grade above those of Drewin in the scale of improvement; and the same precautions against an attack is put in force here as at Drewin. They are more dangerous in consequence of their overwhelming numbers, and within the last twenty-five years they have captured two vessels, and murdered their crews. They are now more pacific in their disposition, and wish to have vessels trade with them; but they have, as the consequence of their folly and guilt, to submit to some very mortifying restrictions in their intercourse with white men. Only one man from each canoe is allowed to come aboard, and the sailors and Kroomen are stationed around the bulwarks of the vessel to prevent others from clambering up by the sides of the ship. The Kroomen and sailors are instructed not to use any needless severity in forcing down

from the sides of the vessel those who are all the while trying to get up. They were authorised to apply the soles of their feet or the end of a rope, with as much severity as they chose; and if this failed, they might use the broad side of the cutlass. Sometimes the natives would get considerable way up the rigging, and when the contest grew too hot for them, they plunged head foremost into the sea. This kind of employment, I observed, gave peculiar satisfaction to the Kroomen. They have a grudge of long standing against the Drewin and St. Andrew's natives, and they never fail to use their authority on such occasions to its full extent, and with no small share of pleasure; and the natives, on the other hand, endured it quietly, from the consciousness that they deserved nothing better.

St. Andrews is situated at the mouth of a large and noble river of the same name, through which the people have much intercourse with the interior tribes. It is distant one hundred miles from Cape Palmas, and is decidly the most important settlement between the last mentioned place and Cape Lahou. The native settlement is a very large one, but I can form no satisfactory conjecture either of the number of houses, or the amount of inhabitants. It was my intention to have gone ashore and spent some time among the people, but circumstances which will be detailed hereafter prevented me. Those of the natives who came aboard of our vessel were civil, and for natives of the coast of Africa, they may be regarded as intelligent men. In their appearance generally, though they exhibit obvious traits of savages, they are still a manly and interesting set of men. Two of the most prominent personages who figure on board of vessels are King Kwih (it would usually be spelled Guee) and Prince George. The former is said to own a large number of slaves, and is, perhaps, the most influential man in the community. His personal appearance, however, is any thing but imposing. He wore a pair of trowsers and white shirt, both of which were so soiled and ragged that he would have passed almost any where out of Africa for the veriest beggar in the world. King Kwih and captain Lawlin had been friends of long standing; and King Kwih did not hesitate to confer a royal hug on his friend on the occasion of their meeting. For the good fortune of captain Lawlin, however, he embraced him around his waist. And, if I may not incur the charge of egotism, I would add, that the same royal favor was conferred on me, when introduced as captain Lawlin's friend. Prince George stands next to King Kwih in point of wealth and influence. He is a short man, perhaps not more than five feet, but dignified and affable. He speaks intelligible English, and stands at the head of the factors or trading men. The interest, however, which I would otherwise have felt in this man was materially modified by the fact that he was one of the chief agents in capturing one of the vessels above mentioned. St. Andrews is the most westerly point on the coast where gold is offered for sale. Their chief trade, however, consists in palm-oil and ivory. They also offer for sale a larger quantity of live stock than any other place on this part of the coast. Their canoes with which they bring their produce to vessels are enormously large, and are constructed in boat shape.

The people of Drewin and St. Andrews several centuries ago occupied the country around the mouth of the Cavally river, and fought their way to their present place of abode for the advantages of a more extensive trade. The people were once entensively engaged in the slave-trade, and previous to its abolition by the British parliament, there was an English factory here, which has now for many years past been discontinued. Our stay at St. Andrews was too short for me to acquire accurate and particular information about the customs and habits of the people.

Degraded and depraved, however, as the people are, I should nevertheless regard St. Andrews as a most eligible and inviting place for a mission station. The people are anxious to have a school, and there is nothing which more effectually modifies and blunts the savage dispositions of Africans than to throw yourself upon their protection and confidence. They are a spirited and enterprizing set of men, and they only need a little guidance and assistance to make them one of the happiest people in the world.

Cape Lahou—Relations to Interior Tribes.

Mr. Wilson next gives a brief account of an insurrection which was planned and nearly carried into effect by the crew of the Emperor, by which the life of the officers and of Mr. and Mrs. W. were placed in imminent danger. By a providential interposition the plot was detected and the life of all mercifully preserved.

The vessel next anchored off Lahou.

Cape Lahou is situated about ninety miles east of St. Andrews, and nearly two hundred distant from Cape Palmas. It is the largest native settlement directly on the sea-beach along the whole coast of Western Africa. It is improperly named however, for there is little or no appearance of any thing like a cape. And with the exception of one or two English settlements, it exports a larger amount of gold and ivory than any other point along the whole coast. It is stated by an English trader, who had an opportunity to acquire information on the subject, that more than twenty years ago its annual exports in these two articles exceeded one hundred thousand dollars. And as the people have of late years engaged pretty extensively also in the palm-oil trade, it is likely that the entire amount of their annual exports, exceeds very considerably the sum above mentioned. They exchange their gold and ivory for foreign goods, but they have ascertained the value of these articles so accurately, that no trader can make more than twenty or twenty-five per cent by the exchange. They bring off all their produce in canoes; and as the landing is very bad, and their canoes are constantly capsizing, they find it necessary to attach their gold very firmly to their bodies, and a tooth of ivory is always fixed to a buoy. The town of Lahou is situated on both sides of a river of the same name, the two settlements of which have been at hostilities for some time past. The site of the town is indicated by a grove, rather a forest of cocoa-nut trees, and appears to the naked eye from the anchoring ground to extend three or four miles along the beach, though there is a small portion of the intermediate ground which is not occupied by houses.

Notwithstanding their scanty apparel, a stranger is struck at once by their civilized and intelligent countenances. They are manly and independent in their general demeanor, but are great thieves and beggars notwithstanding. It is no detraction, in their estimation, either to steal or beg when an opportunity offers; and if a man is taken in the act of stealing, it is no more than what occurs every day, and he is only acting out the principles which have been instilled into him from childhood.

A man who calls himself King Peter, stands at the head of the settlement on the western side of the river, and appears to possess much more influence and authority over his people than any of the petty chiefs in the vicinity of Cape Palmas, or upon any part of the coast which I have visited. The government too, seems better organized, and partakes more largely of the character of a monarchy, than any of the petty governments on the Grain and Ivory Coasts. Peter is about fifty or fifty-five years of age, rather above the common stature, and is rather corpulent. He speaks good English, (that is, for a native African,) and is dignified and affable. He is at the head of affairs, both in a commercial and civil point of view. He is said to be very rich. I have seen him pay for one string of coral beads, four ounces of gold, equal to sixty-four dollars.

Their canoes when in motion are always accompanied by singing, and some of their airs are really lively and pleasing. I have always been disappointed in the Kroomen in this particular. Their canoe songs possess neither harmony nor life, and I never felt any interest in hearing them sing. One of the most melancholy features about the character of this people is that they are great topers. No people on the coast have greater facilities than they to procure rum, and they are excessively fond of it. They affirm that the river Lahou, the DeCosta, which enters the sea at Grand Bassam, and the Asinee river have all a common origin. But their knowledge of the geography of their country is very imperfect, and their statements must be received with caution. They have always been opposed to the establishment of trading factories in their town, preferring to keep the trade in their own hands. Their objections would not extend, however, to the establishment of a school or a missionary station. They own a great many slaves, and this is the only class of persons who cultivate the soil. I think both Cape Lahou and St. Andrews inviting points for missionary operations; and their remoteness both from European and American settlements is not one of the least encouraging circumstances to make them so. Both of them are situated at the mouths of large rivers, which will offer easy and constant access to the interior tribes. These rivers, if my information be correct, must extend nearly into the heart of the Bahooree country, which must contain a populous and powerful nation, as they successfully resisted time after time, the arms of the Ashantees in the day of their greatest glory. These rivers too may be found to afford the most direct access to the powerful kingdom of Kong, which lies to the northwest of Gaman.

It must not be expected that a missionary could at once penetrate the interior by either of these routes, for he would be resisted by the maritime tribes, until it is perfectly understood that his object is religious, and not commercial. I would therefore recommend the occupation of these two places to the serious consideration of the Committee. If it is not possible to get men from America to occupy them, educated Fantees from Cape Coast might be engaged and located at these two places as teachers for the present. I should expect them to be as healthful locations as any on the coast.

Asinee and Grand Bassam, two places intermediate between Cape Lahou and the British forts on the Gold Coast, are also important points, but as we did not touch at either of them, I could not acquire any particular information in relation to them. Grand Bassam is visited by the Ashantees, and there are also Mohammedan negroes who come down to this place, but I do not know from whence.

We left Cape Lahou the 12th of March, and anchored the same evening off Jack Lahou, twenty miles east of the first mentioned place.

Jacque-a-Jacques—Grand Bassam—Dix's Cove—Cape Coast.

We left Jack Lahou on the evening of the next day, with the intention of stretching directly for Cape Coast Castle, where it was expected that the mutinous sailors would be left. In the morning we found ourselves abreast of Jaque-a-Jaques, a place which has become very generally known of late years as one of the most important palm-oil marts of the coast. And there is scarcely a time when there are not as many as three or four vessels receiving oil at this place. The coast from Jacque-a-Jacques to Grand Bassam is rather low and flat. Grand Bassam is situated at the mouth of the De Costa river, and is forty miles east of Jacque-a-Jacques. It offers a large quantity of gold-dust for sale, but neither oil nor ivory. The Ashantees frequently visit this place, but their jurisdiction does not reach to the sea-coast.

Asinee is situated at the mouth of a large river of the same name, and lies about twenty miles east of Grand Bassam. It has of late lost its importance by intestine wars; and as its trade is nearly broken up, very few vessels touch here. The French formerly had a fort at this place, but it has long since been abandoned.

Friday morning the 15th instant, we found ourselves abreast of Cape Apollonia, and as there was no wind, we remained near this place all the forenoon. The land is high and hilly. It has, until within a few years past, been occupied by the English, and a fort still stands here, though there are no European residents. Several canoes came off and brought fowls, ducks, corn, plantains, etc. for sale. Those of the natives we saw were small, and spare made, and the blackest Africans I have ever seen. They were poorly clad, and altogether appeared to be inferior to the tribes further to the windward. They plat their hair and bind it in wreaths like the Cape Lahou people, but they had no ornaments about their persons of any kind.

16. We doubled Cape Three Points, and came abreast of Dix's Cove and Bantree, two forts about two miles apart, the first owned and occupied by the English, and the other by the Dutch. Dix's Cove is the most werterly point on the Gold Coast, which is occupied at present by Europeans, and Acra is the most easterly, being distant from each other about one hundred miles. In the intermediate distance there are a large number of forts; many of which, however, since the abolition of the slave-trade, have been abandoned and are now in a state of decay. The English still retain four regularly garisoned forts, viz. at Dix's Cove, Cape Coast, Anamaboe, and Acra, besides small trading establishments where there are no forts. The Dutch retain garrisoned forts at Bantree, Axim, Elmina, and Acra. The one at Acra is nearly in a state of ruins. The Danes have one fort at Acra. The Dutch forts come under the immediate supervision and government of Holland. The English establishments come under the supervision of a committee in England called the West-African Committee, which is appointed by parliament. The government appropriates a specified annual sum to the support of these forts, and this passes through the hands of the West-African Committee.

We anchored at Cape Coast, Sabbath afternoon of the 17th. Several canoes brought off articles to sell, but when they were told that no trading was allowed on board on the Sabbath, they returned, and we were left alone until Monday morning. The appearance of Cape Coast Castle from the sea is rather imposing than otherwise. The fort, in which the castle stands, and by which it

is protected, covers three acres. Its walls are high and strong, and well mounted with guns. The castle stretches across the fort and over one wing, and rises two stories above its walls. Besides the fort in which the castle stands, there are two other smaller ones, each of them about a half mile distant; one of them is called fort William, and the other, which has recently been built, is called Victoria. The three together render the place almost impregnable, either by land or sea. These forts, as well as all the rest of the forts along the Gold Coast, were originally built by the Portuguese towards the close of the fifteenth century, for the purpose of carrying on the slave-trade. They were subsequently wrested from the Portuguese by the Dutch, and afterwards they were successively owned by the Dutch, English, and French. Cape Coast Castle and its dependencies fell into the hands of the English in 1661, and have continued in their possession ever since. From the close of the fifteenth century to the year 1807, when the slave-trade was abolished, Cape Coast Castle was used as a depot for slaves; and there is no part of the western coast of Africa where this trade was carried on more extensively than at these points. Since the abolition of the slave-trade, they have been kept up chiefly on account of the trade in gold-dust, which, previous to that period, had been almost wholly neglected. In the year 1824, all of the British settlements were involved in a war with the Ashantees, which had nigh resulted in their utter ruin. Sir Charles McCarthy lost his life in a disastrous conflict with them, and a whole regiment of British soldiers were cut to pieces at the same time by the Ashantee army. Indeed, so large and formidable an army as the Ashantees brought out on this occasion has scarcely ever been known in Africa. They aspired to possess all of the English forts on this part of the coast, and their bloody and desolating march was not arrested until they were brought within the range of the guns of Cape Coast forts.

The number of European residents at Cape Coast does not exceed fifteen or twenty. The native population is estimated at six thousand. The former reside in handsome and spacious stone houses. The latter, with a few exceptions, live in houses built of clay and covered with grass, many of which are in a state of dilapidation. The contrast between the native houses and those of the Europeans must arrest the attention of every one, as the two are indiscriminately interspersed.

The whole country is less or more impregnated with gold dust. And I was not a little surprised to see native women washing for gold at the very spot where we stepped out of the boat upon landing; and it is not uncommon to see them sweeping the streets and private yards for the same purpose. Besides gold-dust, the settlement exports ivory, Indian corn, and of late some palm oil. Gold, however, is the chief article, and Indian corn is the next in importance.

Favorable Openings for a Mission near Cape Coast.

The interior of the fort presents quite a military air. The garrison consists of a corps of two hundred well drilled Fantees. They have as fine a musical band as I almost ever heard; and this is rendered the more remarkable, as there is not an individual in the band who knows any thing of music as a science. The present governor, George McLean, assumed the responsibilities of his office in the year 1820, and has by his sound judgment and indefatigable zeal, not only placed all the forts in excellent order, but has also succeeded in introducing many very salutary improvements among the neighboring native tribes. Since his induction into office, he has kept up a school in the fort under his immediate inspection for native children; and at no period since the organization of the school has the number of pupils ever fallen short of one hundred and fifty. Through the means of this school a large number of the young men who have just grown up, are able to read, so that the native people of Cape Coast may now be regarded, to some extent at least, as a reading community. The jurisdiction of the governor extends over three thousand square miles; and tribes even beyond these limits are constantly referring their disputes among themselves to him as umpire. The habit of seizing any man and making him responsible for the debts and crimes of his townsman, which is so general in Western Africa, has been entirely broken up within the bounds of his jurisdiction. I am happy to inform you that governor McLean cordially welcomes the co-operation of the mission which you propose to establish somewhere in the vicinity of Cape Coast, and pledges the protection of the local government. I will transmit at the same time with this a copy of a letter which I have received from him on this

subject. He expressed a willingness in the first instance, that the mission should be established directly at Cape Coast. But as the Wesleyan Missionary Society of England have a missionary here, and are expecting to enlarge their operations, it would not be in accordance with the principles adopted at the last anniversary of the Board, to locate at the same place; nor would it be strictly courteous to those missionary brethren already on the ground.

Anamaboe is also partially occupied by the Wesleyans. But Dix's Cove and Acra are unoccupied, and both of these are recommended to you by governor McLean as eligible places for the establishment of the proposed mission. The former of these places is situated, as has already been mentioned, fifty miles to the west of Cape Coast, and the other the same distance to the east.

The Wesleyan Missionary Society commenced their operations here, I think, about five years ago; and although they never had more than one missionary here at a time, their labors have been crowned with encouraging success. I regretted very much the absence of their present missionary at the time of our visit, as I was not able to collect such facts in connection with their proceedings as I could wish. They have a commodious chapel constructed with mud walls and grass roof. I preached for them one evening, by request, through an interpreter, and was pleased to find my audience attentive, and to see that a large number of them could use their hymn-books. My stay here was too brief and my opportunities of observation too limited to allow me to make any very confident remarks about the religious state of this people. My general impression is that there are a number of them who are decidedly pious, and that there is a very general desire to receive religious instruction, without there being any thing like a decided reformation among them as a community. Their language has not yet been reduced to writing, and they receive all their instruction through the medium of the English language, which is but imperfectly understood, even by those who can read it mechanically. They would acquire information much more rapidly through the medium of their mother tongue, than through a language which the generality of them are actually incapable of acquiring with any degree of perfection. The English language and most of the dialects of Western Africa are so completely antipodal in their character and general principles, that I have seriously questioned whether an individual who has been taught to speak one of these from childhood could ever learn to speak the other perfectly. And this view of the subject has been fully attested by our experience. The children in our school learned to read books in the English language as easily as the generality of children in America, but they seemed to derive but little advantage from it in the acquisition of knowledge. But as soon as books were placed in their hands in their own language, their progress in acquiring knowledge was very rapid indeed; and we have never been able to furnish books to them as fast as they would have them. But to return from this digression.

The Fantees, as a tribe, are a little below the ordinary size of Africans; and are decidedly inferior, I should think, to the Kroomen, not only in stature but in that manliness and independence of character which distinguishes the latter. There is a desire to conform to the habits of civilized life, however, among the Fantees, which does not exist with the Kroomen. All the young men of Cape Coast, who can afford it, wear European clothes. The old men adhere to the broad toga. The females wear a quantity of cloth proportioned to their abilities, but their taste in adjusting it to their bodies is very singular; and in one respect is revolting to the feelings of delicacy. Whatever changes may have taken place in the character and condition of the people in the vicinity of Cape Coast, the country generally remains in a state of the deepest degradation and ignorance. We were informed that only a few days previous to our arrival, a neighboring *caboceer* had, in consequence of an eclipse of the sun, which was regarded as ominous of approaching calamity, buried several of his subjects alive; and it was not known how many more would be doomed to the same fate. Human sacrifices are still offered in great numbers, not only in Ashantee, but in all the petty principalities of the surrounding country. Only a few years since the king of Ashantee sent the governor of Cape Coast sixty jaw-bones of human victims which he had killed, as an evidence of his despotic power, thinking at the same time that it would prove to be a present of great value. The story that the king of Dahomy has his yard paved with human skulls is no fable. There are Europeans on the coast who have seen it, and can bear witness to the truth of the statement. The king

of Ashantee thinks as little of taking off the head of one of his subjects, as that of a chicken. There are several of his subjects now in the fort, who have taken refuge there to save their heads. It is thought that the kingdom of Ashantee, (if this word may be applied to that people,) is by no means so strong and powerful as it was twenty years ago. The despotic and cruel administration of the present king has been the means of disconnecting important sections of the kingdom from the main body, many of his chief captains have become disaffected towards him, and a feeling of very general distrust has extended itself over the whole of his realms.

Elmina, (the Dutch fort) is situated eight miles west of Cape Coast, and is in full view of it. The native population of that place is double that of Cape Coast, but the situation, from some local cause or other, is very insalubrious. Anamaboe is twelve miles east of Cape Coast, but is seen from it. Its European population is less than that of Cape Coast, and its native population nearly equal to that of Elmina.

From Cape Coast we stretched out to sea, and after eight days sail we reached Cape Palmas on the 31st of March, having been absent about one month. On our arrival at Fair Hope we found that all things had gone on smoothly, and we have abundant reason for gratitude to our heavenly Father for his manifold mercies to us.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN BENGAL.

Conversion of Great Numbers to Christianity.

THE villages in which this extensive religious movement has occurred are situated on the Jelingha, a branch of the Hoogly river, and seventy or eighty miles north of Calcutta. From the Rev. W. J. Deer, the Church missionary at Kishnaghur, the nearest station to the scene of this great awakening, archdeacon Dealty having been sent by bishop Wilson of Calcutta, to ascertain the facts in the case, obtained the information given below.

Number of Inquirers.—There are not less than fifty-five villages, containing among them upward of 500 families, who are convinced of their lost state as sinners, believe that the gospel of Christ provides the only means of salvation, and are ready and anxious to be baptized into that faith. These families average about six in a family; so that there are not less than 3,000 souls seeking admission into the christian fold.

Origin and Commencement of the Work.—He had heard, in the beginning of 1835, of a persecution against a sect composed partly of Mussulmans and partly of Hindoos. This sect was called "Kurta Bhoja," worshippers of the Creator. They are derived from the sect of the Dervish among the Mohammedans; but have adopted, in addition, some articles of the christian faith. They worship only one God, have nothing to do with idols, and believe that God will come into the world in a human form. Mr. Deer believes that, in their present character, they are of recent origin. He heard that they bore the persecution against them with great patience; and thought that this was a proof of their sincerity, however erroneous might be their principles; and determined to pay them a visit, to inquire into their belief, and to direct them, if possible, to the true way of salvation. He accordingly went; and in the first visit was convinced of their sincerity, saw much that was good among them, much that he greatly admired, especially the love and affection which they had for one another. In speaking upon the christian religion, he did not think there was much impression made; but he left them some copies of the gospels, and determined to visit them again. He renewed his visit in the beginning of 1836. They received him more cordially, listened to him more attentively, and an impression was evidently made favorable to the truth. After several visits of a similar nature, he asked to have public worship among them. They agreed; but with considerable reluctance, as they were afraid of increasing persecution. After dinner, the inquirers assembled for worship, and many of the heathen joined them. They showed, however, great fear and timidity. The missionary asked them, one by one, "Are you afraid to pray?" They replied, "No; we are not afraid." He then said, "Let us pray." The inquirers immediately fell upon their faces. The heathen were startled at this, as they considered the very act of prayer with Christians an avowal of Christianity. Hence, all these inquirers were, from this time, considered as out of the pale of heathenism; their caste was gone, and they were looked upon as the followers of Jesus Christ. They were put under christian instruction, and, a few months after, were baptized. A most rigid persecution was now commenced against them. Their wives and children were taken from them by their heathen relatives, and only restored by an order from the magistrate. From this period the truth prevailed more fully; others, of the sect especially above named, visited the Christians, and became more favorably disposed toward them, and invited the missionary to preach the gospel to them also. He complied with their request; public worship was established among them; many were convinced of the truth of Christianity, and openly declared "that this was the very thing which they had been seeking for."

In 1838, the leading men in ten villages belonging to the Kurta-Bhoja sect avowed their belief in the gospel, and, after instruction, were baptized into the faith of Christ. They straightway confessed Him before the heathen, and established public worship in their villages. This created great excitement and curiosity among their relatives and connections. They attended the worship, to know what it all meant: more violent opposition and persecution were the result, and every one that attended the worship was considered a Christian. In one village the excitement was so great, that when the missionary began to preach, they anxiously inquired, "What! has the pestilence reached us also?" An inquirer had two brothers, who fled from their homes for fear of catching the infection.

Present State of the Work.—Mr. Deer thinks that out of the 500 families who are candidates for baptism, 200 of them are prepared for the holy sacrament; that is, about 1,200 individuals.

Relative to the motives which have influenced these converts, Mr. Deer says—

There may be a little of secular motive in some instances; but nothing more than the religion itself must indirectly present. It teaches love and sympathy, and to render assistance to one another in want, etc. This is the whole of temporal motive that he can possibly imagine. It is a religion of love. Many of the people at present are in distress; they were not so when they first offered themselves as candidates for baptism. This distress has been occasioned by an inundation, which has destroyed the crops throughout the district. The villages were all under water. Relief was sent to the suffering Christians, many of whom had been without food for days. The missionary sent them rice as far as his means would allow. The boats went over the fields, from village to village, distributing relief to the christian brethren, as far as they were able. The heathen, on seeing this, said, "See how these Christians love one another! surely this is the true religion!" All this may have given an impulse; but he does not know how it could be otherwise. They have nothing but this mutual help to induce them to become Christians; but every thing else to discourage.

Their knowledge is not very enlarged, but he considers that it is sufficient for candidates for baptism. They know the elements of the truth; for instance, that they are sinners; that, as sinners, they are subject to wrath; that God, in mercy, has provided salvation through his Son; that he who repents and believes on Christ, shall obtain salvation; that it is the Holy Spirit alone who can make them see and feel their sins, and lead them to rest on Christ for the forgiveness of them; that there will be a resurrection of the dead, and a judgment of all men; that the righteous shall be saved, the wicked lost forever, etc. etc. They can repeat the Creed, the Lord's Prayer, and the Ten Commandments.

They have already given proof that they are willing to forsake all for Christ, give up their heathen habits, and lead a life of self-denial, in what they have had to suffer: they expect persecution, and are prepared for it: they entirely renounce idolatry, and every custom and habit which the gospel prohibits. In a word, they are desirous of putting themselves under the christian pastor, and attending to his godly direction in all things.

The majority of them, in common with all in the district, christian and heathen, along the Jelingha river, are in the most destitute condition—their poverty inconceivable. The inundation has entirely destroyed the crops. The second is coming, but they have little to hope for before March. If two or three thousand rupees could be raised, in order to obtain seed for their ground, it would be the greatest blessing to them imaginable. They must borrow; and in getting it from the zemindar, they will have to pay at least one hundred per cent. It is this which keeps them poor when they are thrown back by the failure of the crops. He has not the least doubt but the money would be returned when the next crops are reaped. He does not think this would have the effect of inducing people to become Christians, and thus filling the church with nominal professors.

In four villages which archdeacon Dealty visited in company with Mr. Deer and other missionary associates, and where examination of the candidates for baptism was held, about 500 were baptized.

Says the archdeacon in concluding his communication to the bishop—

But now, what is to become of these newly baptized converts? It is evident that the work must be followed up by placing faithful pastors, teachers and schoolmasters at the several villages. Without something of this kind, all will fall back again. I do not feel a doubt, if the work be thus carried on, and a christian teacher, zealous, prudent, patient, active and affectionate, placed at each of the principal villages, that, in the course of a very few years, they would be entirely Christianized, and present as pleasing and delightful an aspect as our christian villages in England did at the time of the early propagation of the gospel among us. But where are these teachers and pastors to be found? One of our dear friends, Mr. Sandys, said, "Have faith in God, whose work it is: he will provide." I confess my faith here falters; and I have need to say, "Lord, increase my faith!"

We have, for the fifty-five villages, only one missionary and one European catechist, two native catechists, six readers, and one schoolmaster—eleven teachers, of all kinds, for the whole; not near sufficient to give one service on the Sabbath-day to the inquirers in the different villages.

The bishop of Calcutta gives some additional particulars concerning the character of this peculiar sect—

It appears that they have been settled on the Jelingha about sixty years. They had a firm notion of one Supreme Being, and rejected with abhorrence all idolatry. They held very slightly, if at all, by caste; and considered the test of proselytism, not eating, but uniting in prayer to the one true God. It may be found that some early christian missionary visited them, whose instructions have come down to this generation. Inquiry will probably throw more light on their history.

HISTORICAL NOTICES OF THE BERLIN MISSIONARY SEMINARY.

THE following statements respecting the Missionary Seminary in the capital of Prussia, is from the Rev. Dr. Rueckert, the principal of the institution.

The Missionary Seminary at Berlin was instituted in the year 1800, by the Rev. John Jænicke, the late venerable pastor of the Bohemian church. Its existence was scarcely known for nearly twenty years; as it was found expedient to prosecute the important work without much public notice. For the last eleven years, the seminary has been thought of by some as no longer in existence, because its publications and reports were forcibly suppressed until very lately, when the restrictions were happily removed. During all, however, the seminary has been continued, under evident tokens that the blessing of the Lord rested upon it, and does still accompany its labors.

During the thirty-eight years since its formation, the seminary has sent forth about one hundred missionaries, to proclaim the gospel to various heathen nations, and to the children of Israel. Among these brethren are many whose praise is in all the churches.

It is, perhaps, not generally known, that almost all the leading missionary societies, in Holland and in England, have been in time past supplied with missionaries from among the students in the seminary at Berlin; and that although many have been called to their rest, many are still laboring with much devotedness and success.

Even during the last eleven years, of great anxiety and care, twenty-four missionaries have gone forth among the heathen. At present the seminary has six promising young men ready to follow the steps of their brethren, whenever they shall receive a call.

The institution has never possessed sufficient resources to enable it to send out and maintain its own missionaries: nor did it, indeed, ever seriously contemplate this step; but was contented with preparing pious young men for the missionary work. In a catholic spirit, it taught its missionaries to devote themselves to the work with all their heart and mind, and to enter into the service of any christian society which might be desirous to employ them in the propagation of the gospel, adopting for its principle the motto, *In necessariis, unitas: in dubiis, libertas: in omnibus, caritas.*

The brethren, in following this rule, have been enabled to make themselves generally useful in the cause of Christ; and have entered the service of various missionary societies. Some of them have been employed by the Church Missionary Society; and others are still employed by the Society for the Propagation of the Gospel in Foreign Parts; by the London-Baptist, Dutch, Basle, and Dresden Missionary Societies; and by the London Society for Promoting Christianity among the Jews. The last mentioned society, alone, has at this moment fifteen missionaries actively and zealously employed, who came from the seminary.

The three brethren who were first sent out are still alive. One of them was the instrument, in the Lord's hand, of originating the London Society for Promoting Christianity among the Jews.

American Board of Commissioners for Foreign Missions.

INSTRUCTIONS TO MISSIONARIES.

On the Object and Relations of the Board.

THE following remarks constituted the main body of the Instructions recently delivered to Mr. Dwight of the mission to Turkey, Messrs. Beadle and Sherman, of the mission to Syria, and Mr. Jones, of the mission to the Nestorians of Persia. The discussion on the relations of missionaries was published in the number for June.

On a former occasion like the present, though in another part of the country, the Committee gave their views to brethren destined to India and Siam, as to some of the more important *relations sustained by the missionaries of the Board.* The counterpart of that subject, viz. *the relations sustained by the Board itself,* will now claim your attention. A somewhat scrutinizing view of the *object,* at which the Board, as a missionary institution, is bound to direct its efforts, will assist to the understanding of its *relations.*

In the *first* place, then, the object is not of a *civil* nature. The Board is no more a civil institution, than it is a commercial one. It belongs, in common with all other missionary societies, wholly to the spiritual kingdom of Jesus Christ. The reforming of civil governments, as such, is no part of its object. Wherever it goes, it takes governments as it finds them, and submits to every ordinance of man for the Lord's sake; whether it be to the *king* as supreme, or unto *governors,* as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. We see much to deplore in the governments of Turkey, Persia, China, and elsewhere—much that needs reforming—much that must be reformed before the blessings of the gospel can be fully realized by the people. These are evils growing out of the forms or abuses of government; and they will be found to lie beyond the range of our duties as a missionary society. We must let them alone.—Nor,

2. Is its object of an *ecclesiastical* nature. The Board is no more an ecclesiastical institution, than it is a civil one. It has no ecclesiastical powers; no purely ecclesiastical duties.

It has not even a denominational character. It is an association of men from different, though kindred, denominations. It does not exist, nor was it designed, for increasing the numbers or influence of any one sect on earth. It sends forth Congregational, Presbyterian, Reformed Dutch, German Reformed, and Lutheran missionaries; and it could also send missionaries from the Episcopalian and Baptist denominations, were it not that the whole body of missionaries acting under one direction should be able to recognize the validity of each other's baptism and ordination. The necessary church organizations and ordinations, and the necessary ecclesiastical government and discipline among the heathen, are secured through the missionaries themselves; who receive ordination before going forth, and act freely in such matters, and retain, if they please, their immediate connection with their respective ecclesiastical bodies at home. Nor is it because matters of this nature are unimportant, or are deemed so, that they come not within the duties of a missionary society. The organizing of churches, and the modes of organizing and governing churches, and the ordination of preachers of the gospel, are of very great importance indeed. But it is not necessary the *Board* should be clothed with the power of doing these things, nor is it best that it should be. These things are provided for by investing the missionary himself with the power of doing them. The objects are accomplished abroad, as they are at home—by means of the ministry itself—with the help of the native churches, when such have arisen and are able to render assistance in such matters; that is to say, by the ecclesiastical men and ecclesiastical bodies on the ground. With matters purely and technically ecclesiastical, therefore, whether at home or abroad, the Board, as such, has no concern. Hence it should be excused from all agency, all interest in the ecclesiastical controversies which take place at home among its patrons. If such controversies must needs be, they belong to ecclesiastical bodies, or to men acting in their ecclesiastical relations. A missionary society, as such, should have no eye, no ear, no heart, no hand, no time for them. They may be right in themselves, right in their proper relations, salutary in their results, and even indispensable to the well-being of the church of Christ; but they are foreign to the nature and design of a missionary institution. At the best, they belong to the regions of clouds and storms, and not to those more etherial heights where the missionary society ought to have its abode, and from whence it may look forth through the clear shining of the sun over the wide earth.—Moreover it is no part of our object to assault and demolish the old time-worn ecclesiastical fabrics of the oriental churches. We let them alone, as we do the civil governments of Asia: though it may be true, and doubtless is, that the letting in of gospel light upon them will lead to great and perhaps radical modifications.—Again,

3. Its object is *foreign*. This is the distinctive characteristic of the Board, when viewed in its relation to domestic missionary societies. Its *name* implies that its labors are in a foreign field, and its *charter* requires them to be so. The Indian tribes come within its appropriate sphere, as being—what our national judiciary has decided them to be—"foreign communities under the pupilage of the United States." Excepting a part of these, our whole field lies beyond the bounds of Christendom. The oriental churches, in the strange revolutions of ages past, have fallen out of Christendom; and, though nominally christian, they properly receive attention from us, because our approach to the Mohammedan world must be chiefly through them. The Mohammedan nations cannot be converted to the christian faith, while the oriental churches, existing every where among them as the representatives and exemplifications of Christianity, continue in their present state. In a large view of the subject, and considering the ultimate design and final results of the missions to the oriental churches, they may be regarded as so many missions to the followers of the False Prophet.

The Board, then, is a society for christian efforts in lands not christian. It is an institution for *foreign* missions, and for no others. A domestic mission instituted by the Board, no matter where, or for what specific purpose, would be doing violence to its charter, its constitution, and its design; and besides, would introduce confusion into our great system of charitable operations.

We are now prepared to state more definitely what *is* the object of the Board.

4. Its object is, *to save the souls of men, by the use of the most direct means, in the nations and tribes situated beyond the bounds of Christendom.* We include the Indian tribes of North America. This is our single, well defined, grand object. Christ came into our world to save the soul. And the salvation of the soul is our object—to be effected, through the power of the Holy Ghost, by preaching Christ where he has not been preached. When we go among the oriental churches, or among the heathen, that is our object. When we have, through marvellous grace in Jesus Christ, converted a soul to God, we, as a society, have not the additional labor of converting it also to republicanism, or to any of the other forms of civil liberty; or to Congregationalism, Presbyterian-

ism, or any of the other forms of ecclesiastical government. *Our* only object, *our* whole duty and business, as a missionary institution, so far as that soul alone is concerned, is to *save* it. It is indeed true that, in the progress of a *system* of measures for the *multiplication* of converts in a nation, and for the *perpetuating* of influences for this purpose, it is necessary to adopt other measures, and it may be in respect to that convert. It will doubtless be found necessary to associate him with other converts in a visible church, and it may be advisable, in pursuing the object of the Board on a large scale, to teach him the way of God more perfectly in a school, or seminary, that he may become an officer in that church, or its pastor, or an evangelist among his countrymen. Still, the goal, the prize, the object of our race is, *the salvation of the soul.* Towards this point we endeavor to converge every ray of influence. We test every measure by its adaptedness to this result. Especially is our attention more and more turned to the preaching of the gospel, as being the grand divinely-appointed means of converting men. We put this forward and foremost, and make every thing else subservient to it. The leading object of our schools and seminaries is to multiply the preachers and preaching of the word; and the design of our printing establishments is to give the preached gospel a freer, more rapid, more glorious career.

Keeping our object constantly in view, viz. *the salvation of the soul by the use of the most direct means,* we are better able to resist the powerful tendencies, on every hand, to a complex, expensive, cumbrous, and impracticable system of operations—in the form of missionary hospitals and dispensaries, manual-labor schools, schools for mere human science, missionary colonies, model farms, mechanical arts, and numerous other civilizing instrumentalities; all of which are well in certain circumstances, and some are indispensable to the full and proper establishment of christian institutions in barbarous pagan nations, but are of questionable utility as a part of the system of means to be used by missionary societies for the conversion of the heathen world.

And here, brethren, we would exhort you not to descend from the high spiritual position, on which Christ has placed you by his commission to publish the gospel. *That* we know to be the power of God to every one who believes it. *That* is a tried instrument, adapted to men of all countries, all religions, and all possible varieties of mind and condition. Let the *gospel* be your grand theme; and see that it be not lost sight of by those among whom you labor. Yea, the GOSPEL, and not discussions about feasts and fasts, about rites and ceremonies, about the thousand modes and forms of religious observance, which the people among whom you go have substituted for the gospel; though these discussions have their place and importance, and will occasionally be forced upon you. Address men in view of that moral nature and condition which are common to all—as *sinners,* lost, perishing, needing a Savior; and preach to them Jesus. Aim at the conscience and the heart. Make your attacks directly upon the citadel. Take the strong hold, and the outposts will surrender of course. Cleanse the fountains, and the streams will be purified. Make good the tree, and its fruit will be good.

The *object* of the Board having been stated, its *relations* are too obvious to occupy much of our time. The Committee will advert to the topics, so far as they are applicable to the Board, which were before discussed in their relations to the missionaries.—And,

1. It sustains the same relation to the *Lord Jesus* with all its missionaries. How delightful, brethren, wherever on earth you and we may be laboring, to think that we have a common Lord and Master, and that we are one in Him. We have not only one faith, one baptism, but one Lord. And to every one of us, in view of this common relation, is given grace according to the measure of the gift of Christ;—to some apostles, to some prophets, to some evangelists, to some pastors and teachers—for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto perfect men, unto the measure of the stature of the fulness of Christ. Therefore let us, as one body, animated with one hope and one spirit, and having Christ for our head, walk worthy of our vocation; with all lowliness, meekness, and long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

Again; the relation of the Board to its *patrons* is that of AGENTS *for conducting foreign missions.* Hence the word '*Commissioners*' in its name. It is a 'Board of *Commissioners,*' or *Agents,* acting for those who choose to employ it in the work of foreign missions. Whether its patrons shall be many, or few, must depend on the good pleasure of the Lord of missions. At present, there is much cause for thankfulness on that score. For the information of these numerous patrons, there are annual, monthly, and occasional publications; and on these, and on the power of truth, and the blessing of God, and the good sense and candor so generally connected with real benevolence, we depend for the counteraction of false reports and local misre-

presentations, to which such a work must needs be more or less subjected. In thousands of cases, the best of all refutations of mis-statements, the most effectual of all remedies for misapprehensions, is a diligent and faithful prosecution of our appropriate work. The truth will stand, and nothing else can possibly be made to stand for any long time.

The relation of the Board to its patrons is direct and immediate. Nothing stands between it and them. Under the Great Head of the Church, it is accountable to them; nor can it long persist in any course of measures, which they extensively disapprove.

In point of fact, however, patrons will be slow to condemn the proceedings of a missionary society, and still slower to dictate what those proceedings shall be. And even where errors are discovered, if they are not long persisted in, or repeated, they will be regarded with kindness. We are in the infancy of foreign missions. The diversity of views in the religious community, and still more the want of definite and settled opinions, as to the best methods of performing the work, show that there is yet much to be learned. And the learning is to be by experience. The societies should therefore be allowed the free exercise of their judgments in the adoption of principles, and in the measures necessary to test the correctness of those principles. So far as the Board has adopted principles, it has made them public; and not only so, but in its instructions to its missionaries, as on the present occasion, it has used the greatest freedom of discussion and explanation, and these discussions and explanations have also been generally committed to the press.

Acting in behalf of their fellow-Christians in this work, it is important to remark that the Board sustains several inalienable *trusts* of a sacred and highly responsible nature.

One of these trusts respects the *character of the missionaries to be sent forth.* There is in this a high and sacred responsibility. To see that none are sent, except such as understand and believe the gospel, and will boldly, yet discreetly, preach it, and preach nothing else—men who will wisely exercise the ecclesiastical functions, which are committed to them, but not to the Board—men of God, of faith, of prayer, who will be examples to the flock—men, and women too, who go from love to the cause, not from human passion, or fondness for travel, or for a name; who will not feel themselves to be exiles, but the servants and messengers of Christ, joyful to live, labor, and even die, remote from country and home, among the heathen, *to save souls;*—this, surely, is a most momentous trust, involving great difficulty and liability to err. And the responsibility is entire. Those who *recommend* candidates have indeed a great responsibility, much greater than appears sometimes to be realized. But the Board is properly held accountable for the character of the men it sends forth. Upon them devolves the duty of deciding upon the evidence of personal fitness for the work; nor ought the candidate to be appointed because brought up at the feet of some Gamaliel, nor rejected for coming out of Nazareth.

Another trust thus devolved upon the Board, is the DIRECTION *of the missions.* The churches expect the missions and missionaries to be directed. The missionaries themselves desire direction. No missionary society can retain, or ought to retain the public confidence, if negligent in respect to this duty. And this direction involves rules and regulations, or, in other words, settled and declared principles and usages, even though not one shall have assumed the form of law, or been printed. Such public commitments are wisely delayed until demanded by the progress of events, but they soon become necessary to an enlightened and liberal direction; for it is the peculiar prerogative of arbitrary and despotic power to keep its laws undefined, unwritten, and unpublished.

Another trust is *in respect to the funds committed to its management.* Whatever discretionary power the Board may commit to the missions in the use of funds, the community holds the Board itself responsible for the *wise* use of them. It is an inalienable responsibility. The Board is bound to see that the funds committed to its management are properly distributed among the several missions, and that they are judiciously expended; and as it must make reports on this subject, it must of course require them.

Another of the relations sustained by the Board is,

4. *To its missions and missionaries.* But so much was said on this subject, on the former occasion which has been adverted to, that the Committee refer now only to a single topic. It results from this relation, that it is the duty of the Board to use every proper means in its power to promote the usefulness and happiness of the missionaries under its direction. But the missionaries sometimes appear to expect too much from the Board. They apply to it a mode of reasoning, which is proper only in relation to the entire christian community. They call upon the Board to do, and perhaps censure it for not doing, what perhaps may reasonably be expected of the whole body of the christian church, but what any one of the missionary societies has no power of doing. Even patrons themselves occasionally betray a tendency to fall into error of this sort. Ever remember, Brethren, that the

Board can give only what it receives, and that your respective missions can receive no more than their due proportion.

5. *The relations of the Board to other missionary institutions*, demands but a word. They are those of perfect, and it may be hoped perpetual, amity. We are rivals to no other missionary society. We believe that the prosperity of each conduces to the prosperity of all. It is enough to know that they have the same general nature, are pursuing the same object, are subject to the same Lord, are building up the same kingdom, and by the use of the same means; and that there is more room than we all shall occupy, more work than we all shall do. Most cheerfully do we bid every one of them 'God speed,' whether called voluntary, or ecclesiastical, whether denominational, or catholic in the primitive sense of that term.

The Committee will advert to only one more of the relations of the Board, and that is,

6. *Its relation to the great field of its labors.* This important subject was discussed, so far as it concerns the *oriental churches*, in the Instructions given to Mr. Hamlin, and published in the Missionary Herald for January. Its bearings on the *pagan world* must be reserved, for want of time to do justice to it now, to a future occasion. The Committee, however, would remark,

(1.) That, as the Board cannot occupy the whole field, it aims to occupy those parts first, to which Providence most evidently calls it.

(2.) That the mode of doing the work is left by the Head of the church in great measure to our discretion; except that the annunciation of the gospel by the living preacher must be prominent and leading among the instrumentalities employed.

(3.) That experience more and more shows the necessity of a most careful and cautious discretion in the appointment of missionaries.

(4.) That, after the establishment of a mission in any district of the heathen world, there exists, in the very nature of things, a necessity for prosecuting the work, to as great an extent as possible, by means of native preachers and helpers.

It is thus, while we send foreign missionaries from this country, that we seek to connect with them an extensive, and at the same time, far less expensive, system of domestic missions in their several fields of labor. And by this means, with the assistance of the press, and relying on the promised, indispensable, all-powerful aids of the Holy Spirit, we seek to publish the gospel of salvation over large portions of the benighted world, and to many millions of the lost.

RECENT INTELLIGENCE.

EMBARKATION OF MISSIONARIES.

For *China.* Doct. William B. Diver embarked at New York, on board the ship Albion, captain Lovett, bound for Canton, on the 8th of May.

For the *Nestorians* and *Syria.* Rev. Willard Jones and Rev. Charles S. Sherman, with their wives, the former destined to the Nestorian mission, and the latter to that in Syria, embarked at Boston, July 17th, on board the Emma Isadora, captain Fletcher, bound to Smyrna.

For *Western Africa.* On the 27th of July, Rev. Alexander E. Wilson, M. D., formerly connected with the mission to the Zulus, in Southern Africa, embarked at New York, with his wife, for Cape Palmas, in the brig Sarah Elizabeth, captain Saxton.

For *Ceylon* and *Madras.* On the 30th of July Mr. Phineas R. Hunt, accompanied by his wife and three female teachers, embarked at Boston, on board the ship Black Warrior, captain Woodbury, bound to Colombo. The three teachers are expected to enter the mission families in Jaffna district, Ceylon; while Mr. Hunt will proceed to Madras, to take charge of the large printing establishment belonging to the Board there.

In addition to the four companies mentioned above, three others were on their way to the missions of the Board beyond sea, at the time when the one last named embarked; including the reinforcements to the Constantinople, the Mahratta, and the Siam missions; embracing thirteen ordained missionaries, one physician, one printer, and twenty females; thirty-five in all—messengers to the heathen from nearly as many different churches, pursuing their various courses at the same time, in seven different vessels, destined to nine different missions, on three different continents of the earth.

China.—The Rev. D. Abeel arrived at Canton about the first of March. Mr. Dickinson, from Singapore, who had been on a visit to Canton for the restoration of his health, returned to his station a few days after the arrival of Mr. Abeel, with his health improved.

Syria.—The Rev. Eli Smith, who had been spending some months at Leipsic, Germany, superintending the preparation of Arabic type for the use of the mission, arrived at New York on the 23th of July.

Cherokees.—By letters from the Cherokee country the painful intelligence has been received that Major Ridge, his son John Ridge,

and also Elias Boudinot were assassinated on the 22d of June. The first was waylaid on the road, forty or fifty miles from home, and shot. His son was taken from his bed early in the morning and nearly cut in pieces with knives. Mr. Boudinot was decoyed away from a house which he was erecting a short distance from his residence, and then set upon with knives and hatchets, and survived his wounds just long enough for his wife and friends to reach him, though speechless and insensible to surrounding objects. These deeds of violence are to be attributed to that inimical feeling which sprung up between the friends and opposers of the treaty of December, 1835. The three unhappy persons named above took an active part in negotiating that treaty with the government of the United States and carrying it into effect, in opposition to the views of the Cherokee government and a large majority of the people. The threats against their lives, which had often been uttered, have now been executed in this distressing manner. It is stated that Mr. Ross, who is the man of principal influence in the other party, expresses deep regret at these transactions.

ANNUAL MEETING OF THE BOARD.

THE Thirtieth Annual Meeting of the Board is appointed to be held in the City of Troy, State of New York, the sessions to begin on Wednesday, the eleventh day of September, at ten o'clock in the forenoon. On the evening of the first day of the meeting, the annual sermon before the Board may be expected from the Rev. Dr. McAuley of the City of New York.

Donations,

RECEIVED IN JULY.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr. 490 00

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Groton, E. cong. chh. 46 00
Jordan, Mon. con. in 1st presb. chh. 60 00
Weedsport, Presb. chh. 24 33—130 33

Berkshire co. Ms. Aux. So. W. A. Phelps, Tr. 1,900 45

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Haverhill, Centre chh. mon. con. (of which to constitute Rev. EDWARD A. LAWRENCE an Hon. Mem. 50;) 61 00
Newbury, Belleville, Mon. con. in Mr. March's so. 16 12—77 12

Geneva and vic. N. Y. Aux. So. C. A. Cook, Tr.
Binghamton, Presb. chh. and cong. CURTIS THORP, which constitutes him an Hon. Mem. 100; OLIVER ELY, which and prev. dona. constitutes him an Hon. Mem. 50; C. Murdock, which and prev. dona. constitute Mrs. CATHARINE D. MURDOCK an Hon. Mem. 50; E. Hawley, which and prev. dona. constitute Mrs. ADELINE HAWLEY an Hon. Mem. 35; coll. and mon. con. 61,85; sab. sch. miss. so. for *Benjamin Niles* and *John A. Nash*, Ceylon, 40; chil. miss. boxes, for *Elizabeth Ann Ely* and *Frances Burchard*, Ceylon, 40; fem. miss. so. 50; P. Bigler, 40; S. Stone, 37,50; E. F. Matthews, 25; U. M. Stowers, 15; M. Whiting, 15; S. West, 12,50; H. Mather, 12; I. T. D. 11; R. M. 11; L. B. O. 10; S. J. 10; cong. chh. coll. which and prev. dona. constitute Rev. ARTHUR BURTIS an Hon. Mem. 24,71; STEPHEN WEED, which constitutes him an Hon. Mem. 100; 750 56
Bainbridge, Mon. con. 9 38
Bristol, Mrs. P. Whitmarsh, 10 00
Chenango Forks, Mon. con. and coll. 41 51
Cortlandville, Rev. P. Lockwood, which and prev. dona. constitute SILAS WEST of Binghamton, an Hon. Mem. 50 00
Coventry, GILBERT D. PHILLIPS, which and prev. dona. constitute him an Hon. Mem. 50; GEORGE W. PHILLIPS, which and prev. dona. constitute him an Hon. Mem. 45; coll. 38,20; fem. sew. so. 5; 138 20
Coventryville, Coll. in part, 8 77
Greene, Cong. chh. 17 00
Lisle Village, Mon. con. and indiv. 24; fem. cent so. 12,25; 36 25
Naples, Presb. chh. 8 00
Newark Valley, Coll. 22 33
Norwich, TRUMAN ENOS, which and prev. dona. constitute him an Hon. Mem. 80; Miss LUCINDA H. WILLIAMS, which and prev. dona. constitute her an Hon. Mem. 50; presb. chh. coll. and mon con. 45,29; 175 29
Oxford, Presb. chh. coll. and mon. con. 67 14
Plymouth, I. Sheldon, 5 00
Preston, Cong. chh. 10 00
Sherburne, Coll. 65,22; fem. char. so. 34,81; young la. so. cir. 20; ZACCHEUS W. ELMORE, which constitutes him an Hon. Mem. 100; 220 03
Smyrna, Coll. 5,70; I. Foot, Jr. 10; 15 70
Union, Cong. chh. 14 00—1,599 16

Grafton co. N. H. Aux. So. W. Green, Tr.
Bath, E. Gates, a rev. pensioner, 11 68
Campton, La. 13 73
Groton, Mon. con. 8 67
Hanover Plain and Dartmouth, Coll. mon. con. 125; E. mon. con. 20,78; Dea. P. 1,50; 147 28
Haverhill South, Mon. con. 22 00
Hebron, Two indiv. 2 00
Lebanon, Mon. con. 90 00
Littleton, Mon. con. 93,78; gent. and la. 32,07; A. Allen, 4; 129 85
Piermont, Chh. and so. 11 00
Wentworth, do. 4 74
440 95
Ded. unc. notes, 75—440 20

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Cairo, Mon. con. 9 00
Catskill, R. Sole, 3 50

Greenville, A. Wakely, 5; A. W. 50c. 5 50—18 00
Hampden co. Ms. Aux. So. S. Warriner, Tr.
Cabotsville, Mon. con. 40; young la. for schs. in Ceylon, 50; 90 00
North Wilbraham, Contrib. 35,24; mon. con. 35,55; 70 79
Springfield, 4th cong. so. mon. con. 11 41
Tolland, Fem. benev. so. 10 00
Westfield, Sab. sch. for child in Ceylon, 30 00
West Springfield, Ireland par. 13,17; Agawam, 20,69; 33 86—246 06
Litchfield co. Ct. Aux. So. C. L. Webb, Tr. 4 95
Colebrook, Coll. 95 00
Norfolk, Mrs. Norton, dec'd, which constitutes DUDLEY NORTON an Hon. Mem. 191; ded. prev. ack. 33; 158 00
Watertown, La. for fem. orp. sch. at Bombay, 12, chil. of mater. asso. for do. 2,50; 14 50
Winsted, Coll. 22,55; mon. con. 10; 32 55—305 00
Lowell and vic. Ms. Aux. So. W. Davidson, Tr.
Hudson, N. H., A. A. Byam, 1 25
Lowell, 1st cong. chh. and so. mon. con. 27 53—28 78
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. WILLIAM BROWN, which constitutes him an Hon. Mem. 100;) 1,483 27
Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.
Colchester, Sab. sch. 24 00
Franklin, La. 11 65
North Stonington, Mon. con. 48 00
Norwich, 1st so. mon. con. 35,64; coll. 24,96; Falls, 3d chh. mon. con. 63,96; gent. 150; Chelsea, 2d chh. gent. which constitutes ERASTUS COIT an Hon. Mem. 100; 374 56
458 21
Ded. expenses paid by aux. so. 2 75—455 46
Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Camden, Cong. chh. coll. 26 00
Centre Lisle, Cong. chh. and so. coll. 5,50; fem. miss. so. 4,50; 10 00
Clinton, Cong. chh. coll. 50 00
Fairfield, Mon. con. 6 25
Holland Patent, So. 32; Mr. G. 5; 37 00
Lincklaen, Mon. con. 5; Rev. S. Burt, 10; 15 00
Oneida Presbytery, Coll. 83 50
Rome, 2d cong. chh. mon. con. 20 00
Sangersfield, A. Townsley, to constitute JAMES L. PALMER an Hon. Mem. 100 00
Utica, J. D. Dana, for Constantinople, 20 00
Westmoreland, Betsey Crane, dec'd, 10 00—377 75
Palestine Miss. So. Ms. E. Alden, Tr.
Abington, 1st par. gent. 60,29; la. 1; 61 29
Richmond and vic. Va. By S. Winfree, Buckingham co. Mr. W. for sch. in Ceylon, 2; Goochland co. Mrs. Jones, for Oregon miss. 5; Mrs. Payne, for do. 5; Greenville, N. C. Miss Patilla's sch. for *Judith C. Graham*, Bombay, 12,50; Hanover co. La. 1,25; sab. sch. chil. for Rev. J. L. Wilson, 71c. Louisa co. Two chil. for sch. in Ceylon, 12c. Marlboro', S. C. Fem. miss. so. 20; Parkersburg, Mon. con. 7; Mrs. McBane, 2; Richmond, 4th presb. chh. 82,61; 1st presb. chh. mon. con. 26,55; Miss L. H. Payne, for Ceylon miss. 27; Mr. C. 10; Miss S. Webb, for Virginia sch. in Greece, 5; M. Brown, for chil. in Africa, 5; Miss E. W. Watkins, 10; Rocky River, N. C. Chh. 59; Spottsylvania, Mrs. H. F. H. for ed. at Ooroomiah, 4; 284 74
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Clarendon, Cong. chh. and so. 10 00
Rutland, Mon. con. in cong. chh. 53,07; M. S. 2; 55 07
Wallingford, Cong. chh. and so. 15 00—80 07

Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so. By Rev. H. Coe, Agent,
Cuyahoga co. Euclid, 33,21; Mrs. S. Shaw, 20; a friend, 1; Ohio City, 1st cong. chh. 19,62; sab. sch. for Oregon miss. 9,70; 1st presb. chh. 6,56; Geauga co. Unionville, C. S. Stratton, 15; Medina co. Richfield, Mr. Hammond, 10; Rev. E. Bouton, av. of watch, 3; Portage co. Charlestown, 10,78; Edinburg, 4,37; chil. of mater. asso. 1,12; Freedom, 5,50; Hudson, Wes. res. coll. mon. con. 4,41; Rev. RUFUS NUTTING, which constitutes him an Hon. Mem. 51; Ravenna, Mon. con. 4,73; Rootstown, 21,68; Trumbull co. Youngstown, 11; Wood co. Plain Township, Rev. J. Badger, 4,06; S. Edgarton, 94c. 237 68
Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr. 156 12

Total from the above sources, $8,371 48

VARIOUS COLLECTIONS AND DONATIONS.

A friend of missions, 500 00
Albany, N. Y. 4th presb. chh. 100; 2d presb. chh. mon. con. 5; 105 00
Alleghany, Pa. I. H. 5 00
Athens, Me. Mon. con. 13 83
Atkinson, N. H. La. miss. asso. 15 72
Attleborough, Ms. Mon. con. in Mr. Crane's so. 26 00
Baltimore, Md. Fem. mite so. for *Ann Donnell*, Ceylon, 20 00
Bangor, Me. Hammond-st. chh. and cong. mon. con. 44 00
Barbadoes, W. I., W. R. Hayes, 5 00
Bath, Me. United mon. con. 62; N. par. contrib. 36; J. W. Ellingwood, for *John W. Hyde*, Ceylon, 20; F. Clark, for *Frances L. Clark*, Ceylon, 20; a friend, 20; miss. asso. 23; 181 00
Bedford, N. H., J. O. Houston, 2 00
Bethlehem, N. Y. Presb. chh. coll. 39,37; mon. con. 7,14; 46 51
Biddeford, Me. 2d par. mon. con. 9,25; Rev. S. Merrill, 20; 29 25
Bloomfield, Me. Mon. con. 10,12; av. of jew. 37c. 10 49
Blooming Grove, N. Y., D. H. Moffatt, 7 00
Boston, Ms. Mass. miss. so. as income fr. Mrs. Osborn's legacy, for pro. of the gospel among the Indians of the U. S. 100; a friend, for *Augusta Kehoe*, Ceylon, 20; 120 00
Brighton, Ms. Evan. so. mon. con. 62 14
Brookline, Ms. Kingsbury sew. so. 25 00
Burlington, Ms. Mon. con. 9 68
Calais, Me. J. Darling, for *Joshua Darling*, Ceylon, 20 00
Canada, A friend, 150 00
Canonsburg, Pa. 20 00
Charlemont, N. H. Mon. con. in cong. so. 31 00
Charleton, N. Y. Presb. chh. sub. 54,32; mon. con. 15; T. Kirby, 10; I. B. Parker, 10; Rev. J. C. Clansey, 11; 100 32
Cherrytree, Pa. Presb. cong. 6 71
Chester, N. Y. Presb. chh. 18 75
Colchester, N. Y. Presb. chh. mon. con. 10 00
Culden, N. Y. Cong. chh. mon. con. 7 50
Covington, Ten. S. Lemmon, 10 00
Deposite, N. Y. Mon. con. 20 00
Draper's Valley, Va. Rev. G. Painter, 5 00
East Hampton, Ms. S. Williston, 319 41
Edgecomb, Me. La. asso. 12 00
Emmitsburgh, Md. J. Williams, 10; M. Witherow, 10; D. Gamble, 10; E. H. 5; S. H. 5; J. B. 5; R. S. G. 5,50; J. R. 2; J. N. 1; 53 50
Erie, Pa. Presb. cong. (of which to constitute Rev. NATHAN WEST of North East, an Hon. Mem. 50;) 120; sab. sch. 3; 123 00
Fishkill, N. Y. 1st presb. chh. 100 00
Flat Rock, N. C. Rev. J. Dixon, 5 00
Florida, N. Y. Presb. chh. 21 24
Foxboro', Ms. Indiv. of cong. so. 12 00
Ganseroort, N. Y. Mrs. M. Fuller, 5 00
Girard, Pa. Presb. cong. 30 00

Glens Falls, N. Y. Presb. cong. coll. (of which to constitute Rev. J. F. Scovill an Hon. Mem. 50;) 67 00
Gloucester, Ms. Evan. cong. so. which and prev. dona. constitute Rev. C. M. Nichols an Hon. Mem. 32 00
Hadley, Ms. Gen. benev. so. (of which to constitute Rev. Willington Tyler of Amherst, an Hon. Mem. 50;) 100 00
Harmony, Va. Fem. tract so. 24 00
Hartland, Vt. Rev. Mr. Griswold, 10 00
Hunter, N. Y. Presb. chh. mon. con. 13 00
Huntersville, Ala. Presb. chh. sab. sch. for *Margaret Russel* and *William Leech*, Ceylon, 21 59
Ithaca, N. Y. 1st presb. chh. for Pawnee miss. 70 25
Kennebunkport, Me. S. cong. chh. and so. sub. 21,80; mon. con. 15; a stranger, 1; 37 80
Lewistown, Pa. Miss Jenkins's fem. sem. 10; Miss Irvin's sab. sch. class, 1; indiv. 29,70; 40 70
Lexington, Va. J. W. P. 50
Machias, Me. Miss S. Smith, 2 00
Malden, N. Y. Presb. chh. mon. con. 30; G. Isham, 20; 50 00
Manchester, Ms. Mon. con. 28; la. benev. so. 22,50; 50 50
Mansfield, Ms. Mon. con. 15,04; Mrs. Copeland, for the Jews, 5; 20 04
Marshfield, Ms. A. Ames, 10; fam. of chil. 2; 12 00
Matteawan, N. Y. Mon. con. 23,34; coll. 20,30; 43 64
Meadville, Pa. 10 00
Metuchen, N. J. Mr. Church, 5 00
Miller's Place, Rocky Point dist. N. Y. Mon. con. 10,72; Mt. Vernon, do. 4,74; 15 46
Minersville, Pa. Presb. cong. 34,88; sab. sch. 3; 37 88
Newark, N. J. Rev. A. D. Eddy, 25 00
New Brighton, Pa. Presb. cong. 29,58; sab. sch. 3,27; 32 85
Newburgh, N. Y. 2d asso. ref. chh. for schs. in Ceylon, 25 00
New Haven, Ct. C. Williams, 50 00
New Ipswich, N. H. Juv. mem. of mater. asso. 9 32
New London, Ct. Sew. so. 20 00
Newton, E. par. Ms. Mon. con. 28 85
Newville, Pa. Ruth Irvine, 12 00
New Windsor, N. Y. Presb. chh. 13 14
North East, Pa. Presb. cong. 36 72
Oxford, Me. Rev. Mr. C. and Mrs. C. 3,87; a friend, 1; 4 87
Perryville, Pa. Presb. chh. mon. con. 10; a lady, 1; 11 00
Philadelphia, Pa. Juv. miss. so. of fem. sab. sch. in Central presb. chh. for ed. of a boy at Singapore, 30; 1st presb. chh. Mrs. Davis, 25; a friend, 20; two mem. of 10th presb. chh. 4; 79 00
Pittsburgh, Pa. Indiv. (of which fr. John Lyon, which constitutes him an Hon. Mem. 100; sab. sch. coll. 15, la. miss. box, 5;) 822 00
Portsmouth, N. H., N. par. mon. con. 105,82; juv. miss. so. for *Harriet Putnam*, Ceylon, 20; Mrs. M. C. Deming, 5; 130 82
Poughkeepsie, N. Y. Presb. chh. 75; cong. 25; 100 00
Quincy, Ill. Miss. ins. 25 50
Reading, Ms. Fem. cent. so. 25 10
Roxbury, Ms. Eliot chh. and so. mon. con. 24 20
Saco, Me. 1st par. benev. so. 40; sew. cir. for girl at Madura, 20; mon. con. 15; a lady, 1; 76 00
Salem, Ms. Howard-st. chh. mon. con. 29,44; sab. sch. schol. for Mahratta miss. 10; 39 44
Satauket, N. Y. 1st presb. chh. 15 68
Savannah, Ga. Male and fem. for. miss. so. in Indep. presb. chh. (of which fr. Mrs. M. Cleland, for *Martha Cleland*, Cape Palmas, 75; for sch. at Cape Palmas, 10; fr. a lady in Georgia, for *Ann Stiles*, C. Palmas, 15; fem. pray. meeting, for *Jane Bayard*, C. Palmas, 15;) 404 67
Schaghticoke, N. Y. Presb. chh. 80 06
Sharon, Ct. Sab. sch. of 1st cong. chh. and so. for *Benjamin Hamlin*, Ceylon, 11 00
Snowhill, Md. Presb. chh. 10 00
Somers, Ct. Mon. con. 2 51
Southampton, N. Y. Sab. sch. for Mahratta chil. 10 00
South Hadley, Ms. Mt. Holyoke fem. sem. teachers and pupils, 353,31; miss. so. in sem. 61,50; 414 81
South Weymouth, Ms. Mon. con. 20 00
Southwold, U. C., E. D. Johnston, 20 00
Spencertown, N. Y. Thomas Niles, which constitutes him an Hon. Mem. 100; mon. con. 5,28; 105 28
Tibesville, Pa. Presb. cong. 14 29
Union, Pa. do. 10 54
Waterford, Pa. Presb. cong. 59,30; sab. sch. coll. 3,16; 62 46
Wattsburg, Pa. Presb. cong. 7 55
West Attleboro', Ms. Mon. con. 23 23
Westford, N. Y. Chh. to constitute Rev. William C. Boyce, an Hon. Mem. 66 00
West Nassau, N. Y. Mon. con. in presb. chh. 20 00
Weymouth, Ms. N. par. ann. sub. 83 00
Windham, N. H. Mon. con. 22 30
Wythe and Montgomery, Va. Aux. miss. so. 21 00
Unknown, A friend, 5; do. 3,75; 8 75

$14,366 83

LEGACIES.

Hartford, Ct. Miss Martha Rogers, by S. Terry, Ex'r, 300; Miss Mary Y. Hempsted, by Rev. I. A. Hemsted, Adm'r, 300; 600 00
Nelson, N. H. Mehitable Richardson, by I. V. Richardson, Ex'r, 19 00
New York city, Joseph Lathrop, ($6,321 prev. rec'd,) 1,870 50
Utica, N. Y. Abel Drury, by Thomas King, Ex'r, 107 00
Windsor, Me. Nathan Newell, by Rev. Benjamin Tappan, 10 00
Worcester, Ms. Joseph Cowdin, by James D. Cowdin, Ex'r, 50 00

$2,656 50

Amount of donations and legacies acknowledged in the preceding lists, $17,023 33. *Total from August 1st, to July 31st*, $241,688 08.

DONATIONS IN CLOTHING, &c.

Charleston, S. C., A box, for Mr. Adger, Smyrna.
Chester, Vt. A barrel, for Mr. Hamlin, Constantinople.
Gilbertsville, N. Y., A box.
Hanover Plain, N. H., A box, fr. la. for Miss Tilden, Palestine miss. 53 00
Hartford, Ct. (via.) A box, for Mr. Stocking, Persia.
Lineklaen, N. Y., A box, fr. work. so. 10 00
Mobile, Ala. A box, fr. la. of Mr. Hamilton's cong. for Mr. Forbes, Sandw. Isl.
New Boston, N. H., A box, fr. fem. benev. so. 27 55
New London, Ct. A barrel, fr. fem. for Mrs. Smith, Sandw. Isl.
New York city, A barrel, fr. C. R. Roberts, for Mr. Ward, Madura; a box, for do.; a box, for Mr. Cherry, Ceylon.
Norwich, Ct. A box, for Mrs. Locke, Sandw. Isl. 17 00
Philadelphia, Pa. A box, for Mr. Eckard, Ceylon.
Saxton's River, Vt. A box, fr. juv. so. of cong. chh. and so. for Mr. Parker, Sandw. Isl. 14 00
Westfield, Ms. A box, for Mr. Perkins, Ooroomiah.
Westminster, Vt. Philosophical apparatus, fr. C. Wright.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

JOURNAL OF MR. W. M. THOMSON AT BEYROOT.

Mr. Thomson introduces his journal with appropriate remarks respecting—

The Importance of familiar Religious Intercourse with the People.

Few things are more necessary to the missionary than frequent and friendly intercourse with the people. He enters his field a stranger and a foreigner, with a language not understood, a dress and address shocking to the native taste, without relatives or friends, his motives suspected, his character traduced, and his religion condemned and accursed. There is a general muster to oppose this foreign invasion. Where a landing cannot be prevented by the heavy ordnance of the civil power, squadrons of archers are sent in advance to hurl the poisoned arrows of ridicule and slander, which cannot fail to wound the defenceless heads of strangers. National pride and jealousy are waked up, and the honor of the departed dead invoked. The cry of church in danger! *the great church in danger!* strikes terror through all the host, and the bishop at the altar, with shepherd's crook and robes of "reverend purple," talks of wolves, grievous wolves, and ravenous beasts, and poor defenceless sheep, and calls upon heaven to interpose with heaviest curses upon these dogs of hell come to ravage his flock. These are not fictions, but realities, acted every day before our eyes. No wonder, then, that the people are alarmed, especially at first, and until, by personal acquaintance, they have discovered the falsehood and injustice of such condemnation. And hence the missionary should, as much as possible, live abroad, visit the people, secure their good will by a life of spotless purity, and win their hearts by acts of kindness and charity.

It has been a source of constant regret to us that we are so confined by our respective duties, the one in the infant seminary, and the other with the printing press, that we could not extend our visits amongst the people to any distance from Beyroot, nor repeat them so often as was desirable. As a kind of substitute, we determined to employ one of our oldest and best instructed helpers as a visitor and book distributor. Accordingly we have had him constantly in motion for many months, and feel quite encouraged by his success. The distribution of books, though very important, is yet only *one* of the ways in which our distributor does good. He greatly extends the field of our acquaintance; brings us accurate accounts of the villages that he visits, the number of people, the relative proportions of the different sects, the characters of their priests, the disposition of the people to read our books, and to inquire after the truth. He is also continually called upon to explain our doctrines, to correct misrepresentations, and in short, to preach the gospel to attentive and unsuspecting hearers.

Manner in which Books and Tracts are received.

I shall give two or three extracts from my journal to show the different kinds of reception which he encounters in his circuits. He spent one night with a priest in a village near Tripoli. Both father and son were priests of the Greek church, very ignorant, but on the whole rather liberal and disposed to inquire

after the truth. The whole evening was past in religious conversation. They had learnt that he was from Beyroot, and was acquainted with the American missionaries; and they had many strange inquiries to make, and many gross errors to be corrected, in regard to our doctrine and practice. Among other things, the son inquired about a very wonderful book which the missionaries had printed. He said he had heard that it was against all the churches, and all their fasts, saints, etc. etc.; but that it was such a wonderful book that no man could answer it, or overthrow it. He was very anxious to read it, and would give any thing for a copy. Our distributor having understood from his description of the book that it was Mr. Bird's thirteen letters in answer to the Maronite bishop of Beyroot, told the young man that he had read the book, and could assure him that it never could be answered or refuted by any one, because it was founded upon the word of God, and taught nothing but the truth; and that he would bring him a copy the next time he came that way, when he could examine and judge for himself. As these letters become more known, they attract greater attention, and the inquiries after them are quite numerous, and even from distant parts of the country.

At another village the distributor arrived on the afternoon of Saturday, and resolved to spend the Sabbath there. Seating himself under a shady tree near the church, he took out some tracts and began to read. Soon the school taught in the church was dismissed, and the boys flocked around him extremely eager to get books. One offered to give a little tobacco, another to feed his donkey, a third to bring him some raisins; some gave a few paras, while others declaring that they were too poor to give any thing, begged them outright "*min shan allah*"—for God's sake. He, well pleased to find such a thirst for tracts, was giving out, right and left, when along comes the dark-robed priest. After looking at the books for a minute, he cried out, "What! you bringing the cursed books of the 'Engleese' here! Don't you know that they are condemned, forbidden, and accursed by the patriarch? Here, you little rascals, bring back every book immediately, and give them to the man. And you, sir, I give you warning to bring no more such books into our village." It was in vain that the distributor attempted to reason with him, urged him to read the books, and judge for himself, that he might reject only such as were bad and retain the good. "No! it's no use to talk. I have read them, and know very well there is nothing bad in them; but I know also they are accursed, and if I did not oblige my people to return the books or burn them, I should be quickly turned out of my place and excommunicated." This was the final answer to all arguments, and the children were obliged to restore all their pretty books, with which they had been so much delighted. And although our friend spent the Sabbath in the village, he could not dispose of a single tract. The whole village belonged to that most fanatical of papal sects, the Maronites. Monday morning he left a few tracts under his pillow, thinking that after he had gone away they would read them. Here also he was disappointed. After he had got a long distance from the village, he heard a loud hallowing behind him, and soon saw a lad running at the top of his speed, swinging the tracts in his hands. Having taken back the little books, our friend continued his journey, and did not discover until evening that he had left his penknife and pencil under his pillow also. These they did not scruple to keep! but they would by no means wound their tender consciences by retaining the portions of the word of God which he had left.

July 30, 1838. During several of the last tours of our tract distributor his success has been quite animating. He has repeatedly been unable to leave a village until every book was gone. Greeks, Papists, Druzes, and even Moslems, have been at times equally eager. The Moslems are pleased with the Proverbs, and some other of our books, such as the geography and a small compend of history. They are, however, generally unwilling to receive our religious tracts. Though his success has been good, yet he has been at times not a little tried. No one can tell or even imagine in America to what lengths the popish priests will go in heaping reproach and contempt upon him. What would you think of such a sweet salutation as this? "Up, up, and away from the place, thou dog of hell, and out of our sight, thou deceiver, hypocrite, son of the devil," etc. Still, not all of the priests partake of this ferocious spirit. Some do nothing but stand afar off. Others are even sociable and hospitable. And a very few appear to be friendly even to the object of the distributor. One of this kind, overtaking him in the road, addressed him in the true priestly style with, "Well! my son, what have you got in your sack?"

Oh nothing but a few handkerchiefs and groceries and some small books. "Books! what books? Oh, I see, the Bible and tracts. Very well, my son, very well: your work is excellent and will do great good. Persevere, and never mind what the people say. I have all these books in my own house, and read them all, and know that they are very good. I know, also, that it is nothing but wicked and unreasonable hatred that leads our patriarch and bishops to condemn and burn these books. And I assure you that a great many people besides myself are fully convinced of this; and were it not for the shame and persecution that would be poured upon them, all the people would gladly receive and read them. Many would forsake the church altogether, were it not for the intolerable disgrace. 'Whew,' the people cry out, 'going to turn Engleese? hey! what! join that accursed sect! Fool! throw the book into the fire. Don't you know what became of Asaad Shidiak?' Thus," said the good priest, "the poor people are terrified, and obliged to give up their books. But it will not always be so. Go on, and God be with you." Thus they parted, and he never saw him afterwards, nor does he even know where he resides. This is a rare, but not a solitary example. I myself know two or three papal priests who are equally friendly; and who can tell how many more may be groaning in secret under their iron bondage?

Conversation of a Visitor indicative of Character.

August 8. H., from B., called and consumed a large part of my morning. I shall give an abstract of our conversation, as a specimen of the way in which we are obliged to spend very many of our hours. After the long string of Arab compliments had been repeated over and over again, with due solemnity according to custom, the little *fingon* of hot coffee had been leisurely sipped, and the long pipe fresh filled with the best tobacco from Jibbail, he set out for the special object of his visit, which he approached in circles, like millers around a candle. The times were first attacked, business was at a dead stand, provisions of all kinds were scarce and very dear, the taxes were enormous, and the people unable to pay, etc. etc. After having thus got sufficiently near to the object of his visit, he opened his whole soul without reserve. Expressed his ardent love for me in particular, his strong desire to be joined with us, and not forgetting to state how much he had been persecuted on account of his friendship for us, and his adherence to the truth. This, of course, he concluded by stating, as if by mere chance, another idea which had lately come into his head, that if we would let him have a little money to trade with, and either go shares with him in the profits, or take interest on the capital, it would be an excellent speculation, both for him and us. This latter idea he illustrated, and enforced by a very eloquent, if not particularly modest eulogy of his own extraordinary skill in commercial matters. Having listened with as much patience as a person somewhat nervous, can be expected to attend to such an edifying story for the thousandth time, I assured him that we were in no sense merchants, and that it was absolutely useless to talk another word on the subject. Having at length entirely convinced him of this, to him, sad truth, you will perhaps think that he will quickly take his leave. Perhaps you will wish he had. Be that as it may, he continued, and so must my story.

After puffing a paragraph or two from his long pipe, to make the transition less abrupt, (for Arabs dislike straight lines and sharp angles,) he struck off on a new and very different subject. His brother, he said, who was priest of Hefer Metta, was in town, and wished to come and see me and get a Bible. He was very poor and lived miserably since his wife died; for he had a family of children, and the Greek church did not allow their priest to marry a second time. Where did they get that law, I inquired. "Where they found the laws about our long fasts," said he, with a sneer. Having waited some time, and finding that I did not continue the subject, he inquired what Paul meant by his direction to Timothy, that bishop should be the husband of one wife. He appeared to be quite satisfied with the common answer, that a bishop must not be taken from that class of converts who had several wives at the same time; and then inquired whether I thought any of the apostles were married. I showed him 1 Corinthians, 9: 5. After looking at it for some time, he remarked that the amount of it was, that not only Peter, but most of the apostles were married men. He said that it was undoubtedly right to leave the matter to every one's choice and conscience, but if he was called upon to make any law on the subject, he

would compel them all to be married. This would, in his opinion, be a great deal better, and cut off occasion for much scandal. In common with most other men whom I have heard converse on this subject, he spoke with great warmth and solemnity, but with a kind of painful hesitation which I have frequently noticed, and the cause of which I have never been able to understand.

From this we rambled in a long desultory conversation about all sorts of customs, laws, institutions, and rites, until baptism came up. Fresh mistrust was thrown into the matter by his abruptly inquiring what I thought would become of unbaptized children when they died. Without giving an answer to this painfully interesting inquiry, I explained to him the design and nature of the ordinance of baptism itself. On this point I knew we should differ. He, however, was very moderate and reasonable, and appeared to be convinced that the rite of baptism could not wash away either original or actual sin; and that without repentance and faith there could be no salvation, either to baptized or unbaptized. I fear, however, that it was more the result of Arab politeness, or a consciousness that he was not competent to argue with me, than real conviction of the truth of what I said, that led him to assent to every thing with so much readiness. And years of experience has left every little hope, that even if he were speculatively convinced of the truth, it would once enter his head that he ought to embrace it, and act in accordance with it. Amongst this people, it is not at all a matter of course, that a knowledge of the truth imposes any obligations to embrace and obey it. And, on the other hand, you have done but a very small part of your work when you have convinced them that their opinions are false. It is much more difficult to convince them that the admission of their falsity of itself imposes an obligation to abandon them. "What! give up the institutions of our fathers, merely because they are false! No such thing." There must be some much more energetic reason than that. It is the oppressive consciousness of this amazing perversion of conscience and common sense, that renders such conversations as this detailed above, so uninteresting to the missionary. They sadden the spirits like the continued dropping in a very rainy day. This man's visit cost me many hours, but I could not get rid of him sooner without turning him out doors.

Political Troubles of the Druzes.

10. Sheikh Kasim of the house of Talhook, called on me to-day. He has been in the war of the Houran at the head of a party of vagabond Druzes from Lebanon, who joined the insurgents of the Houran. Very few respectable people went from Lebanon, and he was the only one of the nobility. He was present in several battles, but has returned safe, with a written special pardon from the pasha. But he is still very much afraid that as soon as all becomes thoroughly settled and quiet, he will be taken up and punished upon some new and false pretext. His life is, no doubt, in great danger, and he is anxious to flee to Cyprus. Poor young man! I feel more than ordinary interest in him, because he is one of several young sheiks who visited me often while I was on the mountains last year, and appeared more than commonly anxious to receive religious instruction. And after I returned to town he wrote me many letters on the subject, and visited me several times during the winter, remaining many days with me. But in the midst of this, the rebellion broke out in the Houran; and led on by intense hatred of the pasha, he embarked in it, to his utter ruin, I fear, both for this world and that to come.

According to his account, the Leja, into which the Druzes retired, is a most fearful place. I suspect from his description, that it is altogether volcanic. It is not mountainous, but so extremely rocky that 30,000 men might lay concealed in any part of it; and it is three days' journey round it. The rocks are of all sizes, standing like columns from the height of a man to twenty feet; or in vast blocks and fragments, piled up in horrid confusion; and the whole is overgrown with thick brush and thorns. He said that he could not find his way for half a mile, after he had passed along it twenty times. Here it was that this handful of peasants routed time after time, with great slaughter, the whole army of Egypt, 25,000 or 30,000 strong, commanded and led on to the attack by the three greatest pashas in the service of Mohammed Ali, Ibrahim himself being commander-in-chief. "Treason is never successful, for when crowned with success it ceases to be treason." Had these poor Druzes realized their liberty, and been worthy of it, their astonishing intrepidity would have gained for them the admiration of the world. Suliman pasha

told our consul, that one single Druze attacked his whole regiment, and came very near killing himself; and although he sent 500 men immediately to take him, they could not do it and he escaped.

12. There were a number of strangers at Arabic services to-day, and all listened with more than ordinary interest to a sermon on the cities of refuge, a subject well adapted to the allegorical taste of Arabs. Oh that God would incline them all to flee immediately to Christ, the only sure refuge from the avenger of blood. At evening prayers Kasim, a converted Druze, informed me that a whole connection of Druzes in S. wished to become Christians; and that they would in a few days, send some of their number to converse with me about it. Kasim is much rejoiced at the prospect, and thinks that there are a great many who will follow the example, I am highly gratified to witness his zeal and earnestness.

During the war in the Houran, many Druze books were discovered revealing their mysteries. The leading akkals deny that they are their books. The disclosures, however, are not very important. Most of their books are composed of vague and ridiculous conceits or puerile stories. The common opinion of the Christians appears to be confirmed, that they are in reality entire infidels, if not downright Atheists.* Many of the leading Druzes of Deir El Kamar are now residing in the gardens of Rass Beyroot. Not a few have called upon me, and all appear very apprehensive that the pasha will execute signal vengeance upon them in revenge for the very great slaughter which they made of his best troops. Poor people! They are to be pitied. None of them embarked in the rebellion, yet being the leaders of the nation, and some of them having sided with the sultan when Ibrahim pasha first came into Syria, they are in great fear, and certainly not without reason. Some of these men have long had a plan to bring their whole nation to embrace the English religion, as they call it. They have now renewed their request with great earnestness. I told them that I could do nothing for them in a political sense, but would joyfully instruct them in the way of life; and if they gave evidence that they truly and sincerely believed and embraced the gospel, we should gladly receive them into the church, whatever persecution might thereby be awakened. These, however, are leading men, whose views are only political, and there is not much good to be anticipated from them. Twenty-five of them had hired a ship a few days ago, and arranged to embark at midnight from a low retired place on Rass Beyroot. When they reached the spot, they found that they had been betrayed, and that instead of boats waiting to receive them, a file of soldiers lay concealed, from whom they escaped with great difficulty.

A second attempt was more successful, and most of them are now sailing away from this, to them, dangerous land. I had this from one of our christian Druzes, whom they tempted with offers of a very high reward to go with them as a servant. I commended him strongly for refusing to have any thing to do with them, and urged him never to involve himself in such adventures.

Eager Reception of Books—Druze Pupils offered—Tour to Tripoli.

13. This morning Kasim brought a leading Druze to see me. He is from Shwoifat, and desires to become an English Christian. His conversation was very satisfactory, so far as words and sensible and even pious remarks are concerned. He makes the most affecting and solemn appeals to the Searcher of Hearts to bear witness to the sincerity and earnestness of his desires, asks neither for protection, employment, or money, but says that his only object is to seek for and secure the salvation of his soul. He asks for nothing but christian books and christian instruction, which I, of course, was most happy to afford to the extent of my abilities. Alas! that long experience with the people of this country, and especially with the Druzes, compels me to receive with hesitation, and even downright scepticism, their most solemn and oftentimes awful protestations.

Our tract distributor has had very encouraging success in his last tour. He distributed his whole donkey load at four villages, giving only to those who could read, and who appeared to be really anxious to obtain books. He found the Ma-

*An English barrister is now in Beyroot, who being a member of the Masonic fraternity, has been much surprised to find their symbols and signs correspond, in many remarkable circumstauces, with those of masons. Even the names of some of their symbols are the same. May not it yet be found out that this is the true reason of their firm persuasion that they have brother Druzes in England? If the Druzes are freemasons, and being infidels, may it not explain the origin of the idea that all freemasons are infidels, and the application of the name "*fermasoon*" to infidelity. The fact is, that "fermasoon" and infidel are synonymous terms amongst all classes of Christians in this country.

ronites and Greek papists at Z. extremely mad against the books, but the Greeks and Druzes received them eagerly. A Greek catholic monk, teacher of a school in Z., formed a pleasing exception to the general character of papists. He received the tracts, gave them to his boys, and requested more, and of different kinds, to be sent to him. He was liberal and friendly, and appeared to be much devoted to the business of education.

On his way home, our distributor called at his native village, and spent some time with the priest. The conversation may be interesting as a specimen of what often takes place. Very soon after the customary compliments, inquiries, and refreshments had been finished, the priest began in their usual strain, "O my son! how is it that you have left the holy church (Greek catholic) and joined the English?" etc. Well, but what have I done? Let us talk about this matter a little, and then you will be able better to judge. "No, no, I'm a very ignorant man; I cannot dispute with you. I only know the *kuddas*, (the mass;) that I know: more than that I don't know." Very well, if you know nothing but that, how can you tell whether I have done right or wrong? "Ah! I will not dispute with you, but I know it is *'harram'* and accursed, and you are excommunicated—this I know." And from this castle he could not be drawn out. He had no other reason than that it was *'harram.'*

27. A Roman catholic doctor came to intercede with me to-day in behalf of a celebrated Druze sheik of Lebanon. This sheik has two sons whom he wants to place in our seminary, and he also professes a strong desire, not only to have them educated as Christians, but that he and all his family may be instructed in the English religion. The doctor said that he believed the man to be sincere, which is more than I have before heard a native Christian say, in behalf of any Druze.

The doctor is himself, I fear, a sceptic, certainly he has no faith in the peculiarities of his own sect, and will have nothing to do with their oil and fish fasts, and nothing to say to the saints in worship, or to the priests in confession. I was struck with one of his remarks today. He said that the reason why the people were so much more conscientious and afraid to transgress against any command of the church, than to break the laws of God, was that the priests would not pardon the former without imposing a fine in money. Thus, if a person tasted meat during a fast, he must pay for it; but if he told a lie, or stole, or blasphemed God, he could receive absolution, without dipping into his purse. What an absurd and ruinous system must that be, which can produce such results.

Since the last previous date, I have spent ten days in a missionary tour to Tripoli, and Lebanon above that city. The field for usefulness in that quarter is wide, and very needy. The country called Akkar, northeast of Tripoli, is inhabited chiefly by Greek Christians and Ansaireea, and is apparently more open for the distribution of books, than most others in Syria. The Greek bishop of Akkar we have long known as a friendly man, who encourages the circulation of the word of God and other good books amongst the people of his diocese. One of our friends has lately made a considdrable tour in that district, and met with a very cordial reception. I have engaged to send him a farther supply of books, to enable him to prosecute his benevolent labors to the utmost of his abilities. His zeal is extremely ardent, and he regrets deeply that a long life has all been spent in vain. "Oh what a fool I have been!" said he to me. "My youth and manhood were passed to no purpose at all. Now, when I am old and blind, I begin to delight in the service of God. I long to do good, to spread far and wide the blessed word of life, and beseech men to read and obey it, to trust in the Lord Jesus Christ, (may his name be blessed forever) and forsake their lying vanities. But now, I am too old to do much, too blind to do any thing without help. When I sit thinking of my former life, of my dreadful folly, of the few days that remain for me to work, I often spring up from my seat, and start out of the house in order to hasten my work while life lasts." This and a great deal more to the same purpose, filled my mind with a most agreeable surprise. I have met with very little like it in this country. I spent three days at his house in Tripoli, one of which was the Sabbath. We had exposition of the Scriptures and prayers every day, and a public meeting on the Sabbath, at which a number of his neighbors attended. During the whole three days the conversation was on religious subjects, and the good old man never grew weary. Christ and salvation were our only themes. When I left him to prosecute my journey through the villages of Lebanon, he wept like a child, held my hand a long time, fervently beseeching the Lord to be with me and

prosper my way and work, then kissing me on both cheeks, we parted. But it is not my intention to give an account of this journey at this time. I have an extended journal of the tour, which if I can get time, I will copy and send to you, and will close this notice by saying that I distributed my whole donkey load of books very profitably, and made arrangements to send more into different parts of the country. I had also much intercourse with the people, and on the whole hope that the time was not spent in vain.

Antioch—Calls for Books—Desire of the Druzes for Christian Instruction.

28. Mr. and Mrs. B. of Swadea near Antioch, spent yesterday and last night with us. Mr. B. recommends Antioch as a field for missionary labor. The town, he says, has a population of 9,000, and nearly all are Greek Christians, or Ansaireea, and quite open to missionary efforts. And around Antioch is an accessible population, of the same classes, of not less than 50,000. He also says that it would be a good location to act upon the nation of Ansaireea generally. These are hints worthy of consideration whenever we are enabled to extend our labors northward, and God, in infinite mercy upon this poor people, grant that the time may speedily arrive.

30. This morning two men from Haslaya, in Anti-Lebanon, called to get books. After a long rambling conversation, I gave them about sixty tracts and small books. One of the men teaches a school, and most of the books were for his scholars. They asked for Bibles also, and I told them that it was not proper to give away so many tracts and books for nothing; and then add to them such expensive books as the Bible, and the Arabic grammar; that they must therefore give me ten piastres (about forty-five cents) for each Bible. After finding that I was inflexible in my determination not to present them any Bibles, they began by offering three piastres, then three and a half, then four, and so on, higgling and screwing, vowing faithfulness, and protesting extreme poverty at every step, which I knew to be false. At last, after an hour's hard work, they got as high as four and a half piastres, when I let them have the Bibles, and they went away, more angry because they had paid twenty cents for the word of God, than thankful that they had received sixty good books for nothing. I need hardly add in explanation, that the reason why I demanded of them money, was not to obtain the value of the Bible; for in Arabic it makes a very large volume and costs several dollars; but chiefly to make them more careful of it, and place a higher value upon it; and also to accustom the people to giving something for their books, preparatory to that time when they ought to give and must give the full value for them. At present, selling books is nearly out of the question, at least in this part of Syria.

Sept. 4. A Druze from Ahleigh came to converse on the subject of becoming Christian. He also is very anxious to place his son in our seminary.

There are quite a number of Druzes in Shwoifat, who are treating with the Greek catholic bishop to join his sect. I understand that the bishop has returned a favorable answer, and engaged to meet them in a few days at a convent near Shwoifat, when he will baptize all those who wish to be received under his ecclesiastical dominion. This is rather too expeditious.

Our tract distributor called at a Moslem village in Celo Syria, and the Moslems were so eager to get copies of the Proverbs of Solomon, that he could not get away from them, until every copy was gone. The next village was inhabited entirely by Greek Christians, and these crowded round him, begging for books, and so pressed him that he was obliged to get a room where he received them, a few at a time, and gave them books, making every one read a little, to ascertain whether he could make a profitable use of them. If any one asked for their children, he would not give, unless they sent for the children and made them read before him. In this way during one afternoon and night, he distributed his whole load, and the next day returned home for a fresh supply.

5. M., the ruling sheikh of A., came down from the mountains to request christian instruction and baptism for himself and family. He is very earnest, and rational, for a Druze, in his views and plans; and thinks that nearly all his villages will unite with him. In a conversation protracted to more than half a day, I endeavored to place before his mind with all possible plainness, our views of what true religion is. He is not so ignorant on this subject as most Druzes, having been acquainted with us for many years, and also, having been frequently present at our Arabic worship

in A. May the Lord have mercy upon him and his miserable people.

6. So many of the Druzes are now applying for christian instruction, and so earnestly, that it appeared to me to demand, that some plan for special effort in their behalf should be immediately devised and carried into execution, so far as the weak state of our mission would admit. I therefore wrote to Mr. Hebard (who is residing at Deir El Kamar in order to study Arabic) to come down to Beyroot for consultation; and to-day he came. We have spent the whole day in consultation and prayer. Mr. Nicolayson from Jerusalem was also with us, and entered with deep feeling into the case. We were clearly of opinion that the present was an extraordinary call of Providence to labor in behalf of this people, and that for this purpose every other work that interfered with this, should, for the present, be suspended. Indeed, I am so constantly taken up in receiving visits from all parts of Lebanon, that I have no time for any thing else.

7. Sheikh S., from B., in the heart of Lebanon, came to-day with the same request for christian instruction, not only for himself, but in behalf of his father and four brothers, leading sheikhs of the mountains. He asks not for protection, or money, or temporal advantage in any way, but solely for religious instruction; and declares, with great apparent sincerity, that his only desire is to secure the salvation of his soul. Concerning their own superstition, he says he knows that it is utterly false and pernicious; and that, having for three years read the Bible, and compared the various sects with it, he is persuaded that they have forsaken the word of God, and imposed upon men a multitude of human inventions, designed, not for the good of the people, but to augment the power and wealth of the priesthood. He mentioned with special abhorrence auricular confession, and forgiveness of sin by the priest. Also, their long fasts, their prayers to saints, their worship of images and pictures, etc., showing that he was well acquainted with the leading differences between us and them; and by his pertinent quotations from the Bible, proving that he had read it with attention and understanding.

Sheikh S. intends to remain below several days for the purpose of receiving more instruction. He appears to have no fears of persecution, but at the same time to be resolved to persevere whatever may happen.

Brother of Asaad Shidiak—Papal Efforts among the Druzes.

Had a most animated discussion with G. S., brother of Asaad Shidiak. Poor man! he is most unsettled and most unhappy. He comes as near believing absolutely nothing, as any person that I ever conversed with; and therefore it is difficult to conduct a discussion with him to any practical or profitable result. You find, after a long conversation, that nothing has been gained. As the smooth surface of a lake, agitated by the passing keel, quickly subsides into precisely its former state, and no permanent impression can be made upon it, so is the mind of this unhappy young man. And after a two hours argument, I left him just where I found him, believing nothing at all. When pressed with unavoidable conclusions from principles that he has been brought to admit, I was pained and disappointed to find that the impression which ought to follow was entirely deadened by a constant return to his scepticism concerning the original basis. How do we know that what we admitted is after all true? Thus he does not believe what he is forced to admit. What a total wreck of all faith does this interesting man present. Denies revelation altogether, does not admit the existence of conscience, maintains that there is no difference between right and wrong, but what is conventional, that what is now right would be wrong if people thought so; for example, that murder, even that of a father, would be right, if it was the custom. If there is a God, which he thinks probable, he cares nothing about the actions of men, we can neither help nor injure, please nor displease him; and, in his opinion, the idea of God's being angry with man is ridiculous. On all these points he was as fluent and as shrewd a declaimer as I have any where met with, and produced precisely the same kind of arguments that are found in infidel books and mouths in America. His case is one of much interest; and the state of his mind is the natural result of the course through which he has passed. Having seen to the very bottom of the falsehood and wickedness of the Maronite priesthood, in the cruel persecution of his brother Asaad, he renounced in his heart their faith, and cursed with intense hatred their bigotry and hypocrisy. The truth, too, which Asaad so powerfully taught, and so wonderfully enforced by his example, made a great impression upon G. at the time, but through pride and fear of persecution, he

stifled all and hardened his heart, and hence he passed rapidly over into downright infidelity. This, alas! is the course which many of the intelligent youth of Syria are running, and must continue to run, infallibly, unless a more true and rational religion is commended to their reception.

9. Ahleigh. Having spent a great part of yesterday in conversing with Druzes, I made an arrangement with sheikh S. to meet him in the mountains; and in the evening came up to this place for that purpose, and also to see the sheikhs of this and some of the neighboring villages, who have applied for religious instruction. The papists are very busy, both with arguments and authorities. I have very little doubt that they will succeed in raising such a storm of persecution, as few of these poor deluded people will be able to breast. Still, we have a wide field for labor, and great will be our sin, if we neglect to sow the good seed as fast as we can. The sheikhs attended an Arabic service this evening, which I appointed after my arrival, and listened to the doctrines of the gospel with great apparent interest.

In conversation afterwards, with sheikh M., he told me that they were constantly beset by the catholics, but that he would never join them—rather than that, he would live and die a Druze. The catholics have threatened them with the wrath of the emeer besheer, if they do not cease to receive our books, and break off all connection with us. And this threat they will probably be able to carry into effect. Oh how many and severe are the trials to which a man is subject, in this country, for adhering to the truth! I feel very sorry for this family of young and interesting sheikhs. They scarcely know what to do; and have conversed with so much apparent frankness and feeling about their condition, that my own heart has become more deeply interested for them, than for any Druzes with whom I am acquainted. May the Lord in his infinite mercy renew their dark hearts, and guide their feet in the way everlasting.

More numerous and importunate Applications for Instruction from the Druzes.

10. Spent a large part of yesterday, which was the Sabbath, in conversing with the Druzes of this village. Attended also the Arabic Sabbath school, and afterwards had an interesting visit from the Greek priest. He said that it was no part of the plans of the Greek church to enlarge her borders by making converts; and that, for his part, he did not want to make any. He is a very old man, having been priest of the village thirty-six years. But alas! the gospel way of salvation is as great a secret to him as to a Hindoo, and he is as utterly dead to all spiritual feeling, as the stones of his church, which the people so reverently kiss as they pass by the sacred walls.

11. Went to B'Homdoon, the village where Mr. Smith and Doct. Dodge, with their families, spent their first summer on the mountains. Was most cordially received by a multitude of former friends, who filled the house in a few minutes after I reached the place. I have always been particularly interested in the children of B. They appear to be more numerous, are better clothed and fed, and are more sprightly and intelligent, than the generality of children in Lebanon. This is accounted for in great measure by the fact, that the inhabitants are in more comfortable circumstances than is common. Still the original stock appears to have been better. I have no where seen so large a proportion of strong athletic men as in B.

On my return, saw the brother of sheikh S., from B'T. He urged me very much to visit them at their village, which I promised to do.

12. Went to B'T. and spent the day in conversing with the large family of sheikhs there. These sheikhs are the governors, under the emeer, of all this part of Lebanon. The greater part of them appear resolved to become Christians, at all hazards. Alas! how little do they know of that religion which they profess to be so anxious to embrace. The mother of the sheikhs in A. is married to the richest and most powerful sheikh in B'T., and she sent word, by Mrs. Hebard, who accompanied me to B'T., to her children, encouraging them to become Christians, and approving also of the plan which they had proposed to her, to place the youngest boys in our seminary.

I had no time to converse with the common people in B'T., but one of our christian Druzes, who accompanied me, spent the day with them; and he informs me that a great many of the villagers wished to join us. Here also the papists are as busy as bees, both with arguments and terrors. What the end will be is known only to God.

14. Returned last night to Beyroot, weather extremely hot, but thanks to our covenant God, we have all been preserved. There is a good deal of fever in the town. Called to visit a brother of Doct. Whitely, the English physician who was formerly with us. I found Mr. W. quite sick, but in a very resigned and comfortable state of mind. He appears to be a truly humble and pious man.

This has been an extremely busy day. Several sheikhs have come down from the mountains, and appear to be determined to take houses and remain below to receive religious instruction. They do not wish to return to the mountains until they are instructed, received, and baptized. May God aid me in this solemn crisis. I scarcely know how to dispose of such zealous and earnest applications.

Two Druzes from S. came as agents for a large connection of their people, residing at Haslaya, in Anti Lebanon, to invite me to visit them. They profess to treat in behalf of their whole tribe in that vicinity. After conversing a long time with them, I sent them away in order to bring some of their leading men to see me. The distance is about three days journey from here, and it will be some time before they return.

In the evening Abd Allah, from B'H., came with several leading Druzes from Andara, the highest habitable part of Lebanon. They profess to act in the name of all the Druzes of their village; and earnestly request us to open schools, build a church, receive and baptize them all forthwith. I spent the whole evening in as plain an exposition of the gospel way of salvation as I could give. And they return to their village intending to visit me again in one week from this time, when they will bring others with them. My tongue is weary with, but not of, preaching the gospel. I have talked all day and night till late bed-time.

We had a large congregation at evening worship, which is conducted precisely like a prayer meeting. The leading man amongst the Druzes of Rass Beyroot, his wife, and children were present. They appear all of one mind, to forsake their ancient religion, and become "Engleese" as they call it. May God bestow upon them that which now they do not want, no, nor even understand.

15. Spent all this day in translating a brief summary of christian doctrines, which we have determined to put to press immediately, for the benefit of our numerous inquirers. We find it very difficult to conduct our religious instructions profitably under present circumstances, without something of the kind.

16. Sabbath. A very busy day. After preaching, both in English and Arabic, and conversing all the vacant time with Druzes from Hadet, and other places, and expounding Scripture in Arabic at evening worship, I feel wearied. Promised the sheikh of the Druzes of H. to visit them on next Tuesday. The work has grown too large for me to attend to, and I resolved to request Mr. Hebard to return from his residence in Deir El Kamar, and devote his time to the Druzes. And also to write to Mr. Lanneau, proposing to him the propriety of his coming to our assistance for a time.

Seductions and Persecutions to which the Druzes are exposed—Need of additional Missionaries.

17. With Tannoos, our most devoted native helper, to assist me, I spent nearly all this day in teaching a number of Druzes from different parts of Lebanon. To all who could read, gave the New Testament, and directed them where to read and what parts I wished them to commit to memory. They enter upon it with great zeal. Oh may it not be like the morning cloud and early dew!

I was particularly interested in one man from A., who had for some time been receiving instruction from the monks of M. G., a catholic convent, not far from A. His wife, however, would, on no account, become a Greek catholic; but was willing to become "Engleese." The Greek catholic bishop has made it a law, that if a husband wishes to become Christian, and the wife does not, then he must divorce her, and vice versa. And this too, whether they wish or not. He will not receive them, unless they will put them away. There may be a good deal of human wisdom in this regulation, especially in reference to the peculiar character of the Druze people; but it plainly contravenes the direction of the apostle Paul. I cannot in fact regard those who have on this account put away their wives against their will, and married others, in any other light, than as guilty of violating the seventh commandment. And to do this by order of the highest authority of a christian sect is shocking. They had urged our friend very strongly to put away his wife, promising to furnish him with one much better; but he had resisted firmly, and finally told them that rather than divorce

his wife, he would remain a Druze; for he was sure it could not be right to cast her off against her will. He seemed exceedingly delighted when I read and explained to him the direction of Paul on this subject.

18. After spending the early part of the day with Druzes at my house, I went, according to promise, to Hadet to visit the Druzes in that village. They are living in the very heart of Maronite fanaticism, and are watched by keen-eyed and, I fear, cruel hearted monks, who swarm in two or three large contents on the adjacent hills. This is the village of Asaad Shidiak, and here his family still resides. Our Druze friends have already been threatened with secular vengeance. Alas! I fear these threats will not be in vain. The ruling emeer of the district is a rough violent bigot, and a heartless persecutor from of old. The Druzes seem firmly resolved to bear any thing, rather than give up their connection with us. But when I reflect how many and powerful are their enemies, how few and weak their friends, and remember that they are poor, ignorant heathen, without the knowledge or the fear of God, and that we cannot receive them into our church on the same easy terms as the native sects of the country, there appears but little ground to hope that they will persevere. It is plainly our duty, however, to be instant in season and out of season, to preach the word with all diligence, and leave the results with God.

In the evening spent two hours in conversing with sheikh Yooseph, the richest, and perhaps the most influential man amongst them at present. He had promised, when I visited him on the mountains, to come and see me at Beyroot; and although he has fulfilled his promise, and appears very friendly, yet I have but little hope that he will prove favorable to the cause of truth amongst his people. He is a vain, proud man, has too many interests at stake with the pasha, and the emeer besheer to allow him to think very seriously about religion.

19. Mr. Hebard came down last evening from Deir El Kamar, determined to remain as long as the case of the Druzes should require. Received a letter from sheikh S., with a present of mountain fruit. The letter contains the strongest assurances that all the sheiks in B'T. with whom I have conversed, are fully determined to forsake their former vile superstition, and embrace Christianity. I also received the same assurances in a letter from sheikh M., from A. Spent a large part of this day in prayer and consultation, with brother Hebard on the present state of our mission. We have felt our extreme weakness pressing us on all hands. With the seminary and the press, our hands are more than full; and according to appearances for the last month we ought to have two or three laborers solely devoted to the Druzes. We have been led by our survey to the painful, but inevitable conclusion, that the wide and white harvest before us must, in a great measure, drop down and perish for want of laborers. Without entirely suspending permanent operations of our mission, it is utterly impossible to give any adequate attention to these multitudes of Druzes, scattered all over Lebanon. Oh for more help! Without abandoning the Druzes, we resolved to receive and instruct them at our houses, as far as we could, and to employ our native assistants in this work, wherever they can operate with advantage.

20. This day made all the preparatory arrangements to take into our service the Greek teacher Demetrius. This devoted young man has long wished to free himself from his former state of temptation, trial, and vexation. He declares that he can endure his mental agony no longer. The bishop will also no longer tolerate his preaching and praying with his scholars. He is absolutely forbidden to continue these exercises, or to retain the Bible in his school, and therefore a separation became unavoidable. It is perhaps providential; as we just at this time greatly need his whole time and strength to aid us in our labors amongst the Druzes.

21. The Druzes from Andara came down according to appointment made last week, and I have spent this afternoon and evening with them. They will remain some days in order to receive instruction. Oh that the Lord would open their hearts to receive with meekness and love the pure word of God.

22. This day has been devoted to the company from Andara. They have made arrangements with the people of several villages to unite together, and all declare themselves Christians at the same time, with the hope that when the emeer sees so many of them of one mind, he will not venture to execute those plans of cruel persecution with which they are threatened. They are extremely urgent that I should visit them in their villages. But I do not see how it is possible. It will require a week, and there is no one

here to attend to the numerous visitors from every part. I have made a conditional engagement to meet them in Andara on some day next week. Sheikh S., with several of his friends came down again to-day, and expect to hire a house and remain below as long as I chose to have them continue.

23. We had many strangers to-day at Arabic worship. Several from a village near Deir El Kamar. Weather most oppressively hot, and I feel exhausted.

24. Several more sheikhs from B'T., including two brothers of sheikh S., came down to-day, and intend to remain below. I have appointed them regular hours for receiving instruction. One of the small sheikhs of the family of Talhook came to-day, attended by his guardian, and requested to be taken into our seminary, and to be made a Christian. I told them that we could not support any more scholars in the seminary, but that if he would make a written contract to bear his own expenses, and to continue in the seminary until the whole course was finished, we would take him. He promised to do so, and returned to bring down his mother and grandfather, with whom the contract must be made, as his own father was dead.

25. Spent a considerable portion of this day with the young sheikhs from B'T. They are extremely zealous. May the precious word of God which they are so diligently studying, be carried to their hearts and consciences by the Holy Ghost.

In the evening a friend of mine read me some letters which he has been preparing for England. He is deeply interested in the case of the Druzes, and very anxious to engage his political friends in England to do something effectual to deliver them from the cruel persecution to which they are exposed for embracing the protestant religion. One of his letters is to an acquaintance of his in the service of Mahomed Ali at Cairo, designed to sound the wily old viceroy on the subject.

Mrs. Thomson's youngest daughter Adelaide has been suddenly attacked with a most violent and alarming fever.

Oct. 8. After fourteen days of most extraordinary and even terrific fever, our sweet child has left us and this sinful world. She was seven years and ten months old, and a sweeter child never rejoiced the heart of a mother. We know it is the Lord's hand that has removed our daughter, and we yield with acquiescence to his perfect right to take back his own precious gift. Let it quicken us in our remaining work. A few, perhaps very few days, and then we shall go to her, and the places that now know us will know us no more forever.

9. Worn out with anxiety and continual watching, I have not been able to note the progress of our work among the Druzes. The religious instruction has been continued chiefly by the aid of our native helpers. Brother Lanneau arrived here about a week ago, accompanied by Tannoos Kerem, whom we have found very useful amongst the people. Brother L. is entirely disabled by an alarming ophthalmia, from taking any active part in our labors. Indeed, if he does not get relief, he is thinking very seriously of taking the next packet, and going to Paris to have the benefit of experienced occulists. He has been told by the only person who appeared to understand his disease, that a surgical operation would probably become necessary. This cannot be performed in Syria. What a mysterious and afflictive providence; and we feel it the more severely now, when we are so few and weak already, and have so much to do.

Effect of the Persecutions under the Emeer Besheer—Baptisms.

10. Tannoos El Haddad, and Tannoos El Kerem returned from a short tour upon the mountains. The movement amongst the Druzes is the great topic of conversation every where. Violent opposition is waking up. The emeer besheer has sent for the young sheikhs, and threatened them with the full measure of his wrath; and they are not a little alarmed, as indeed they well may be. What the final result will be is known only to God. Already, however, a division amongst them has been effected; and some through fear, are siding with the emeer. Many families are divided, the father against the son, etc. The father of several young sheikhs, who are now down here, appears to remain very firm. He declared in his oriental style, that wherever he went the blessed gospel would be in his right hand; if the emeer cut that off, he would hold it in his left; and if he cut this off, he would hold it in his mouth; and should he cut off his head, he will still retain it in his heart. May this not prove empty boasting. He is a fine looking old man, with a venerable white beard; and his rank, his age, and his talents, all unite to clothe him with authority and extensive influence.

Seid Achmet, (the young sheikh mentioned under date of September 24th,) from H., came down, to remain until the seminary opens. May he live to complete his education, and then go forth to preach the everlasting gospel to his degraded people.

Instead of copying my daily journal any farther, I will merely state that the excitement amongst the Druzes continued, and visitors from all parts of Lebanon thronged my house until the early part of November. The winter then commenced, and rendered communication much more difficult, and broke up all our visits to the mountains. The season has been unusually wet and stormy. Still, many continue to come from the nearer villages; and it is highly probable that in the spring we shall have great numbers to attend to. In the mean time, persecution against the sheikhs has been even more violent than I had expected; and they are compelled, though with great reluctance, to pause in their course. This may be all ordered by a merciful providence for the highest good of the cause amongst them. It gives time to look around us, and make preparations for more regular and systematic operations in future. Had there occurred no intermission in the pressure upon us, all our regular labors must have been greatly deranged, and we very likely have been worn down by the work, while yet only a very small portion of them could have been attended to.

To be at all prepared for such an emergency, we ought to have at least two missionaries devoted exclusively to the Druzes. These also should have the means to employ all the good native help which the Syrian mission can produce. We were not only destitute of missionary laborers, but so cramped for want of funds, that we could scarcely move at all. To every plan for opening schools in the villages that designed to become Christian, we were obliged to say no. To every application from these interesting people, to place their children in the seminary, we were compelled to give the same discouraging answer. We wished to open two houses suitable for public worship, in two of the largest villages, but we had no funds. We could not even travel much. Nor could we avail ourselves of all the native help which God has furnished us. There never was a time in the history of the Syrian mission when men and means were so much needed, or where there was such a wide field for labor. It was very trying, and extremely discouraging at such a time, not only to find our number so reduced; but above all, to find our hands, few and feeble as we were, absolutely tied for want of funds. I spent many days in trying to make means where there actually were none, and was obliged to settle down in the disheartening conclusion, that we had not one dollar to meet this new emergency.

Nov. 12. Yesterday I baptized M. and his wife, and their three children, together with the child of K. This makes fourteen Druzes, large and small, that I have had the privilege to baptize during the year. There are a number more receiving a course of particular instruction with reference to their baptism. May the Lord add greatly to their number of such as shall be saved. Our chapel was full. There were Druzes present from a large number of villages; and there were also an unusual number of nominal Christians present. The number of Greeks quite surprised me. Perhaps this was owing to the severe excommunication read in the Greek church against us.

Yesterday was communion season, when we admitted four persons to unite with us for the first time. One was a Latin, one a Greek papist, and two were members of the Greek church. The occasion was also rendered additionally interesting by the presence of the converted Jews, on their way to join Mr. Nicolayson in Jerusalem. Though our company was small, there were Jews and Gentiles, some from Europe, others from Asia, others from America. Converted Druzes, converted Jews, converted papists from three different sects, besides a number from the Greek and one from the Armenian church. A little epitome of heaven, gathered from every land and language under heaven.

Aboo Yooseph, one of those admitted to the communion, is a very old man, entirely blind, and has been so for sixteen years. His whole heart seems on fire. In conversation to-day he said with great earnestness, "I want to go over the whole country and give the people the blessed word of God." But, said I, it is winter now, and it rains every day; and you are old and blind and feeble. "Let me go," he replied, "let me go. Such an old man as I am must make haste to do his work, or he will get nothing done. Young people may take time, but I have very little left, and cannot spare a single day."

20. A very interesting young man, member of the Greek church, has for some time regularly attended the exposi-

tion of Scripture at my evening prayers, and appears not only to have become thoroughly evangelical in doctrine, but I cannot but hope that he has also experienced the saving efficacy of the truth upon his heart. The amount of opposition which he has to bear is distressing. His family by main force now keep him from coming to prayers. They have tried every resource; the bishop has also entered warmly into the case; and finally, his own brothers have declared that if he ever comes again, they will kill him; and I have been assured by some who know them, that they would most likely carry their bloody threat into execution. I have not seen him for several days, but understand that he has become actually sick, and is unable to go out of the house.

H. G., a Greek merchant, who has been very regular at our meetings for some time, professes to have met with a change of heart within a few days. He now tells all his Greek friends, that he had never known any thing about true religion during his whole life, and if he had died before, he would certainly have perished. This, besides being very incomprehensible to them, casts an intolerable reflection upon the Greek church, and is therefore opposed as most damnable heresy.

25. The Druzes who had become Greek papists were all seized by order of the pasha, a few days ago, and have been kept in prison ever since. I have just heard that five of them, who were fit for soldiers, have been sent to Damascus, and the rest have been allowed to return to their homes. This is an important step, as it shows that the pasha is not disposed to tolerate the conversion of the Druzes to Christianity. He has not molested our converts yet, and I have heard from a quarter entitled to credit, that they have nothing to fear. We, however, feel anxious, and do not cease to pray that God would turn the heart of this iron soldier to thoughts of peace and mercy. I had a long conversation with our friends to-day; and am greatly delighted with the spirit which they exhibit. They appear resolved to go not only to prison, but to death also, rather than deny Christ.

28. A., who was some time a servant of Mr. Fisk, and who was with him when attacked by the Arabs on the plain of Esdraelon, really appears to be a changed man. I have not seen any case of more decided and marked revolution in character since I came to Syria. May it prove as permanent as it is promising. His case is exciting much attention. The bishop has given him a tremendous lecture, ending in a downright storm of rage.

Writing on the 13th of February, Mr. Thomson represents this remarkable impulse given to inquiry on religious subjects as not being confined to the Druzes, but as felt by some of the nominally christian sects also; and though not yet affecting the mass of the population, yet in individual instances pervading the community. He remarks—

We are almost as much interested in the case of a number of the Christians of various sects around us, whose minds are greatly aroused on the subject of religion, as in that of the Druzes. Several of them I hope have not only received theoretical knowledge, but spiritual life. The consequence is that there has arisen "no small stir." There are three papal priests, all from different parts of the country, all strangers to each other, and all interesting men, who are so enlightened, so evangelical in sentiment, and so disgusted with popery, that they are very earnest in their desires to escape from them. One of them told me that he knows four more, within a few miles of Beyroot, who are in the same state. This man's case has already enlisted the tender mercies of two of the papal bishops. The bishop of Zahaly has traveled over the snowy heights of Lebanon, to aid the bishop of Beyroot to bring the lost sheep back to the fold. Council after council has been held, and the poor man has been assailed with the two strong arguments of the pope, money and torture. It is enough to drive a man mad to be assailed night and day, with the cries of mother and sisters, relatives and friends, bribes, honors, prisons, poison, and death. He is much afraid for his life, and appears to entertain no doubt but that he will be poisoned, if they get him in their power, and he refuses to submit to the church. It is singular that they all have this same fear. Would to God we had as much evidence of the real piety of these priests, as we have of several of the common people, who are now suffering the same storm of opposition.

Ought not all who desire the salvation of these benighted communities to pray importunately that the multitudes now awakened may be thoroughly renewed by the Holy Spirit, and have grace to bear whatever persecution may come upon them.

Nestorians in Persia.

JOURNAL OF MR. STOCKING AT OOROOMIAH.

Sabbath School at Geog Tapa—Increasing Confidence in the Missionaries.

February 13, 1839. A young mountain deacon made application to learn English. His claims were urged from his superior knowledge of the ancient Syriac language. He had studied with a catholic bishop at Mosul, had visited the independent Nestorians of the mountains on his way both going and returning, and had taken special pains to acquire a knowledge of the Syriac grammar.

14. The members of the school asked permission to go home for four days and attend their four days of feasting, introductory to their long fast of fifty days. Among other answers returned by the scholars to the question why they wished to go home, one said that "fifty days of eating dry bread awaited them."

The young deacon above referred to, was reading and translating, in the presence of the bishop, Mar Yooseph, and a priest, from the eighth chapter of first Corinthians, on the subject of meats offered to idols. As the Nestorians had often expressed their admiration at the facility with which we, in our Bible, find parallel passages, or "witnesses," as they call them, and to gratify them in this instance, I referred to several other passages on the same subject in Paul's writings. The priest and deacon looked at the bishop smiling, as if Paul's language had a peculiar application to him. The impression made on the bishop's mind by this array of truth on the subject of refraining from any particular kind of food, was far greater, as subsequently appeared, than I had any idea would have been made.

24. Sabbath. Went to Geog Tapa, accompanied by priest Abraham, to organize and superintend a Sabbath school. The bishop, Mar Elias, received us kindly, and having made known to him our object, he directed his nephew, the teacher of the school, to collect the scholars. He remarked that it was their custom to meet in the church for prayers early in the morning. The scholars, to the number of twenty-two, and nearly thirty of the principal men of the village, soon assembled. The bishop opened the school with prayer, after which the usual lesson for the second Sabbath of their fast was read and carefully explained to the scholars. Although this was the first time they had ever assembled in the capacity of a Sabbath school, the answers returned by the scholars to the questions proposed evinced a considerable acquaintance with the Scriptures which they read almost exclusively in the school from day to day. At the close of the exercise with the scholars, the bishop, two priests, and two deacons arose, when each in turn read and expounded from the fifth chapter of Matthew, the bishop calling on me in turn to read and remark. It was truly interesting to listen to the evangelical and faithful exposition of the beatitudes, given by the bishop. During these exercises the company present listened with profound silence and attention to the words of life as they fell from the lips of this aged and respected man. On our way to the village, (which we visited early in the morning, in order to return in season for the usual mission exercises,) we met numbers of Nestorians who, the priest said, were going to the bazars for the purpose of trade. In answer to inquiries, he remarked, that the Sabbath was violated in this way by most of their people, and also in receiving and returning visits. He seemed sincerely to lament this state of things, and said, moreover, that their priests and bishops did not preach to their people against it. He also observed, that if they should proclaim the truth as faithfully as the apostles did, they would encounter opposition from their people. I then reminded him of the responsibility resting on them as spiritual guides. When he alluded to their oppressions, I reminded him of the dealings of God with his people of old, in suffering them to be carried away captive by their enemies, and that, for similar reasons, the Nestorians might be now experiencing the displeasure of God. He admitted without reserve the manifest declension and degeneracy of his people, and the necessity of immediate repentance and reformation. This priest is distinguished for his candor and good sense, and seems disposed to adopt the Scriptures as a true and sufficient rule of duty, and to condemn all practices which are inconsistent with its spirit. It is difficult to say whether he is a real Christian or not. Like a number of others who have been some time under the instruction and influence of the mission, he seems in knowledge and practice not far from the kingdom of heaven.

It may not be improper here to observe that the Nestorians who have come

directly or indirectly under the influence of the mission feel an increased confidence in us and our object. Some, who have been unable to comprehend the benevolent motives which could induce strangers to benefit them, were inclined to uncharitable suspicions as to our object. Others, who considered the essence of nearly all goodness to consist in a strict observance of the fasts, wondered how good designs, and only good, could be the object of those who do not keep their fasts. Such views, at present, if cherished at all, are cherished only by the more ignorant and weak among them. The nature of our work is now distinctly understood, and acknowledged to be "to increase the doctrine of Christ among them," and that to disorganize their ecclesiastical relations forms no part of our labors. They therefore feel entire confidence in us and our work.

Priest Yohannan, the teacher of the school, came to me at family prayers this evening, saying that the priests and deacons had been discussing, with much interest, the first three verses of the fourteenth chapter of Romans, and wished me to give my views respecting them. I explained to him the customs of the Jews and the prejudices of the Jewish converts in respect to food and the observance of days, and also the small importance which the apostle attached to these things in themselves, except so far as they affected the consciences of weak brethren; and that his great object was to lead both Jewish and Gentile converts to dwell together in peace and to edify one another. He then remarked to the deacon and bishop present, that those were precisely the views which they had maintained in the discussion, and applied to this subject the words of Paul, that "circumcision availeth nothing, nor uncircumcision, but a new creature." It is exceedingly interesting to witness the spirit of inquiry and investigation among these ecclesiastics, and their readiness, in general, to be led by the simple Scriptures themselves.

Southern Africa.

LETTER FROM MR. LINDLEY AND DOCT. ADAMS, DATED AT PORT ELIZABETH, MAY 15TH, 1839.

Restoration of Peace between the Zulus and the Boers.

The circumstances which led to the suspension of the mission to the Zulus near Port Natal, and the removal of the missionaries from that vicinity, have been pretty fully detailed at pp. 307 and 423 of the last volume; and at p. 193 of the volume for the current year. At p. 268 the severe battles fought between the Dutch farmers and the Zulus, about the beginning of this year, and also the prospect that the British authorities would soon occupy Port Natal and interfere to prevent further hostilities, were mentioned. The missionaries who remained near the scenes of their former labors now write—

Near the time of Mr. Champion's embarkation for the United States, reports were received in the colony from Port Natal of the complete success of the Boers in an expedition against Dingaan. Authentic information received a short time subsequent confirmed the first reports in all essential particulars, except the loss of the Zulus, which was considerably overrated.

Encouraged by this intelligence, and desirous of ascertaining upon the spot the real state of things, one of our number left Graham's town for Port Natal overland, on the twentieth of February, and arrived there on the twenty-third of March, after a prosperous journey of thirty days. Some time previous to his arrival, and soon after the return of the expedition from the Zulu country, a message was sent to Dingaan by the English commandant, captain Jervis, stating that it was his desire and that of his government, that hostilities between him and the Boers should cease, and requested him to send men to Port Natal to make arrangements for this purpose. Dingaan, as it afterwards appeared, had been very desirous of peace from the time of his defeat, and despatched his messenger to Port Natal to procure the interference of the English in his behalf, as soon as he heard of their arrival.

In compliance with captain Jervis's request, the king sent ambassadors empowered to negotiate. They arrived at the English camp on the twenty-second of March. A conference between them and the Dutch commandant and head men took place a few days afterwards, which resulted in a treaty of peace; the ambassadors of the king agreeing to return all the horses, cattle, and other property, which had been taken from the Boers, and to allow them quiet possession of the country they then occupied. Both parties were apparently well satisfied with these stipulations. Whether they will be satisfactorily fulfilled, and peace be maintained, time

must show. A vessel, lately arrived from Port Natal, brings the report that Dingaan's messenger arrived there the day before she sailed, and that the purport of his message was, that Dingaan had collected the cattle and other property and was ready to deliver them, in compliance with the stipulations of the treaty; that he was determined not to fight any more; but that he would have nothing more to do with the Boers; he would treat only with the English. This is the report; whether true or not, we cannot say. It is very probable that Dingaan understands the relative situation of the English and Boers, and we consider it an evidence of his wisdom, as well as of his sincere desire for peace, that he should be willing to treat only with the responsible party. It is also reported that the Boers would go into the Zulu country in considerable strength, some time this month, to receive their property.

Openings for resuming Missionary Labors near Port Natal.

The mission buildings at Umlazi were found undisturbed, and the injury done by the Zulus to the station was trifling. The people whom we left upon the premises were still living there, and the natives at their kraals in about the same number and circumstances, as when we left a little more than a year ago.

There are two encampments of farmers at Port Natal, one of which is upon the bay, and the other about seven miles distant from it, and a quarter of a mile from Umlazi. Each of these encampments may contain about 300 people. They are fortified with temporary palisades, and will be broken up as soon as the people can with safety disperse. There are three other encampments, one about twenty, another at forty, and another about sixty miles distant, and in a northwest direction from Natal. The number of people occupying them was not ascertained, but they are constantly augmenting by fresh emigrants from the colony. Arrangements are making, it is said, for building a town forty or fifty miles from Port Natal.

The temporary building erected by Mr. Lindley near the Ilovu was burned; whether by the Zulus or by others, has not been ascertained. About the same number of natives are living there, and in the vicinity as formerly. At the Umzinto river, twenty-five or thirty miles from Mr. Lindley's station, and fifty from Natal, there are many natives collected, and also at the Umzumbi river, which is twenty-five or thirty miles from the Umzinto, and twenty northeast of the Umzimkulu. This latter place we regard as an eligible site for a station. The people for the most part are remnants of tribes destroyed by Chaka, who have been living for several years among the Amapondas. There are, however, some of the Port Natal natives among them. There are now several hundreds, and their number is constantly increasing. The country is very fine, the soil fertile, and may easily be irrigated. There is also plenty of timber. These settlements are upon the coast, and near the wagon and post route from the colony to Port Natal.

In addition to these, there is a small but interesting tribe of natives at the source of the Umkumazi river, in a westerly direction, and about four days with a wagon from Port Natal. The people are called Inhlanguani. Their number is supposed to be about 2,000. The name of the principal chief is Foreto, and he has long expressed a desire to have a missionary. None of us have ever visited this tribe, but we have often seen the chief and many of the people at Natal. The country occupied by them, we understand, is rather broken, but well watered, with fine timber and a very good soil. This we also regard as an interesting missionary field. In the neighborhood of this tribe, there are a few scattered people, who might easily be collected and located wherever it should be deemed proper to have the station.

All of these people are so situated as not to be seriously affected by the disturbances in the Zulu country, should they continue; and so far as we can see, there would be no obstacle in the way of our commencing labors among them immediately, if we had sufficient strength. We are now making arrangements to return to Natal with our families and expect to embark in two or three weeks. For the present both of us will probably reside at Umlazi, but one may spend much of his time in itinerating among the people around.

There are urgent reasons, in our view, why we should begin now and do all in our power for the natives in the region of Port Natal. They are now in circumstances as favorable as any heathen people can be for missionary labor. They regard the missionary as their friend and protector. They have no superstitious notions and prejudices which would pre-

vent their listening to his instructions. They have active and inquiring minds, and capacities for improvement equal to any people in the world. Schools may be established, and with the blessing of God, native agents may be trained up to assist in evangelizing the tribes around. But they will soon come extensively into contact with white men and be subjected to the thousand temptations and evil influences arising from it. How important that they should be guarded against them, and as much as possible fortified to meet them. There is no time to lose. If suitable efforts are not made for these people, and without long delay, their utter ruin appears to us almost inevitable.

We have mentioned two places where we think it important to have stations commenced immediately. Namely, at or near the Umzumbi, and among the Inhlanguani tribe. Were our numbers sufficient we should think it desirable to do something in the way of instructing the people living at the Ilovu and Umzinto rivers. The population is sufficiently large for a station at each of those places. But we consider it very important that the two first named should be occupied as soon as possible. To do this, four additional men are needed, and it is our earnest request that they be sent without delay. Send young men of devoted piety, of physical and mental energy, who can acquire the language, and who have strength and courage to grapple with the hardships and difficulties which they must expect to encounter in this field.

It is not certainly known what farther steps the British government will take in reference to Natal. We regard it as very probable, however, that it will soon become a dependency of the crown. Should this be the case, we have reason to believe that the interests of the natives will be suitably regarded, and that every facility will be afforded to missionaries which they can desire.

The Lord seems to be preparing the way for the return of his servants to the Zulu country. If peace is maintained between Dingaan and the Boers, there will be nothing to hinder this, and they may enter the field with prospects much more favorable and encouraging than they have heretofore been. The king is in some degree humbled by his reverses. He is not that mighty invincible, which he and his people imagined; and it is not unreasonable to suppose that, although he may have considerable power remaining, he will be less despotic than formerly, and having learned that he is not the most powerful king in the world, as he pretended, he will be more willing to hear of Him who rules over all the kings and nations of the earth. We may hope also that the influence of the English will have a favorable tendency. We consider it very important to enter the country as soon as the way is fairly open, and that may be the case even now; at all events, it is likely to be in a short time. Can you send men for the purpose? The four missionaries which we have requested are needed for the people in the vicinity of Port Natal. More than that number will be needed for the Zulu country.

We are not able now to fix any definite plans in regard to labor among the Boers. We consider them, however, as presenting an important and interesting field for missionary labor, and we are glad that the committee approve our devoting some attention to them. Probably we may do as much for the promotion of our object by appropriating a part of our strength to them, as we should, were we to labor exclusively for the natives. That an immense influence will be exerted upon the natives by the Boers we cannot doubt; nor can we doubt what the character of that influence will be, if they are kept to themselves. But by judicious and devoted efforts for them, we may, by the blessing of God, conciliate their friendship, remove their prejudices, promote vital godliness among them, and engage, to some extent, their influence and co-operation.

The Rev. Mr. Owen and his associates of the Church Missionary Society, have decided upon going to the interior to occupy Mosika, where, from all accounts, the prospects are very encouraging. They do not contemplate resuming operations in the Zulu country.

Through the goodness of the Lord, we and our families enjoy tolerably good health.

On the 30th of May Doct. Adams writes that he was expecting to embark for Port Natal the following day.

Southern India.

JOURNAL OF MR. LAWRENCE AT DINDIGAL.

Mr. Lawrence prefaces his journal with the following remarks. Alluding to the labors connected with the erection of buildings, and other similar labors necessary at the opening of a new station, he says—

It has brought me and some of our helpers personally and rather intimately acquainted with several of the most influential artisans, giving us an opportunity of daily religious exhortation and prayer, and affording quite an interesting audience of females on the Sabbath for Mrs. Lawrence and the wife of our head catechist. No one, except he has been here, can appreciate the difficulty of getting a permanent audience, and of course, he cannot estimate the blessedness of that Providence which, however mercenary may be the motive on the part of the subject, leads to the feet of the herald of the cross a band of from twenty to a hundred attentive hearers. The women have usually set at such a remove from the men, as to hear but little and consequently have profited but little; but the exercise for them on the Sabbath has in part supplied this defect. The other sex, more than once, after debating contested points with a pertinacity which appears not always to have been the result of early prejudice, but sometimes the genuine offspring of inquisitive minds, have evidently yielded to conviction; and if they have not, like Herod, done many things gladly, they have at least left undone for a while several of their heathenish practices. The timber merchant told me the other day, that he had left off bringing timber on the Sabbath. One of his bullocks had fallen from a precipice, and the tigers had destroyed another, and therefore it could not be right to work on the Sabbath. His impressions are, however, not strong enough to influence those under his care, for they have since bought a load of timber on that day. The head carpenter says, "Your religion is good, and since reading your books I have left off bowing down to images. Idolatry is all folly, and it is good to rest on the Sabbath, for thereby we get more strength to work during the week; but do not ask me to cease rubbing ashes." The head mason saw a little lime which had fallen by chance on my helper's forehead, and exclaimed, as we gathered together for prayers, "Now you have beauty," and seemed really to congratulate himself and his fellows that he had been afforded this opportunity of divesting my mind of a prejudice so derogatory to their religion, as to consider dirt and ashes a part of it. It is, however, a fact that their foreheads are daubed and streaked, out of respect to their gods, or from fear of the devil, every morning, as much as they eat their food after so doing. The traditionary origin of some of these devotional decorations is as disgraceful to nature, as the practice is disgusting to humanity. It will not bear to be put upon paper. And yet they give these shameless practices the more abundant honor!

About the time of commencing the regular reading of the Scriptures with these men, I made some remarks respecting the advantages of so doing; and the head mason, a rigid devotee of Vishnoo, replied, "If there be sugar in the package, the ants will come unsolicited." But though he has been a very regular attendant, you must judge of the effect of this delicious fare, when I tell you I saw him and his company, a few Sabbaths since, engaged in building a new temple, under a thorn tree, where two ways meet, as a charity! On Monday following the portion of Scripture in course was the eighth chapter of Exodus, containing some of the curses denounced upon Pharaoh for refusing to allow the people of Israel to worship God. The present occasion illustrated the will of God as equally opposed to the practice of these men, and I am not conscious of ever having had more freedom and tender earnestness in warning sinners to flee from the wrath to come, or of assuring them that they must feel it, if they did not. It was a solemn time; but nothing, save the Almighty Spirit, can cause these mountains to flow down. I am sure your cry will be, with ours, "Oh that thou wouldst rend the heavens and come down."

April 5, 1839. A company of Mussulmans came, chiefly officers under government. They brought a present of sugar on a brass plate. After much of the most silly adulation, they said, "This is the season of a great feast with us, we wish to prepare rice and distribute to the poor, but we need money. An old white headed man, the priest of the company, carried in his hand a double string of beads. A row of fifteen or twenty pearls alternating with a row of three large blue beads. The pearls were of the coarsest kind, and the blue beads were made of clay, as I judged. This had come from beyond Mecca, and possessed extraordinary virtue, He was almost unintermittedly counting them, or repeating prayers as he told them through his fingers. He would not allow me to touch them and rarely if ever would he finish a sentence without breaking off to renew his devotions. I told them our charities were for the souls of men, offered them the New Testament, and asked them to unite with us in morning

devotions which they took as a signal to withdraw.

28. Workmen fasting for deceased friends, it being new moon. If they are very careful to observe the fast, they secure a great amount of happiness to their departed relations.

May 13. Sabbath. Preached in the bazar bungalow, on the great supper. Had a full and attentive audience. Boys in the boarding school are, however, the most attentive audience. Mr. Dwight's teacher of Tamul is the teacher of the school in the bazar, and as he has acquired a very respectable knowledge of the gospel, he not unfrequently renders me great assistance in my present partial acquaintance with the language. The school-room and porch are often so crowded as to make it almost too close for respiration. This, however, is a very welcome difficulty.

June 11. Yesterday our streets were thronged with crowds of men, women, and children, and filled with music and shouting and all the noise of a great festival. A harbinger had entered Dindigal and heralded the approach of the great priest from Mysore. This advent occasioned a great excitement. As he is the gooroo of the brahmins, or priest of priests, they too went out to meet him. They found him five miles out and mingled in his train. This consisted of about fifty mounted horses, two elephants, three palanquins, one or two camels, bandies laden with supplies, pack-horses and bullocks, servants, etc. Some of the beasts of burden showed that they needed better treatment, than their master's paradise had yet afforded. The "Great One" is priest, we are told, to only a part of the Tamul people; yet it seemed as if the whole populace had gone forth to honor him. He is said to have entertained the brahmins with a feast, to have given them two annas each, and to have condescended to receive their homage and offerings. The richest of these are gold and silver. If the brahmins will bring a large and sumptuous plate, filled with rupees and covered with a neat cloth, he permits them to pour them in his shoes, or empty them at his feet. His obedient servants very graciously remove them to the bag, lest they might impede the blessing which his divinity is waiting to bestow on such devout worshippers. Among the many miracles which he is said to have wrought, is one of changing a dinner of meats, to which he was invited, with Mr. Poor and several other gentlemen, into fruits and flowers. He is reported to have received 1,900 rupees during the three or four days of his tarrying here. His right to occupy the parade ground with his encampment being disputed, his highness became so incensed as to refuse further oblations, and one disappointed devotee was obliged to carry home again 200 rupees which he had consecrated to this priest of priests.

During the crowd on the Sabbath one of Mr. Hickey's catechists was beaten while attempting to distribute tracts.

14. A good meeting at our weekly Bible class this evening, fifteen present, subject the mission of the twelve apostles. After an interesting examination, the teachers and helpers gave in their weekly reports. The following is a very literal translation of the report of one of the school teachers.

"On Monday at nine o'clock I went to call the scholar Aramugam. There were three heathens and two Mussulmans with him. They called your servant and said, 'Yesterday on the Sabbath the catechist was beaten, to that what say the missionaries?' asked they your servant. That which I said is, 'I know nothing about that.' The aforesaid persons then said, 'Now because there is a book in your hand, perhaps you better be careful how you go reading it, or they will beat you too.' To that, taking the book which was in my hand, I read from Matthew fifth chapter, beginning at the 38th to the 48th verse, [please refer to it] and again Matthew fifth chapter, beginning with the 11th, I read through the 12th verse. To that they answered, 'How many people come to our priest, but to your missionaries do so many people come? Then, taking the gospel, your servant read in reply Matthew seventh chapter, from the 13th to the 15th verse. To which they replied, 'If now we learn that which before was not [if some new thing is told us] who will not hear?' To that your servant read and explained Matthew tenth chapter, from the 14th to the 22d verse."

This is a simple and modest account of one of the most signal triumphs of truth I ever heard. The teacher who records it, is from among the catholics, has studied the Scriptures considerably with Mr. Dwight, and has with three others recently expressed his wish and purpose to join us, and cut himself off completely from his papal relations.

25. Sabbath. A full meeting in the bazar bungalow; detained almost two hours; a most interesting time.

In the evening called in our two girls to inquire what they had been reading.

They then detailed the history of Joseph with a particularity and agreement with the sacred historian, which surprised and gratified me much; and when I contrasted this hour with one spent the last Sabbath evening, in meeting the contradictions of the haughty Moormen as they tried to subvert our Chief Corner Stone, I could not but exclaim, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemeth good in thy sight."

Mahrattas.

LETTER FROM THE MISSIONARIES AT AHMEDNUGGUR, DATED FEB. 20, 1839.

Notices of the Free Schools for Boys—Their Influence.

In the mission report for 1836 it is stated that the number of schools connected with the station at that time was twelve; of which five were in Ahmednuggur and seven in villages in the vicinity. The number of schools in town remains the same, and they all continue to flourish as usual. The schools in the villages have undergone various changes during the two years past. In January and February, 1837, Mr. Boggs and Mr. Ballantine undertook several tours in the country around Ahmednuggur, for the double purpose of making known the truths of the gospel, and of ascertaining the best places for the establishment of mission schools. They visited, as far as possible, all the villages within thirty miles, and among them found several large and important towns, where schools were much needed, and where it seemed to them a good religious influence might be thus exerted. As well qualified teachers were not to be obtained, we immediately felt the necessity of preparing some for the purpose of taking charge of the schools which we wished to establish. Eight or ten young men, some of whom had been previously in our employ, were accordingly collected together and placed under the instruction of one of our number; and after some time, being considered well qualified for their duties, they were sent out to their respective stations. In the course of the year 1837, we had twelve schools in the villages around, besides the usual number in Ahmednuggur itself. These were exerting, as we think, a very good influence, when news arrived in September or October of the financial difficulties in our country, and of the deficiency in the treasury of the Board. In consequence of this intelligence, the mission, at its annual meeting in November of that year, thought best that we should disband a number of our village schools; and at the same time determined that all the schools on the continent, in the vicinity, be dismissed. As the intelligence from home continued to be more discouraging, it became necessary to curtail our operations still farther, and had it not been for the liberality of English residents here, we could not have sustained even one of our village schools through our recent difficulties. With their assistance, however, four of these were preserved, besides all the schools in Ahmednuggur itself. A gentleman residing here at the time sent us a donation of a hundred rupees, and in a note accompanying it, makes this remark, "I have contributed a hundred rupees towards the support of the schools, but should you find, when the subscription paper has circulated through the station, that there is still a deficiency, I trust you will allow me to add to that, for I consider the maintenance of the schools to be a matter of vital importance to the country." This remark, made by a gentleman holding as high a station as any in Ahmednuggur, and anxious to promote as far as possible the welfare of the nations of India, is calculated to encourage us much with regard to our efforts in this department.

The teachers of some of our village schools have received considerable religious instruction; and as they come in monthly to receive their pay, we have thus an opportunity of speaking to them on religious subjects. The teachers of all our schools in town are required to attend the religious exercises of the chapel on the Sabbath, and after the close of public worship, are collected into a Bible class, where they are still farther instructed in the word of God, and particularly addressed on the subject of their own duty. For the past year the scholars in the highest classes of the town schools have also been collected into Bible classes at the same time, and instructed in the things that concern their everlasting peace.

With regard to the influence of our village schools in extending religious knowledge, the following facts may serve as an illustration. We were touring last month to the east of Ahmednuggur, and in the course of our journey stopped at a small village, about twenty

miles from this place, to converse with the people. A few of them collected around us, and we endeavored to show them the impropriety of worshipping idols, and the duty of all to worship the one living and true God. To all this they readily assented, when, to our surprise, one of the principal listeners turning to another who sat near him, remarked, that we required men to worship Jesus Christ. As the village was entirely out of the way of public travel, and as in all probability no missionary had ever been there, we immediately asked the man where he had heard the name of Jesus Christ. He replied he was accustomed to trade in a village about fifteen miles distant, where one of our schools was established, and there he heard of these things.

We rode on three or four miles farther, to another village, where we again stopped to converse with the people. No one came out to see us, however, but a brahmin, who was probably the principal one in the place. He soon began to show great opposition to the truth; and having declared his determination to worship idols, he remarked that he knew all about our system, that we wished the people to worship Jesus Christ. He said, however, that he had examined for himself, and was convinced that it was best to follow his own religion. We asked where he had learned of Jesus Christ. He replied that one of his daughters resided in a village near Ahmednuggur, where we have a school; and that while visiting there, as he often did, he had met with some of our books, and learned from them what we believed. In both these cases the truth had been communicated by the humble instrumentality of schools and school-books; and in the last case so much had been learned as to excite feelings of great opposition. The last words we heard him utter, as we rode off, were these, "I will never worship the one invisible God." While it was shocking to hear such a declaration, it was at the same time pleasant to think that the name of Christ was known, and in a place, too, where this was so little to be expected. Such circumstances furnish ground to hope that when religion begins to prevail here, it will be speedily diffused through the villages around. The way is preparing by means of the instrumentality now in operation, and this instrumentality we of course do not think it proper to slight. Had we the funds to sustain and the strength to superintend them, we might establish schools in many important towns around, and these places might afterwards become important missionary stations, if a physician were sent in company with the missionary.

Free Schools for Girls—Boarding Schools —Preaching and Church.

We have still two common schools for girls, as is mentioned in the report for 1836, though not the same altogether as those there referred to. These schools we think are doing some good, removing prejudices on the subject of female education, as well as communicating considerable information to the girls themselves; and we therefore feel it important to sustain them. Our principal efforts, however, with regard to the education of females have, within the last two years, taken a different direction, and the account of them will come under another head.

Mr. Ballantine then proceeds to mention the circumstances attending the commencement of the boarding school for girls, and the state of embarrassment into which it was almost immediately brought by the diminished allowance of funds rendered necessary by the state of the treasury at home, and then proceeds—

It was then proposed to the ladies of the English residents at the station to undertake the support of the school, which they did with great readiness. By the funds which they contributed twenty girls were supported in the school for nearly a year, and at the end of that time a balance of more than 150 rupees was left in our hands unexpended. In this time all the girls who were in the school from its commencement, learned to read well, and some of them also to write with ease on their sand and board. They commenced the study of arithmetic and made considerable progress in it. These girls, during the year, were assembled daily for worship, and besides attending on Sabbath at the public exercised of the chapel, they have a Bible class in the afternoon. In these and other ways they have obtained considerable religious instruction, and answer simple questions on the subjects of Scripture history, with great readiness. When Mr. and Mrs. Boggs left Ahmednuggur, in October last, the boarding school was suspended, but most of the girls continued to attend at the same place daily for instruction; and when the boarding school was again resumed, on the first of January, all the former scholars, with the exception of two or three, again became

members of it. We cannot but hope that the school will be productive of good, although, as experience has taught us, many obstacles stand in the way of our instructing these girls to any very great extent, and still more in the way of their conversion.

The boarding school for boys is in a very flourishing condition. Last year it was almost entirely supported by the donations of English residents in this country; and although we reduced the number of scholars from sixty to forty-five, it was no serious injury to the school. At the last annual meeting of the mission it was agreed to raise the number again to sixty, as suitable boys might be procured. It may be well to state, however, that besides being assembled every morning for worship, they are also collected on Sabbath afternoon, in a Bible class, where they are instructed in the principles of gospel truth. On some of these occasions some of the boys have exhibited the appearance of being deeply impressed on the subject of religion. With regard to both our boarding schools, we indulge the hope that they will be blessed to the salvation of the young. We can only use the means, while the work of converting the heart belongs to Him who has all power given him, both in heaven and in earth. To him is our prayer.

Any presents of books or apparatus of the kind, required for schools in our own country, would turn to good account in the boys boarding school, and would be very thankfully received.

For the two years past, we have had public worship in our new chapel every Sabbath. Our congregations are large, although made up principally of persons connected in some way with us, or our operations. For several months we have noticed a growing attention in our hearers, and since the close of the year we have been permitted to see encouragements which we by no means expected. But the account of these things must be given at another time.

The native church consists of ten members, one of whom was admitted by baptism during the year. The members of the church have in general exhibited a very proper walk and conversation; and one or two of them seem to have made great advances in knowledge and piety. It is indeed encouraging to see those who were once the children of darkness, showing so plainly that they are walking in the light of life, and endeavoring to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge.

For the two years past the three mission families at this station have enjoyed a good degree of health and strength, and they have been enabled to pursue their usual labors without much interruption.

Sandwich Islands.

LETTER FROM MR. BALDWIN, DATED AT LAHAINA, JAN. 7TH, 1839.

Progress of the Revival—Further Additions to the Church.

Of the continued work of the Holy Spirit at Lahaina, resulting in general religious inquiry and the hopeful conversion of great numbers, Mr. Baldwin writes—

In my last to you, [pp. 152 and 305] I gave a very full account of what the Lord had been doing among us. Not far from the date of my letter, we had another series of meetings, which was evidently blessed. From that time to this, besides the ordinary means of grace, I have attended a meeting at daylight every morning. At this meeting the church is crowded beyond what it ever has been before, except at the very time of our former protracted meetings. We sometimes also converse with people at the house; but cannot do this to much extent, as our house would not hold the people who would throng us at all times of the day. The meeting-house on the Sabbath, for two months past, has been excessively crowded, and many go away for want of admission. We calculate that above 2,000 may find room in the house. The Spirit of God has never left us since the commencement of the work last February or March; but, for the last two months, his power has been more visible among the people, and some stout hearts have bowed, who had withstood all before.

So far as means are used to keep the Spirit here, I must say, the means we use are only a part. Some of the native church members have never declined in their religious feelings in the least. They held on, pleading with God with a simplicity and earnestness which seems to know no limits. Their whole souls are in the work. Many are growing in grace. Religious knowledge is fast increasing. A public fast seems to break all down anew. Hoapili and wife, among the highest chiefs, now tottering with

age, appear well. They are infirm, but always in the midst of the congregation. She has a stately and gigantic figure, and within a few days have I heard her setting forth gospel principles and duties to individuals, in private, with a majesty and force which would not have disgraced an apostle. She is an own sister of Kaahumanu, and seems ripening fast to join her in the holy throng on high. At this time there is probably a deeper excitement of religious feeling in the numerous retinue of these two aged chiefs, than there has ever been before since the gospel came to these shores.

Yesterday was communion with us, and forty-three were received. This makes ninety-two received since the revival began. As yet we have seen no reason to regret the reception of a single one of these. Of these forty-three, fifteen are from the girls school, which I have mentioned before; making in all twenty-seven of the pupils of that school who have united with the church. That precious school of a hundred or more meet every day for prayer with their teachers. Boys and girls of other schools appear well. Should the multitudes who now appear interesting, appear so for a length of time, we shall doubtless receive more rapidly to the church.

But we have no fears of erring on the side of deliberation. In all we say of the work here, we feel that it is the Lord's marvellous doing. To him be the glory. Our prayer is that he will work here till time shall end; and with you and others also.

Sioux.

EXTRACTS FROM THE JOURNAL OF MR. RIGGS.

On the 18th of April Mr. Riggs started with a company of Indians and gentlemen engaged in the fur-trade, to visit some Indian villages situated near Lake Travers, two or three days journey to the northwest of Lac qui Parle. At Lake Travers, the head-waters of the St. Peter's river, a tributary of the Mississippi, interlock with those of the Red river, which runs northwardly to the Arctic ocean.

April 19, 1839. Our way to-day has been over prairie, with scarcely a tree in sight the most of the time. The land seems to become, if possible, more level, and timber more scarce as we go northward. We have passed but few lakes. At one, which has the name of Middle Lake, we stopped to take some refreshment, having scarcely eaten any thing since last night. Here the young men brought in a plentiful supply of ducks, geese, etc., which always makes their hearts glad. Near this place I was told a war-party encamped some time since. Such encampments and their battle grounds are as famous, I find, (not indeed in Indian history, for they have no historiographers, but in Indian remembrance,) as Bunker Hill and such places, are in the story of our own country's warfare.

Yesterday and to-day I have observed in some of the men more of a disposition to adhere to and defend their practices, than ever before. Their numbers, I suppose, makes them bold to defend customs which they will not say any thing in favor of when alone.

After we had stopped to eat, it was concluded that we spend the night without going farther, although not much after the middle of the day. This is the way with Indians. Let them have plenty to eat, and they are at home any where. No business—nothing to hurry them. Some of the young men went out to hunt, others ran races, and others still were busily engaged in arranging their ornaments for the dance on their arrival at Lake Travers, while all had spent hour after hour in cooking and eating. In this business I am convinced that it is impossible to keep up with Indians. When I had eaten sufficiently, and supposed the others must be pretty well satisfied, they had just begun. In the lodge where I was, consisting of about ten or eleven persons, we ate three geese and thirteen ducks, besides goose eggs and boiled corn without measure, before we slept. Although I ate not more than half as many times as the Indian men, and certainly not half as much at a time, yet I had more than a sufficiency. But when they were rallied on eating so much, their reply was, "We have eaten nothing yet; when we arrive at Lake Travers, you will see us eat."

20. This morning I gave my horse to an Indian and walked on before the company with a young man who is the most distinguished, both as a warrior and hunter, of all the young men with whom I have become acquainted. He is the son of a chief at a village on the Mississippi river, below fort Snelling. About the close of the war between the United States and Black Hawk, he, with a number of other Sioux, were hired by a reckless soldiery to kill the half-starved Sacs and Foxes as they fled. With this young man I had a long conversation. The two past winters he has spent here, and

has learned to read and write some. He says he wishes to be a Christian, but cannot, and he does not believe any of the Dakota men can. "They cannot leave off their wars. They are all thirsting for glory, and this can only be obtained by killing their enemies." Yesterday another young man asked me to write him a prayer. I fear they all think more of saying prayers, than of praying.

We arrived at lake Travers before sun-down. A little distance out we were met by Burning Earth, the chief man of the Sisitonwan band, and another Indian. They came galloping up, and turning to one side made a circle before us, shook hands with Mr. Renville's sons, some of the Indians, and myself, and then turning round, followed in our train.

Have conversed with a number of men to-day, in reference to dancing tomorrow, (the Sabbath) and thought for a while my point was gained; but from some conversation since, which I overheard, I learn that it is still their intention. When thinking of spending the Sabbath in such circumstances, a sadness has crept over my spirits. On an island opposite our encampment is an Indian village, but as they intend dancing first at another, some miles distant, they will probably leave me tomorrow night alone. I find less of a desire to "remember the Sabbath day" than I expected among the Indians from Lac qui Parle. But I will cast this burden also upon the Lord, for in him is everlasting strength. Situated as we are on the shore of this lake, in such a beautiful night, I cannot help contrasting the loveliness of the scenery around with the darkness and moral night which shroud the inhabitants. But He who caused light to shine out of darkness can shine also into their dark minds.

21. Sabbath. Last evening, when the most of our company had gone over to the island to a feast, I sung and prayed with a few young men and one woman who is a member of the church at Lac qui Parle. She said, "I wish they would not move tomorrow, for I want to keep the Sabbath." Several of the young men expressed the same desire. In this she obtained her wish; they did not move; but the men all went to the dance. It would require a great deal of moral courage in an Indian to stay away from such a place for the avowed purpose of keeping the Sabbath. It was indeed a busy morning at our encampment. When I saw their dancing could not be prevented, I thought at least we should have a meeting before they left. But in this, too, I was disappointed. As soon as they were done eating I mentioned the subject to some of the men. A few were favorable, but one, who, on account of his connections, is a pretty influential man, opposed it strongly, saying that he prayed to the Great Spirit, but they could not take time now! while most of them were perfectly intoxicated with the idea of dancing and being feasted, and so could think of nothing else. Seeing that nothing could be done, I took my Testament and sat down under a cart alone. I felt like indulging in the language of the weeping prophet, Oh that my head were waters and mine eyes fountains of tears, that I might weep day and night for the slain of the daughter of this people. Oh how God and the Sabbath are dishonored by this people, many of whom know better!

Still there was some conscience, or some respect to my feelings manifested, perhaps both. As I lay under the cart reading, several men came and apologised for their conduct. Some said they would think of the Great Spirit and pray to him all the time they danced. Others said they were Dakotas and must do as the rest did, or they would be laughed at. And one said, he would not dance, he was only going to look on. My answer to them all was, if they believed in the Great Spirit of the Bible, and wished to do his will, they would not go.

22. Last evening at dark our Indians chiefly returned, having eaten to the full of buffalo and dog meat. I asked one how many times they were feasted. He said, "Six; and if it had not become dark so soon, we should have been called three or four times more." There was withal a great deal of giving of gifts, as is customary at such times.

This morning Burning Earth came again to our encampment, and removing, we accompanied him to his village at the southwestern end of the lake. We pitched our tents a short distance from the village and near the St. Peters river, which is here a very small stream. In the afternoon I visited the chief, found him just about to leave for a dog-feast, to which he had been called. He stopped awhile, told his wife to bring some hommany, and showed me some books which Doct. Williamson had given him last summer. When he had received some papers of medicine which I had for him, he left, saying, "The Sioux love dog-meat as well as white people do pork."

At this village I counted forty houses and ten lodges. There are three other villages on this lake, only one of which I have seen. It contains twenty houses. At Waanatan's village there are about thirty; the remaining one is quite small. The whole number of Indians, young and old, who reside here in the summer, does not probably much exceed 1,500. Lake Travers is a beautiful sheet of water, said to be about eighteen miles in length, and to appearance about three in width. Timber is very scarce.

A short distance from this place the St. Peters is divided into two streams, one of which comes nearly parallel with lake Travers, leaving between it and the lake only a narrow strip of land, from which the place has received the name of Otter-tail. The other branch comes from the Coteau des Prairies. In the forks of the river there is a hill which is called Thunder Tracks. Their god Thunder has often walked there, they say.

23. This afternoon Burning Earth invited me to eat with him. He brought me a dish of hommany, and then causing some coals of fire to be brought, he placed on them cedar leaves. I asked him why he did so, if he was offering incense. He said he did it that we might both tell the truth. He said that some time since he had received a cross from a priest at Red river, but had lost it, for which he was very sorry. He had also forgotten what the priest told him, on which I took occasion to tell him as well as I could, some of the principal doctrines of the Bible.

24. Was visited by some Ihanktonwan men, one of whom was a chief. In reply to a number of inquiries which I made, he told me there would be no danger in going to the Missouri; that it can be reached from here in five sleeps, and that he would give me a horse when I went to see him.

In reference to the manner of writing the name of this division of the Sioux nation, it may be proper to say a word. It has, so far as I know, always been written "Yankton;" but this seems to me not by any means to represent the sounds as they themselves speak the name. The same is true of the names of some of the other bands. Nor is it strange that such mistakes should be made by men who were merely passing through the country, and who had not the means, even if they had the desire, to be accurate. Established usage to the contrary notwithstanding, I think it will be best for us in our communications to write the names in English as we do in Sioux, or as nearly so as possible.

On the 25th and 26th of April I returned home, coming down on the western side of Big Stone Lake, with an Indian for my guide. Near the lower end of this lake, on an island, is an Indian village, which contains twelve or fifteen houses.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS IN NORTHERN INDIA.

Notices respecting the Country, Population, and Language.

Writing from Subathu, in the hill country, near the sources of the Ganges, Mr. Jamieson remarks—

There are some obstacles which we do not meet with on the plains, but since coming to this station I have found among the surrounding mountains many vallies of level and fertile land, spread over with numerous small villages, which are easy of access. In some of these I have established schools as stated above, and expect to do so in more of them in a short time. These schools, it is to be hoped, will form centres around which many from the impending hills will gather to learn the truth as it is in Jesus.

Besides, the whole interior of the hills, as far as the borders of Thibet, is open for missionary operations, and presents a field entirely untrodden and uncultivated. The valley of Kanaur, a district of country lying far up on the Sutlej river, embraces an area of 2,100 miles; and is distant from Subathu only about fifteen marches, or 175 to 200 miles. In the upper parts of the valley the same written language is used which is common, with very little difference, in all Thibet, Bootan, and Ludak, or little Thibet. By therefore acquiring a knowledge of this language, the Scriptures might be given to the Thibetans, the inhabitants of Ludak, and the Bootanese, in their own tongue.

These countries are not all yet accessible to the missionary of the cross. But as many of the more wealthy classes, both from Thibet and Ludak, come down to Rampur, the capitol of Busahir; and some, even to Simlu and Subathu, to avoid the extreme cold of the winter months in their own countries, and as large numbers of Lamas come on pilgrimages to Rampur, Hurdwar, and other sacred places near the plains—all of whom can read—and also many traders from all these places, the Scriptures might be carried back by them to the very seat of the

Grand Lama, and thus silently prepare the way of the Savior through all these empires. I have lately commenced the language of Thibet, under the direction of a native of the upper hills, with the hope of being able at some time to translate the Scriptures into it; and if I could be absent from home the next warm season, it would be my wish to spend six or eight months near the borders of Thibet, (twenty-five marches from here,) for the purpose of learning the language as spoken by the people more correctly than I could in Subathu.

Neither our religion, nor sciences have ever been given to these people in their own tongue, and no elementary books have been prepared by Europeans for the study of the language, except a vocabulary and a grammar by a Hungarian, some years ago. The letters are from right to left, and are evidently of Sanscrit origin; but the language appears to have been derived from the Chinese, as most of the words end in *ang, mey, and, ing*. There are two kinds of characters used for the same language; the *oochen*, for their sacred books, and the *oome* for correspondence. They are both very neat and legible, and are frequently impressed on paper by large wooden types or blocks of wood.

Rev. James Wilson, writing from Allahabad, gives the following account of the—

Annual Mela—Distressing Scenes witnessed.

The Hindu books make it necessary to bathe precisely at the point where the two rivers, the Ganges and the Jumna, meet. At present, when the rivers are low, the point of junction is more than a mile below the fort, and has to be reached by traversing that distance over a soft, slimy beach, from which the Ganges has recently retired. In many places the water is still standing on it, and in all places it is very damp. On this sandy beach native merchants from Banaras, Mirzapur, Allahabad, Cawnpur, Futteghur, and other places, build huts and open shops of all sorts of native merchandize and trinkets, which are sold in great quantities; and thus the purposes of trade are quite as amply served as those of religion. Two large streets are formed, each lined with shops on both sides. Many thousands take up their abode on this low ground during the whole mela, which continues a whole month.

Quite down near the point of junction of the rivers, both sides of the sand beach are lined with square platforms; these are the seats of *pandits*, who have each a platform about three feet high, on which he sits to lecture the people from their sacred books. Their auditors sit around them on the ground, and hear with the profoundest attention. None disputes, for none seems to doubt the entire truth of what his chosen religious teacher says. Immediately behind them, as you proceed from the point, both sides of the way are lined with images of "gods and goddesses," of all forms and materials,—marble, brass, stone, wood, clay,—nearly all of hideous features and unnatural shapes. These are attended generally by women, who very gratefully, at least very greedily, receive all the pice, and the rice and other grains which the passers-by offer to their respective images. And the area between these ranges of manufactured gods is occupied by a large number of barbers, all seated on their haunches, shaving the heads of those who come to bathe. It is said by some of the barbers themselves that there are more than 1,300 licensed barbers for these occasions. The people generally suffer their hair to grow quite like Samson's, so as to have a large quantity to shave off when they come to the mela. The ground, for a long distance back, is literally covered and black with hair; so that you feel yourself walking on a soft mat.

As you pass along you come to a piece of rather high ground occupied by the *jogis*, or *faqirs*, of different orders. They each dig for himself a hole or platform of a few feet square in the sand, where they sit with only their head above the level of the ground. Each keeps a little fire smoking by his side. There appear to be several hundreds of them. They daub their bodies and faces with ashes combined with various colored paints, and fill their long, shaggy hair with the same, so as to give themselves the most unearthly appearance. Some of them wear very large, hard grass ropes around their waist, so tightly drawn as almost to cover itself in their flesh; others wear large chains, about as large as an American "log chain," passing round the neck and under their arms so as to give evident pain. As you cast your eye over their district, and see them sitting naked, idle, listless, covered over with different colors, ashes, and powders, seeming to vie with each other in giving themselves a hideous, unearthly aspect, you find your mind struggling with the inquiry to what order of beings do they belong? Are they men, or are they other beings, whom Satan has in his alliance, and by whom he is represented at such carnivals?

A few of the faqirs were perfectly naked. One in particular sat upon an eminence in this state. He was rather a corpulent man, about middle age.

This class of faqirs claim to have arrived at such a state, from retirement, bodily chastisement, and contemplation on God, that they are perfectly free from all the lingerings of earthly and sensual affections; that they are holy as God is holy; that they have no need any longer to worship any object, and that it is right for others to worship and pay divine honors to them! This climax of human folly and arrogance must be witnessed before its force can be fully felt.

I observed not one among all these pretenders to bodily mortification and to merit earned in this way, who do not look plump and fresh, as if he lived well.

The "pilgrim tax," which has heretofore been the reproach of the British government, was this year for the first time struck off by the order of the East India Company at home. Of this act of generosity on the part of the government, by which they sustain an annual loss at this place alone of perhaps 100,000 rupees, and much more at some other places, the wily brahmins made a potent use. They were very busy in circulating, during the whole mela, "that the Company did not exercise any generosity in the matter; a wealthy and philanthropic Hindu at Calcutta having given to the government an enormous sum, more than a krore (10,000,000) of rupees, to purchase this exemption for his countrymen, only for three years!—and that after three years the tax will be imposed as usual again. So they had better thank this Hindu, and they and their friends all come to

the sacred waters during these three years while the way is free!" Multitudes have gone home with this impression. I suppose the devil will have some other story ready by the end of the three years, to help the brahmins out of the dilemma which their present story involves.

A number of persons came to us to inquire, "if it is true, as the brahmins report, that the Company received such a bribe to suspend the tax for three years?" When assured by us that no Hindu babu had any thing to do with it, but that it was the moral sense of the religious community at home, which led people to petition parliament to that effect, and on that the order was sent out to abolish the pilgrim tax not merely for three years, but forever, they generally went away exclaiming, "Good, noble, it was a royal act," etc.

Many among the faqirs or jogis have imposed on themselves the penance of standing for a number of years in one position, holding one or both of their hands above their head until it has become shrivelled and stiff, and the finger nails have grown so long, and interlop each other in such a way as to resemble a bird's claws of enormous length and unnatural shape. One poor fellow has been standing for several days in a verandah just beside us in a very conspicuous place, with one of his hands bandaged up so as to stand at full stretch above his head, intending to keep it in that position until it becomes stiff and motionless. He has a rope fastened by the two ends to a rafter, and passing under his arms, which supports him when he is weary of standing alone. He has remained in this position for four years, and purposes to stand twelve years more; and imagines that by these sixteen years of stupid idleness and self-torture he will have acquired a large amount of merit, and seems to be certain of living a long time in heaven as a reward. He affects to be too holy and too much exalted to condescend to speak or reply to us. If we incidentally happen to come too near him, so that he is in danger of touching us, he shows all signs of anxiety, and keeps his lips going like a child that is unable to speak. The ignorant multitude around are loud and fulsome in his praise. He has four or five of his own class around him, who seem to watch and dwell upon his every motion, and look on with as much interest as if their eternal all were suspended on his nod. When we appeal to them in his presence in this way,—"If it be, as you say, really the command of God, or pleasing to him to have you stand in this way, then it is our duty, and the duty of all this crowd, to do so too. Now, suppose that all these hundreds of thousands of people were to forsake the active and social duties of life, and each get a rope and tie his hands above his head, what will become of society? who will labor to obtain and give them food?" etc.—they have no reply, but turn from us to extol the virtues of their friend who is standing thus before them.

A few days ago one who has his left hand standing stiff and straight over his head, with his nails more than two inches long, came to our stand. One of the missionaries began to inquire a few things of him respecting his views and hopes. At first he did not condescend to reply. Some of his friends began to explain that he was one of a sect who attempt to brave God and every thing, who think that God is a hard master, and every thing must be wrung from him by hard self-inflictions. Presently he began to speak in his own defence. Immediately a fat, lubberly brahmin, who professes to be his *guru*, (religious guide,) began to show signs of impatience, and afterward literally dragged him away, lest the source of his gains should be broken up.

As we returned from our stand in the evening, we met a man apparently about thirty-five years of age, who was measuring his way from a distance by stretching himself at full length on the ground, making a mark at his head, then placing his feet there, and projecting himself again in like manner. We could not learn how far he had come in that manner, as he was too holy, and looked upon us with too much contempt, to give us any reply; and the infatuated crowd that followed him, were too loud and too frantic in his praise to give us any other reply, than that he had come "from very far in that way, and had earned a great deal of merit by it."

A venerable old woman came in from a distance with her friends, full of the hope that she would be permitted to die here. She even waded far into the deep water, and waited a long time hoping that a wave would come and waft her away. She did not dare to drown herself. But when she was obliged to come out, she came with a sad and reluctant heart; and with reluctant and tottering step she set out to find her distant and cheerless home, "sorrowing most of all," that she was not permitted to die at this sacred place, from which she supposed herself secure of going to heaven.

The privilege of dying here was, however, granted to a sufficient number of others during the prevalence of a storm, which occurred just at the height of the mela. The storm came up rather unexpectedly, and it rained almost incessantly for one whole day and night, and part of the next day. During the whole time of the storm there were many, many thousands, without any other shelter than the stormy heavens and the cold, wet ground. The low ground from which the river had recently retired, soon became a mass of deep mud, and in many places quite a quagmire, through which it required the utmost strength of many to drag themselves. And, through fatigue of travelling, hunger, cold, and disease, the utmost strength of many was not sufficient—they struggled, toiled, sunk down and died. In the morning, as soon as it ceased to rain, so that fires could be kindled out of doors, Mr. Montgomery, the magistrate, ordered a large number of fires to be kindled on the high ground near the edge of the quagmire, and at convenient distances along the roads in different directions, at which the weary, shivering strangers might sit down, and warm and refresh themselves.

This act of well-timed kindness was, I think I may safely say, the means of saving many hundreds from death. Never did I see so strong and beautiful an illustration of the expression of Job, "The blessing of him that was ready to perish came on me." It certainly did call forth upon him the blessing of many that were ready to perish. Even the brahmins, who were themselves tolerably comfortable in their circumstances, were constrained to admit that it was an act of extraordinary merit in him.

As I stood by the fires to see what could be done to relieve the sufferers, many came whose utmost strength was barely sufficient

to drag themselves through the deep mud; they threw themselves down exhausted upon the first spot of dry ground which they reached. The first words they uttered when they were a little revived, were, that "their lives had been saved by these fires"—"they must have died just there but for the fires," etc.

I spent the evening from seven till towards eleven o'clock in going round to see that the Chaprasses in charge should keep the fires burning, and make them, as far as possible, available to the sufferers. It was sad to see the poor helpless strangers stretched by fifties and by hundreds on the cold, wet ground, with no other cover than their wet chaddars, (a cotton cloth, which the natives wear loosely thrown around their shoulders.) Around the fires were crowded as many as could either see or feel their heat. The most clamorous entreaties from those who could not get near the fires, of "Sahib, grant us a little fire"—"father, mother, sisters, brothers, children are dying here of cold"—"grant us a little fire,"—came in with deafening and confusing force from all quarters. Even at this late hour at night, companies were still coming in from a distance, who were unable to reach during the day: and they must needs go to the junction, and bathe before midnight. It was a sad spectacle to stand on the high ground, and see over the whole distance of the low ground groups of twelve, twenty, and thirty together, wading through the deep mud, with lamps of various structure in their hands to light them to the bathing place; some having strength to return, and some having not. Whilst along the principal roads to the distance of three or four miles were little groups, who had lain down beside the road, at a fire or without a fire, to endure the severe cold and damp of the night.

At one of the fires, as we returned, we found the wood all spent and the fire almost dead. The people had all left it, except one old man, who was not able to go. He had crept into the very fire, to get what warmth he could from the hot ashes and hot ground on which the fire had burned. As we lifted him up, and helped him to walk to another place where there was a better fire, the old man thanked us, as well as his trembling and almost inarticulate voice could express it, for having saved him from almost certain death, when his friends had deserted him to seek a more comfortable place for themselves.

The whole number of those who died from exposure we have no means of ascertaining with any degree of accuracy. As the magistrate rode down to the mela ground, about forty deaths were reported to him. But it is likely that these were only a fraction of the whole number who died on the ground, or on their way home, or who carried the seeds of disease contracted here, to their homes.

Whilst passing around among these tens of thousands of houseless strangers, sitting shivering and cold, and hungry the livelong night in the dripping rain, I could not but think on the dread responsibility which is assumed by the brahmins and pandits, who cannot but be aware of the inefficacious nature of the rites performed here to cleanse the heart from sin, in bringing such multitudes from their homes, their friends, their labors, and their proper place in society, to bear all the forms of privation here and on the way! And, after all, they who are spared to shave their heads, and bathe, and perform all the prescribed rites, and return, go away as they came, laden with their sins.

DOMESTIC.

TWENTY-THIRD ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

THE report is occupied principally in giving a history of the society and its operations from its organization till the close of its twenty-third year. From this report a few extracts are given below.

Number of Young Men aided.—The whole number of individuals who have received the patronage of the society is 3,153. An exact statement in regard to all these is impossible; an approximation to the facts respecting them may be found in the following estimate:

Ordained pastors, foreign missionaries, secretaries and agents of benevolent societies, and candidates for the ministry,	1,400
Now under patronage,	981
Temporarily employed as instructors,	150
Permanently employed as instructors,	70
Entered other professions for various reasons,	53
Deceased,	75
Failed on account of ill health,	155
Number discontinued for deficiency in suitable qualifications,	137
Number concerning whom no recent information has been received,	132

The number of beneficiaries assisted the past year is 981. Of these, 160 were new applicants. This number is less than was aided the previous year, and the reasons for it are probably the pecuniary embarrassment of the country, the supposed uncertainty of obtaining assistance should application be made, and various other causes.

The number aided in each succeeding year since the formation of the society, is, 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141, 981.

Thus it appears that the number assisted during the first five years is 618, average number in a year, 124; the second five years, 1,039, average number, 208; the third five years, 1,988, average number, 398; the fourth five years, 4,472, average number, 894; the last three years, 3,247, average number, 1,082. The average number assisted the last three years is about nine times as large as it was the first five years. May it not be hoped that the number will increase in a far greater ratio in time to come.

Amount of Earnings.—Owing to a delinquency on the part of the officers of some of the branches, a full account of the earnings cannot be given. The amount for manual labor and school-keeping which has been returned, is $33,177. The sum of earnings reported from year to year, for the last thirteen years, is as follows, viz:—1827, $4,000; 1828, $5,149; 1829, $8.728; 1830, $11,010; 1831, $11,460; 1832, $15,568; 1833, $20,611; 1834, $26,268; 1835, $29,829; 1836, $33,502; 1837, $39,685; 1838,

$37,844; 1839, $33,177;—amounting in all to $277,231.

As one important design of the Education Society is to enable and induce young men to assist themselves, by encouraging habits of industry and economy, so its friends and patrons must be gratified in seeing the young men under patronage exerting themselves with such commendable zeal towards their own support. Personal effort in sustaining themselves has a happy effect on their character, in a mental, moral, and religious view.

Amount Refunded.—There have been refunded by beneficiaries the last year, $4,426 40, thus furnishing the means for the education of thirteen individuals to preach the gospel of salvation. The several sums refunded to this time is as follows:—during the eleven years preceding April 30, 1826, $339 60; in 1827, $90; 1828, $864 22; 1829, $830 91; 1830, $1,007 84; 1831, $2,647 63; 1832, $1,312 77; 1833, $2,113 27; 1834, $1,247 78; 1835, $2,957 14; 1836, $4,332 53; 1837, $7,644 10; 1838, $4,467 95; 1839, $4,426 40;—making $34,982.

Receipts and Expenditures.—The receipts into the treasury for the year amount to $55,075 50. Of this sum only $12,668 have been received from the treasurers of the Central American and Western Education Societies, and the Western Reserve, Illinois, and Michigan branches. Besides this sum, $16,174 57 have been received into the treasury of the Central American Education Society, which are not reckoned in the receipts of the parent society; but which have been expended in liquidating a debt which had been long accumulating against that society, and which had very much embarrassed its operations. Add this to the receipts of the treasury, which may with propriety be done in this report, though not in that of the treasurer, and the amount of the receipts will then be $71,250 07; making a greater sum than has been received by the society in any year except one, and in that year there were $27,000 received by legacies. The receipts of the society from year to year, as appears by the annual reports, are as follows, omitting the fractional parts, viz:—1816, $5,714; 1817, $6,436; 1818, $5,971; 1819, $19,330; 1820, $15,146; 1821, $13,108; 1822, $15,940; 1823, $11,545; 1824, $9,454; 1826, $16,596; 1827, $33,094; 1828, $31,591; 1829, $30,084; 1830, $30,710; 1831, $40,450; 1832, $42,030; 1833, $47,836; 1834, $57,818; 1835, $83,062; 1836, $63,227; 1837, $65,574; 1838, $55,660; 1839, $55,075.

The expenditures of the society during the year have been $55,735, exceeding the receipts by $659 51. This last sum, added to $17,848 73, the debt of the last year, and it makes $18,508 24. But as $7,000 of the receipts, being a legacy for the permanent fund, must be placed to that account, and not used for current expenses, the debt of the society at the present time is $25,508 24, while the permanent fund is increased $7,000.

There is not now a single dollar of the permanent fund which the directors can legally appropriate to the current uses of the society. The amount of this fund is $72,152 80 for scholarships; $12,980 for the support of the secretary, and for the general purposes of the society; making $85,132 80.

Library.—The greatest earthly patron and benefactor of this society, the late president Porter of the Theological Seminary, Andover, gave as a part of his bequest to this society, the larger portion of his choice and excellent library. These books, together with a few others, purchased before and since this bequest, for the accommodation of the officers of the society, amount to about nine hundred volumes.

Results.—Assuming their statements as a general basis of calculation, varying only in one or two particulars, as reason obviously dictates, the following statistics will show what have been the labors and the results of the labors of the 1,400 ministers aided by the society.

They have taught schools and academies, in all, 2,814 years.

They have instructed 376,110 children and youth.

They have been instrumental of 2,562 revivals of religion, and of the hopeful conversion of about 210,000 persons.

There are now instructed in Sabbath schools and Bible classes in their parishes, 207,200 individuals.

They preach statedly to about 420,000 hearers.

In their parishes are contributed annually for various benevolent purposes, $280,000.

Number of young men whom they have been the means of indueing to study for the ministry, 1,054.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

Greece.—Mr. and Mrs. Houston, owing to the ill health of the latter, have felt constrained to retire from Areopolis for a while. On the 7th of June Mr. H. writes from Alexandria, in Egypt, whither they had gone with the hope of deriving benefit from the superior mildness of that climate. The Greek population of Alexandria is considerable, and there seems to be no serious obstacle in the way of missionary labors among them.

Singapore.—Information has been received, under date of March 14th, that the mission had been severely afflicted by the removal of Mrs. Wood by death on the 8th of that month.

Nestorians.—Under date of May first, Doct. Grant writes from Constantinople, where he arrived the 29th of April, that he expected, on the 4th, to start for Diarbekir on the Tigris, going by way of Erzeroom. His object was to make a tour of exploration in Mesopotamia, with the hope of gaining access to the Nestorians residing in that quarter. Mr. Homes, of the mission at Constantinople, was expected to accompany him.

Donations,

RECEIVED IN AUGUST.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, 1st presb. chh. Mrs. Bellamy, 15; so. of inq. in theolog. sem. 14; 29 00
Aurora, Presb. chh. (of which for *Salem Town*, Ceylon, 20;) 35 40
Berkshire, (of which to constitute Rev. WILLIAM BRADFORD an Hon. Mem. 50;) 108 25
Cortland Village, Presb. chh. 62 27
Dryden, Presb. chh. 95; fem. miss. so. 22; 117 00
Genoa, 1st presb. chh. ann. contrib. 68 00
Groton, E. cong. chh. 51 09
Homer, Presb. chh. 342,06; less c. note, 3; 339 06
Lysander, Presb. chh. mon. con. 11 86
Newark Valley, A balance, 5 25
Truxton, Presb. chh. 23,50; S. Hutchinson, 30; 53 50
Virgil, Hartford so. mon. con. 15 00—895 68
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
Marshpee, Chh. 15 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Dixmont, Mon. con. 18 78
New Gloucester, do. 13 00
Poland, do. 18 71
Portland, 2d, 3d and High-st. chhs. mon. con. 139 34
South Paris, S. Morse, 1l; a pastor's wife, 2,50; 13 50
Sumner, Mon. con. 5 67
209 00
Ded. note of Roxbury bank, 3 00—206 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Amesbury Mills, Mon. con. 30 00
Franklin co. Me. Aux. So. J. Titcomb, Tr.
New Sharon, La. 15 09
Strong, Mon. con. 12 26—27 35
Geneva and vic. N. Y. By C. A. Cook, Agent,
Candor, Presb. chh. and cong. 40 00
Geneva, Fem. miss. so. 50; Mrs. I. Carter, 2,25; 52 25
Hannibal, A. Rice, 10 00
Newark Valley, Coll. 86 82
Otisco, In part, 47 00
Ovid, Presb. chh. 71 30
Owego, Mon. con. 124,58; indiv. 46,01; WILLIAM PUMPELLY, which and prev. dona. constitute him an Hon. Mem. 50; W. Platt, 20; H. McC. 15; F. A. 15; I. H. 12; I. P. 10; A. D. 10; I. C. 10; fem. benev. so. 11,50; 324 09
Rock Stream, Presb. chh. 35 00
Rushville, Mon. con. 6,92; young la. sew. so. to constitute Rev. HOSEA KITTREDGE an Hon. Mem. (for schs. in Ceylon,) 74,69; 81 61
Syracuse, Cong. chh. mon. con. 16 62—764 69
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
Osbornville, Young people's benev. so. 13; Rev. L. B. Van Dyck and lady, 87; 50 00
Litchfield co. Ct. Aux. So. C. L. Webb, Tr. 1 80
Litchfield, 1st so. mon. con. 22 70—24 50
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Brewsterville, Sab. sch. 2 70
New Haven, Mon. con. in 1st and united so. 41,13; do. in S. chh. 14,98; do. in Yale coll. 11,40; do. in 3d chh. 6,12; young la. in bible class in Centre chh. for Herrick sch. Ceylon, 31; 104 63—107 33
New York city and Brooklyn, Aux. So.
W. W. Chester, Tr. 141 51
Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.
Dedham, Mon. con. 28,52; a lady, 2; 30 52
Dorchester, Gent. 111,50; la. 86; juv. so. 30; Village chh. and so. 87,53; 315 03
Medway, W. par. coll. 49,09; fem. benev. so. 43,50; Village chh. and so. 126,17; Mrs. J. Partridge, 20; E. par. mon. con. 120,59; la. 47,96; 407 31
Milton, La. 60 00
Sharon, Coll. 42 42
Stoughton, Mon. con. 30 00
Wrentham, Chh. and so. 40 00
925 28
Ded. prev. ackn. 185,11; c. note, 2; 187 11—738 17
Northampton and neighboring towns, Ms. Aux. So. J. D. Whitney, Tr.
Granby, 1st par. mon. con. $50 of am't ack. in June, constitute Rev. LEANDER THOMPSON an Hon. Mem.
Old Colony Ms. Aux. So. H. Coggeshall, Tr.
Dartmouth, Mon. con. 27 25
Middleborough, 1st par. gent. 49,87; la. 47,13; 97 00
New Bedford, N. cong. chh. 124,45; Trin. chh. (of which to constitute Rev. JACOB ROBERTS an Hon. Mem. 50;) 95; 219 45
Rochester Centre, La. 22,30; Mattapoisett, Mon. con. 29; la. mite so. 21; Sippican, La. 20; N. 6; 98 30—442 00
Oneida co. N. Y. Aux. So. A. Thomas, Tr.
New York Mills, Cong. chh. 9 30
Norwich, Coll. 13 81
Steuben, Welsh cong. so. 14 13
Utica, Welsh cong. chh. 13 29—50 53
Richmond, Va. For. miss. so. S. Reeve, Tr. 500 00
Valley of the Mississippi, Aux. So.
W. T. Truman, Tr. 1,950 07
Worcester co. Central, Ms. Aux. So.
H. Wheeler, Tr.
Princeton, Mon. con. 39 33

Total from the above sources, $5,982 16

VARIOUS COLLECTIONS AND DONATIONS.

Akron, O. Rec'd by Mr. Potter, 2 50
Albany, N. Y. 4th presb. chh. 50 00
Andover, Ms. S. par. mon. con. 48 78
Ann Arbor, Mich. Mrs. J. M. Barry, dec'd, av. of jew. 3 50
Augusta, Ill. Cong. 42 50
Augusta, Ga. Miss Train's sch. for *Harriet Train*, Ceylon, 20 00
Boonville, N. Y. Rec'd at Stockbridge, Ark. 1 50
Boston, Ms. E. T. 5 00
Bristol, Vt. Cong. chh. (which and prev. dona. constitute Rev. FRANCIS L. WHITING of New Haven, an Hon. Mem.) 3 75
Carlisle, Pa. A friend, 50
Castine, Me. Gent. asso. 35,54; la. asso. 28,46; (of which to constitute Rev. B. B. BECKWITH an Hon. Mem. 50;) 64 00
Chanceford, Pa. Ladies, for *Samuel Martin*, Ceylon, 20 00
Conway, Ms. Ladies, for fem. boarding sch. Madura miss. 10 37
Coventry, R. I. Mon. con. in cong. chh. 6 00
Detroit, Mich. Gent. and la. for Jerusalem miss. 46; pupils in 3 schs. for do. 12; 58 00
Dorchester, Ms. Neponset man. lab. so. for sch. at Dwight, 25 00
Dunstable, Ms. Mon. con. 10 00
Dupage, Ill. Cong. chh. 33; less dis. 65c. 32 35
Eagletown, Ark. A. Robinson, 10 00
East Galway, N. Y. To constitute Rev. ROYAL A. AVERY an Hon. Mem. 67 23
Elizabeth Poet, N. J. Cong. so. 3 00
Ellsworth, O., E. W. Allen, 3 00
Fitchburg, Ms. Miss S. Pratt, 20 00
Franklin, Ms. Mon. con. in cong. chh. for Ind. miss. 50 00

Franklin co. Ms. Rev. W. Riddel, for Sandw. Isl. miss. 100; for miss. to W. Africa, 100; 200 00
Galesbury, Ill. Presb. cong. 25 00
Glens Falls, N. Y., R. H. E. 5 00
Grafton, Vt. Cong. so. 10 00
Hampstead, N. H. Mr. Bartley's chh. and so. 15 00
Hancock, N. H. Chil. contrib. at s. s. con. for miss. to W. Africa, 10 00
Hanover, N. H., A friend, to constitute Rev. CHARLES P. HADDUCK an Hon. Mem. 50 00
Hanover, N. J. Mon. con. 3 00
Hanson, Ms. Mrs. Phillips, 1 00
Harwick, Ms. Gent. and la. asso. 15,14; chil. in s. sch. 1,11; 16 25
Holliston, Ms. Mon. con. 5,76; la. benev. read. so. for Choc. miss. 9; 14 76
Jonesboro', E. Ten. Fem. for. miss. so. 170; less. dis. 17,93; 152 07
Keene, N. H. Juv. Heshbon so. for Sandw. Isl. miss. 10; sab. sch. schol. for do. 1; 11 00
Kennebunkport, Me. 1st par. mon. con. 15 00
Kingston, N. H. Fem. miss. so. 10 50
Knoxville, Ten. 2d presb. chh. 20 31
Lamprey River, N. H. Fem. miss. so. 22,75; mon. con. 16,25; 39 00
Leeds, N. Y. For. miss. so. 7 00
Lexington, N. C. Presb. chh. 30 00
Little Compton, R. I. Mon. con. in Mr. Goldsmith's so. 15; fem. benev. so. 30; 45 00
Little Rock, Ark. Mon. con. 20 63
Machias, Me. Sab. sch. con. 6 00
Malden, N. Y., A. Canfield, 20 00
Marietta, O. Cong. chh. sab. sch. for sch. in Ceylon, 10 00
McKean, Pa. Presb. chh. 5 00
Medway Village, Ms. H. N. S. 1 00
Middletown, Pa. A friend, 20 00
Montrose, Pa. Presb. chh. mon. con. 17 00
Nashua, N. H. Mr. McGee's so. 10 00
New Albany, Ind. Miss A. M. Fitch, 10 00
New Haven, Ct. African sab. sch. miss. asso. for Minor sch. Ceylon, 30 00
New Paltz, N. Y. Presb. cong. 2 75
New Providence, R. I. Mrs. M. Riggs, for *Mary Riggs*, Ceylon, 20 00
New York, Prof. E. Robinson, 150; G. per ed. of N. Y. Obs. 12; a friend, 1; 163 00
Northampton, Ms. Ladies, for Madura miss. 20; Miss L. Lathrop, for do. 2; 22 00
Norwich, Vt. Mater. asso. 11 64
Orange, N. J. 1st presb. chh. coll. 43; av. of work by la. of 1st chh. 23,55; 2d presb. chh. 100; 166 55
Palmyra, N. Y., I. S. Fenton, 10 00
Paterson, N. J. 1st presb. chh. mon. con. 22 00
Philadelphia, Pa. Sab. sch. of 10th presb. chh. for *Henry A. Boardman*, *Alexander W. Mitchell*, *William Mitchell*, *William Shippen*, and *Winthrop Sargent*, Cape Palmas, 20; sab. sch. miss. so. of Wes. presb. chh. for *Jane W. Patton*, Sandw. Isl. 20; Ann Reynolds, 5; 45 00
Princeton, N. J. Miss. so. in theolog. sem. 6 93
Rockville, Md. Mon. con. in presb. chh. 5 50
Roxbury, Ms. Eliot chh. and cong. mon. con. 24 76
Rushville, Ill. Presb. chh. mon. con. 5,94; united presb. chh. do. 4,06; 10 00
South Berwick, Me. Fem. mem. of Mr. Rankin's chh. and so. to constitute Rev. ANDREW RANKIN an Hon. Mem. 50 00
South Boston, Ms. Mrs. HANNAH J. CHAMBERLAIN, which constitutes her an Hon. Mem. 700; J. Vinton, Jr. 20; 720 00
South Middletown, N. Y. 1st presb. chh. 87 50
South Reading, Ms. Miss S. S. Yale, 10 00
South Wellfleet, Ms. Fem. miss. so. for sup. of Mr. Peet, Siam, 26 00
Stockbridge, Ark. Choctaw miss. so. 3 37
Stuyvesant, N. Y., R. Gosman, 200 00
Troy, N. Y., E. Wickes, 150 00
Walton, N. Y. 2d cong. chh. 41 80
Wareham, Ms. Gent. asso. 22; la. asso. 26,77; mon. con. 14,13, 62 90
Warrenton, Va. Rev. A. J. Leavenworth, 20 00
Wells, Me. 1st cong. so. 5 00
Westborough, Ms. Mon. con. 24,68; chil. in Miss Forbes's sch. for Japan, 1; 25 68
Westchester, N. Y. A friend, 10 00
Wheelock, Ark. Chh. 4 13
Worcester co. Ms. A friend, 50 00
Yonkers, N. Y., W. Jervis, 10 00
York, Me. 1st cong. chh. mon. con. 5 00
York, Pa. Rev. Dr. Cathcart, 20; S. Small, 10; C. A. Barnitz, 10; P. A. Small, 10; Miss M. 7,50; eighteen indiv. ea. 5; other indiv. 9,50; presb. sab. sch. for Cherokee miss. 11; (of which to constitute Rev. I. G. SCHMUCKER, D. D. and Rev. LEWIS MAYER, D. D. Hon. Mem. 100;) la. miss. so. 103,87; union mon. con. 66,63; juv. sew. so. of fem. sem. 9,25; 347 75

$9,707 92

LEGACIES.

Foxborough, Ms. Miss Ruth Esty, by Spencer Hodges, Ex'r, 135 23

Amount of donations and legacies acknowledged in the preceding lists, $9,843 15.

DONATIONS IN CLOTHING, &c.

Akron, O., A box, 91 00
Chester, Ms. A box, fr. friends, for Mr. Tinker, Sandw. Isl. 45 00
Cincinnati, O. Rocking chairs, fr. Mrs. Johnston and Mrs. Gay, for Mrs. Potter and Miss Nash.
East Williamstown, Vt. A barrel and half barrel, fr. la. of cong. so. 57; fr. A. Smith, 25; care of A. B. Smith, Oregon miss. 82 00
Geneva, N. Y., A box, fr. fem. miss. so.
Gloucester, *Sandy Bay*, Ms. A barrel, fr. miss. sew. cir. care of Mr. Green, Sandw. Isl. 60 00
Granville, O., A box, fr. la. for Mr. Johnston, Trebizond.
Greenfield, Ms. A box, fr. la. miss. so. for Sandw. Isl. miss. sch. 24 05
Keene, N. H., A bedquilt, fr. juv. Heshbon so. for Sandw. Isl. miss. 3 00
Lowville, N. Y., A bundle, fr. la. for Miss Nash.
Lysander, N. Y., A box, fr. la. in Mr. Beach's cong. for Oregon miss. 45 54
Martinsburg, N. Y. Rec'd fr. two ladies, for Miss Nash, 1 00
New Bedford, Ms. A box, for Dr. Lafon, Sandw. Isl.
Mendham, N. J. Four quilts, fr. juv. so.
New Alstead, N. H., A bundle, fr. fem. so. of indus. for Mr. Emerson and Mr. Locke, Sandw. Isl.
New York, (Na.) A box, for Mr. Nevius, Borneo.
North Woodstock, Vill. corners, Ct. A box, fr. la. sew. so. for Sandw. Isl. miss. 36 00
Portland, Me. A box, fr. young la. of Ind. friend so. for Mr. and Mrs. Spaulding and Oregon miss. 30; a box, fr. miss. sew. cir. of 3d par. for Oregon miss. care of Mr. Walker, 12; 42 00
Rootstown, O., A barrel.
Springfield, Ms. Hardware, fr. S. Warriner, for Sandw. Isl. miss. 36 74
Stow's Square, N. Y., Articles, fr. fem. benev. so. for Miss Nash, 25 00
Strongsville, O. Clothing, for Mr. and Mrs. Potter.
Tallmadge, O. Clothing, etc. for Mr. and Mrs. Potter.
Williamstown, Ms. A box, fr. la. of N. and S. par. for Ceylon miss. 127 77

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

MISSIONARY HERALD.

VOL. XXXV. NOVEMBER, 1839. No. 11.

American Board of Commissioners for Foreign Missions.

Syria and the Holy Land.

REPORT OF THE MISSION DATED DEC. 31ST, 1838.

In commencing their report, the missionaries remark on the—

Arduousness of the Missionary Work in Syria—Excitement and Opposition unavoidable.

Another year's experience has deepened the impression which we have always felt, of the arduousness of our work. We contend against enemies to the truth of no common character. We assail castles and fortifications reared high and consolidated by the influence of ages. Mind too has almost expired, conscience become petrified, and the prince of the power of the air reigns with most despotic sway. It is performing but a very small part of such a work to acquire enough of the language to communicate religious truth; still less, to procure and distribute books. This may all be done, and schools may be carried on, houses of public worship opened, and men taught, and still only a very small portion of the work to be done be actually effected. Oh how powerless does truth appear to fall upon the leaden ears of this community! How securely intrenched, and strongly guarded, and vigilantly watched is this prison of souls! How many adventitious props hold up the temple of error! How many foreign auxiliaries can the reigning lords of conscience summon to their aid! Reason, argument, and the word of God are weapons laid aside as useless. They are clad in a panoply of a widely different character. Besides ridicule and contempt and scorn, besides excommunication and cursing in the name of the Lord, the man who resolves to follow the truth, listen to conscience, and obey God, must expect to be attacked on every hand, and at every available point. If he is poor and dependent, he is placed immediately under the screw of starvation. If he cannot be reached in this way, his family and friends are attacked, not from hatred to them, but to compel them to persecute and weary out the life of the straying member. The power of these churches to weary, annoy, and finally break down the spirits of their sturdiest members is truly astonishing. These endless vexations are often ten times more efficacious than prisons, the rack, and even death itself. Many a man would brave open persecution of any kind falling upon himself, who yet is melted by the tears of his wife, and the misery which he finds he is bringing upon his family. But in addition to all this, brute force is resorted to wherever it can be done. We have friends now around us who tremble for their liberty and their lives. It is not surprising, therefore, that our feeble labors are not crowned with large results. Such and so many are the obstacles, and so omnipresent and vigilant the enemies that the inquirer after truth has to encounter at the very outset, before he has had time to grow strong in either knowledge, faith, or love, that the wonder is how any are able to stand. The fire is never allowed time to blaze, but the first spark is extinguished with the utmost diligence.

Time and experience develope more and more the awful apostasy of all these churches from the word of God and the spirit of the gospel. They cast fresh light also upon the nature of the work before us. We see the firm, determined,

and hostile attitude which the priests of all orders and all sects are every where assuming, the cruel persecutions which they carry just so far as they dare go in all cases, and which they push to the last extremity, wherever the unhappy victim of their vengeance is not protected by the secular power. We are daily furnished with fresh evidence of the deplorable ignorance of the people, and of the strong hold which their superstitions have upon their imaginations and affections. They are mad upon their idols. We see all these things, and we notice also the deep sensation, the wide spread alarm, and the stern hostility, which the slightest success in turning men from darkness to light awakens, and we can scarcely be mistaken as to the influence of future and more decided progress. A mighty revolution must take place, and in the course of its accomplishment the whole ecclesiastical and moral world will be shaken to its very centre. We cannot hide from our eyes the approaching struggle, the gathering storm. We wish not to hasten it prematurely, but we dare not try to avert it. It will come, must come, and ought to come. Not one of our plans and your plans for the salvation of this people can be accomplished without it; not one of our hopes realized, not one of our prayers granted. We pray that God would pour out his Spirit upon this people; but that cannot be answered without producing instant commotion. We long for the conversion of sinners; but this, soonest of all things, will turn upside down this ecclesiastical world. There is no possible way to avoid this, but by concealing the light of truth. No man can can let the true light shine without awakening ecclesiastical hostility. Shall we all get dark lanthorns to carry the gospel in, that we may give no annoyance and excite no commotion? Are peace and harmony so valuable that they must be purchased by the dear price of silence about soul-damning error? To avoid commotion, must the strong man armed be allowed to retain possession of his goods. This is the alternative. We give it as our deliberate and solemn conviction, that there can be no peace in or with these churches at present but the peace of spiritual death. Shall we, therefore, hoist the white flag, send forth the dove with the olive branch and cry, Peace? We think not. The case is too awful and too urgent—as urgent as the rescue of whole nations led blindfold to perdition can make it. Calculations about quietness and the avoiding of persecution seem hardly in place. Whatever else may be desirable, peace is not, if it is to be purchased at such a price. Do we not rather need heavenly wisdom to teach us how to make war? We are commissioned to wage war—not with carnal weapons—our battles are not to be with confused noise and garments rolled in blood. It is a warfare of light and love. But though spiritual and heavenly, it is to be real, active, aggressive, and perpetual. If in this work there should be commotion, it is not the fault of truth, nor need it be in any sense chargeable upon those who make it known; but solely of those who hate and oppose truth.

It is not because immorality is more prevalent, or depravity more rank here than in America, or in any other country, that the salvation of this people is difficult. These abound every where; and if uncorrected by heaven's sovereign remedy, the blessed gospel, every where result in spiritual and eternal death. These reign wherever man is found, and will continue to do their work of destruction until an antidote is found. Our work, therefore, is not to detect, expose and declaim against human depravity, either by wholesale or retail, as exhibited in every man's individual sins, but rather to present and administer the only effectual antidote. Where this has been corrupted, poisoned, or something else substituted in its room, it is plain no cures can be effected. It is the presence, the purity and the power of the remedy that is needed, not the knowledge of the disease. Or to drop all figure, it is the pure gospel that is needed; it is with soul-destroying error that our great contest lies.

This is a most responsible and most difficult work, and its urgency is equal to its difficulty. The friends of truth should be taught to feel it, taught what it is, equipped for it, and set at it. If these remarks seem to have any bearing upon the unsettled question of missionary operations in the Mediterranean, we would only observe that they contemplate no particular course to be pursued. We only state some of the broad facts of the case. Every year's experience deepens the conviction that they are true and the truth in regard to the condition of all these oriental churches. We leave it to every one to decide how far, and in what way the knowledge of such facts should guide and govern his missionary labors. And we fervently pray that that divine charity which beareth all things, and is not easily provoked, which seeketh not her own and re-

joiceth in the truth, may ever inspire our hearts and guide our hands.

English and Arabic Preaching—Printing and Distribution of Books.

We have continued both English and Arabic preaching during the whole year. The attendance has been the same as hitherto, except that an increased number of men have lately attended the Arabic service. The half of our chapel allotted to them has frequently been quite full. We are sorry to say that the number of female hearers does not correspond to that of the males. Indeed the women are much the most strongly attached to their superstitions. They are also much confined at home by the customs of the country; and withal have so little mental cultivation, that they are by far the most inaccessible portion of the community. This may sound strange to those who have always seen far more women at church than men.

The missionaries, after making some remarks respecting the disposition for religious inquiry manifested by the Druzes, of which so extended an account was given in the journal of Mr. Thomson published in the last number pp. 369—382, add—

The Druzes continued to throng our dwellings until a violent persecution, at first excited and carried on by the Maronite rulers of the mountains, and more recently by others still higher in authority, abated their ardor, and compelled them to pause in their career. What will be the final result it is impossible to foresee. That we have not yet seen the end of the movement, there can be little doubt. The probability is that another excitement will occur in the ensuing summer, and thus year after year, until the whole nation become nominally Christian.

Our experience during the summer and autumn has led us to feel more than ever the importance of strengthening this station with special reference to the Druzes. We found, when village after village was pressing us to take them under our care, open schools, churches, and afford them religious instruction, that we absolutely could not attend to them. We were obliged to say no, where our own hearts would have returned a very different answer. We are so confined to the press and the seminary, that it is impossible for us to carry on any extensive operations in Lebanon. Shall we be left so? And this interesting people left to fall into the withering embrace of the Roman harlot? Will not the Committee take this subject into consideration. The Druzes are now the most accessible portion of the community. Shall they be locked up in the prison of papacy. Shall they be left to perish in their present horrid superstition, or shall something effectual and without delay be done for their salvation? These, in our estimation, are important and solemn questions, which we earnestly beg the Committee and the church to ponder well.

We have during the past year baptized four adults and ten Druze children, which, with three other children, make seventeen baptisms. We have admitted to the communion of the church seven individuals, of whose piety we entertain pleasing hopes. There are several others who give some evidence of true piety, but we have postponed for a time their applications to be received. May the Lord bring the light of their christian character out clear and strong; and add daily unto their number. We have still to lament that the word of God and the means of grace in our hands are attended with so little efficacy; and while we acknowledge with sorrow our great deficiencies in matter, manner, and Spirit, we earnestly request the prayers of God's people in behalf of this branch of our labors.

The works printed at the mission-press during the year, amounted to 9,500 copies, numbering together in a series, 555 pages; making the whole number of pages printed to be 1,044,000. Of the distribution of books and tracts the missionaries add—

We have distributed 6,642 books and tracts at Beyroot during the past year. Number of pages 490,629. This does not include any which we have sent to Jerusalem but only such as we have put into actual circulation around us. The copies of the whole Bible have been 53; of the New Testament 112; Psalters 205; Epistle to the Ephesians 871; Sermon on the Mount 751; Proverbs 643; Pentateuch 12; Epistle of Peter 107. This is a considerable increase of actual distribution over any previous year, and a very considerable portion of it was accomplished by our tract distributor. We have employed him for several months, and his journeys have extended from above Tripoli down to Sidon, taking in a large part of the villages of Lebanon, a considerable portion of the Buckaa or Celo-Syria, and Jibble es Sheikh or

Mount Hermon in Anti-Lebanon. We have abundant reason to be encouraged by this experiment, and hope to be able to continue it during the eight or nine months of the year when traveling with books is practicable and safe. We cannot doubt but that so much good seed sown into the bosoms of so many families all over the country will produce much good fruit. The people, to an extent which we did not expect, were eager to receive books; and although opposition and prohibition have been encountered and are to be always expected, yet the people dislike the restriction and very many receive books in open defiance of the orders of patriarchs and bishops. It is found that small portions of the Bible are the most acceptible. Tracts we can print, and we shall probably issue a number more, similar to those portions which we have already printed. May the Lord send down the early and latter rain, so that a great harvest may flourish to the praise of his glorious name.

Common Schools—Mission Seminary.

You have already been informed that our common schools have been reduced to one. This has been continued during the year, and the number of scholars was sixty, and the attendance regular and good. We have not been able to open any other schools for want of funds. From the school at Tripoli we continue to receive reports as formerly and have granted the teacher some little pecuniary assistance, but have no contract with him. It would cause us very little regret to see this department of our labors so circumscribed, were there any other adequate means furnished for the education of the children of Syria. This, however, is not the case. It is melancholy to reflect that the number of children in schools is less now than it was four years ago; that the cause of education is not merely stationary in the country, but retrograde. Christian education ought to be promoted amongst the Druzes by every practicable means. We ought to be able to avail ourselves of every favorable opening in that quarter. They are extremely ignorant, poor, oppressed, and disheartened. Education is unquestionably on the decline amongst them, low as the former standard was, and it will continue to decline unless foreign assistance is afforded them.

Since our last annual report, we have experienced a severe storm of opposition from the Greek church. The parents of the scholars in our seminary, were commanded by the bishop to take all their children from under our instructions and were threatened with heavy penalties in case they should refuse. These threats produced only a momentary effect, for, although some of the boys left us for a few days through fear, yet they soon returned with new courage, and a fixed determination to continue their studies, and finish their education. Notwithstanding all the efforts which have been made to induce the boys of the Greek church to leave us, all, whose names were on the last catalogue, still continue to be members of the seminary.

Applications to take boarding scholars have been numerous, but all have been rejected for want of funds.

Of the religious instruction given, the missionaries remark—

Much religious instruction has been given to the scholars during the year. They have read the Bible nearly through at morning and evening prayers, and the New Testament two or three times, accompanied with familiar exegetical remarks and exhortations. We have liberty to preach the gospel as plainly in our seminary, as it can be preached in any academy or college in America, and can expose all the errors, traditions, and superstitions of the Oriental churches, without fear of a single scholar on that account. This could not be done in any other but a boarding school, without exciting great opposition on the part of parents and the priesthood, and probably without losing most, if not all the scholars. Theology forms a prominent part of all our instruction, both in English and Arabic, and we endeavor to make our institution a school of the prophets, in which young men may be trained up to instruct this people in spiritual things. Above all, it is our fervent prayer, that all the dear youth committed to our care, may be taught of God, and filled with the spirit of the prophets. They have been thoroughly indoctrinated in the truths of God's word, their minds are enlightened, and at times they seem deeply affected by the truth. We greatly need the influences of the Holy Spirit, to renew and sanctify their hearts, and thus prepare them to preach the gospel to those who are now ready to perish. Perhaps one reason why God has not visited this seminary by the outpouring of his Spirit is, that Christians in America have forgotten, or neglected to pray for it. Perhaps some, who give of their substance to support these youth, have

withheld from them that which is far more important, their prayers, their importunate supplications at the throne of grace for their conversion. And perhaps there are some, who, like Peter and John, could truly say, during the time of great pecuniary distress in our native land, "silver and gold we have none," and yet, they have not given what they had, what they could have given, their prayers. These may be some of the reasons, why the heavens are brass over our heads, and the earth iron under our feet, why the windows of heaven are closed, and no showers of divine grace descend upon our seminary and this dry and thirsty land, "where the patriarchs rest, and the bones of the prophets are laid." We would commend our institution to the prayers of all Christians in America. May it ever be remembered at the monthly concert, and, in the great congregation, the social prayer-meeting, at the family altar, and in the closet, let it not be forgotten. Let Christians, who can give neither gold nor silver for its support, not withhold from it the effectual fervent prayer, which availeth much.

Our Sabbath school, though small, is nevertheless an interesting one. It is attended by all the members of the seminary, by many of the girls in the female school, and most of our Arabic congregation on the Sabbath.

The female school from January 1838 to the 18th of March was taught by Mrs. Hebard, assisted by Miss Badger, a young lady from Malta. During this term, the whole number of scholars that attended was thirty-five, and the average attendance was about twenty-five.

During our residence in Aleih on Mount Lebanon, Miss Tilden and Miss Badger opened a school for girls, but it was late in the season, and all who were capable of profiting much from it, were needed to assist their parents in the vineyards. This was the time of the autumnal harvest, the most busy season in the whole year; and the parents of the scholars being generally poor, and "unable to hire," could not dispense with the labors of their children, and therefore withdrew most of them from the school.

On the 5th of November, the female school was re-opened in Beyroot under the care of Miss Tilden and Miss Badger; as Mrs. Hebard, with the care of a large family, and other duties, found it too trying to her strength to teach school. It was encouraging to find, that after a vacation of several months, the scholars seemed to have lost comparatively little of what they had formerly been taught. The number of scholars during the fall term has been twenty-eight in all, and the average attendance about seventeen. Owing to the opposition of the bishop and priests of the Greek church, we have lost all our scholars from that quarter, which formerly furnished the greatest number. Of those who now attend, five are Jewesses and the rest are Druzes, Greek Catholics, and one or two Maronites, besides the little girls in one of our families.

Turkey.

LETTER FROM MR. SCHNEIDER, DATED BROOSA, MAY 17TH, 1839.

Violent Opposition of the Ecclesiastics —Translations.

THE opposition to the labors of the missionaries, described below, had been developing itself for many months, as intimated at page 177.

During the past winter we have been regularly and pleasantly employed in our work. But we are now cut off from almost all intercourse with the people. About two months ago opposition manifested itself, both among the Armenians and the Greeks. Both the Armenian and Greek bishops preached violently against us, our operations, and our books. All intercourse with us was forbidden on the severest ecclesiastical penalties. Our books were ordered to be delivered up to the priests, and special efforts were made to collect all that could be found. From the schools in Broosa, among both the nations, every book from our press was taken. A priest was also sent to Demir Tash and to Philadar, to seize from the Greek schools there all our books and cards. After all the copies had been collected that could be secured among the Greeks, they were destroyed by a public bonfire in front of their church, by order of the bishop. There were about 500 or 600 copies, small and great. Among them were New Testaments, Psalms, Pentateuchs, etc. Among the Armenians not so large a number had been circulated as among the Greeks; but the greater part of what had been distributed, have been secured, and will probably be destroyed, if they have not already met with such a fate.

The teachers of the schools at Demir Tash and Philadar, and of the Lancasterian school here in Broosa, supported entirely by the Greeks themselves, have

been ejected from their office, on the ground that they were too much in the interests of the missionaries, and that their views were too evangelical. One of the schools is entirely closed; and the others are taught by ignorant men on the old plan, which is about the same thing as if they were closed, as to any salutary effect being produced by them. An enlightened Greek priest in Demir Tash has been deposed from his priestly office, and is no more permitted to perform the functions of a priest in any part of this bishop's diocese. The only reason for this measure is, that he maintains freely the views of the Bible, in opposition to the prevailing superstition.

The two pious young Armenians under Mr. Powers's instruction, who are teachers, have not been removed from their school. They have, however, been severely reprimanded, and even held up to public scorn in the church by the bishop, for their intercourse with the missionaries. They were also called up to be more particularly examined, and to be commanded to surrender all such books as they might have received of us. As they had exercised the precaution to return these books previously, and as they said little or nothing in defence of their conduct, they were dismissed without much being said to them. Since then no measures have been taken in relation to them. We regard it as a very remarkable interposition of divine providence, that they should escape so easily. We have always supposed that, if any trouble was made among their nation, it would fall chiefly upon their heads. But thus far such fears have not been realized. They are, however, deprived at present of all intercourse with Mr. P., and this will probably be the case for some time to come; and his Bible class with them is necessarily suspended.

In consequence of these difficulties here, and the persecution in Constantinople, our Armenian assistant, who has been living with Mr. P., has been obliged to leave us. This is the more to be regretted as he was in some respects quite a promising youth, and as he was just beginning to be able to afford us assistance in our translations. So far as he is concerned, therefore, we have again received a check in this important branch of labor. We are enabled, however, though at some disadvantage, to carry on the business of translations, through the aid of a young Greek at Athens.

Strenuous and determined efforts have also been made to throw us out of our hired houses. The owners of them were threatened with excommunication and banishment, if they did not procure our removal from them. Upon the owner of Mr. Powers's house, among the Armenians, excommunication was actually pronounced, and the bishop was putting measures in train to have the house emptied. In this state of things, through the aid of our efficient consul, we appealed to the governor of the city. He interposed to secure to us our rights.

Partly from these troubles, and partly from other causes, our Turkish service, of which you have received previous notice, has been suspended. We hope, however, circumstances may soon allow us to resume it again. As soon as they are favorable, we shall avail ourselves of the opportunity.

The design of all these hostile movements obviously is to undo all that we have attempted to accomplish; to destroy entirely our influence; to close up every avenue of access to the people; and, if possible, to drive us from the place. That there is a fixed and settled determination on the part of the priesthood to effect all this, is too plain to be mistaken. But our cause is the Lord's. It is the cause of truth and holiness. And it cannot be ultimately destroyed. As might be supposed, among the more intelligent these measures call forth much disapprobation; and they shew them more fully than has yet been made apparent, that the ecclesiastics hate the light; that it is the diffusion of scriptural knowledge that arouses them to this opposition. All manner of extravagant and unfounded reports respecting the missionaries have been put in circulation, more particularly among the lower classes; and there probably has never been more discussion among the people than during this storm of opposition. And it may be hoped, that, unpleasant and undesirable as such things are, they will be overruled to the diffusion of light. Many will thereby obtain more correct views of our character and object, as missionaries.

It may be desirable to say something further in relation to our translations. They are made into Greco-Turkish and Armeno-Turkish, for the benefit of such Greeks and Armenians in this country, as can speak only Turkish. That many of these christian sects are in this condition is well known. The exact number cannot be ascertained. But thousands, and perhaps millions of them can be reached by christian books only in this

language. It seems, therefore, highly important that something should be attempted for their benefit. The same translation, with slight alterations adapted to each nation, will answer for both. It can easily be transferred from one character to the other. The young Greek above referred to is well qualified for his task. He has translated into Greco-Turkish the entire Old Testament for the British and Foreign Bible Society; and for the common reader, it is the best translation in the Turkish language that has yet been made. Having had several years experience in this work, he may be expected to perform it well.

JOURNAL OF MR. POWERS AT BROOSA.

Conversations—Mercenary Conduct of the Priests—Cause of the diminished Number of Baptisms.

Dec. 5, 1838. Called this evening with Mrs. Powers on a family in affliction. While the father was absent from home, the mother was suddenly called to the world of spirits. Wishing to make some good impression on the minds of those present, and directing my remarks to the oldest son, an interesting young man, I urged the importance of making preparation for death while in life and health, etc., but was grieved, though not particularly disappointed, to find every thing I said perverted. "Thank God," said the young man, "our mother, three days before her death, made every preparation, and with the utmost composure of mind and a smiling countenance, bid the world adieu." I suppose a doubt had not entered the mind of any one of her friends as to her having gone to heaven. A priest comes to the dying one, hears confession, administers the sacrament, and a few such like ceremonies being done, the friends are as sure, apparently, as if they had seen the name written in the book of life, that the individual goes to heaven. The great difficulty in presenting truth to the minds of these people is that to the words and phrases which we use to express the most important ideas, they attach totally different ideas. For example, repentance is confession to a priest or doing some penance which he may prescribe; regeneration is being baptized; faith in Christ, is a reception of the gospel instead of the koran or the shasters. The Lord send down his Holy Spirit and make them savingly acquainted with the truth.

7. Before entering on the exercise of my Bible class this evening, some remarks were made respecting certain sinful practices, which led me to remark that these and a multitude of other evils had crept into these eastern churches through that one mischievous maxim that "the end justifies the means." I illustrated this position by facts which had come to my own knowledge, and in which this maxim was either avowedly or tacitly acted upon. A variety of objections were proposed, or rather cases *supposed*, in justification of the present usages of society; these I endeavored to meet by appealing to the word of God and his providential dealings with his people. After about two hours animated discussion, all seemed satisfied that it was wiser and safer to trust in God, and in his Word, than resort to artifice, deceit, and lies. A deep impression was made on each mind. Without opening to our regular Bible lesson, the exercise was closed, one of the number observing, "We have had lesson enough for one evening."

17. One of the priests belonging to this church recently died. According to established usage each priest has a certain number of families for whom he officiates, and from whom he receives his support. These families he purchases of the bishop at various prices, according to the wealth of the family, averaging perhaps about a dollar or a dollar and a quarter. When the priest dies, all these families revert back again to the bishop, to be again sold out as before. The clothes, watch, and library of the deceased, if he has them, become the property of the bishop. In the present instance, the number of families to revert to the bishop was 110. Nor is the bishop alone benefitted by the death of a priest. The other priests also have an opportunity to make purchases, as a successor to be appointed is not supposed able to purchase all the families thus left without a priest. The deceased, a few days previous to his death, was at a neighboring village for the benefit of his health. One of his brethren wrote to him, saying if he did not come and officiate "in the order of his course," he should have none of the fees. The poor old man of four score came to the city, but being too feeble to officiate, procured himself a substitute, and thus secured, according to rule, two thirds of the fees, and died in a day or two after. While actually struggling in the agonies of death, the priest who wrote the unkind note referred to above called to see him. "How are you

brother?" said he to the dying man; and receiving no answer, he addressed him again yet louder. The man then casting a look of severity at him, replied, "I am enjoying a pleasure excursion at the village," and with this bitter sarcasm he gave up the ghost.

25. Our former landlord made us a christmas call this evening. Conversation turned upon the subject of the bishop's preaching the last Sabbath. Several women are known to have died recently under circumstances of peculiar aggravation. This led the bishop to denounce certain practices in terms of the most unqualified indignation. It appears by a comparison of the records of the church at present with those of former years, that while the population and number of marriages has been on the increase, the number of baptisms has greatly diminished. Twenty-five years ago there were annually about 550 baptisms among these Armenians; at present there are not on an average 200; whereas comparing the present population with what it was at that time, there should be six or seven hundred. This diminution is not owing to any neglect of parents in having their children baptized. This rite being supposed the regeneration taught by our Savior in the third chapter of John, and absolutely essential to ones entering heaven, it is presumed there is not an unbaptized child among them. But it is owing to a most heathenish practice which these Christians have received from their Mussulman neighbors, among whom this abomination is practised to a still more alarming extent. After expressing my astonishment at these disclosures, the extent of which, not their existence, was new to me, I said to my informant that these and all similar evils arose from not reading and obeying the gospel of Jesus Christ; and that their only remedy was found in that same blessed but neglected and abused gospel. And opening to the third chapter of John, we had a long and deeply interesting conversation on the regeneration of the heart, as the only foundation for a life of holiness here, and of blessedness hereafter. For more than three years we have had constant and intimate intercourse with this man, often expounding to him the doctrines of grace, and urging their imperious necessity in order to acceptance with God; and the views and feelings which he freely expressed to me this evening, led me to hope it had not been in vain.

Ordination of Priests—Neglect of the Bible—Evidence of the Progress of Religious Knowledge.

30. Three individuals have to-day been set apart to the priest's office. One of them attended my Bible class a few evenings, and all of them are men of considerable intelligence. They are candid, inquiring, and all intimate with S., the pious teacher often mentioned. They frequently spend hours with him conversing on the truths of the Bible, the duties of the priesthood, etc. S. feels much encouraged respecting them, hoping that in time the character of the priesthood in his church will better answer to what it should be. It is truly cheering to see this lovely young man, exerting a most salutary influence over those who occupy important places in the church and with the liveliest interest watching "the signs of the times." Said he to me this evening,—

S. "Have you any expectation that all the professed Christians of these countries will ever become truly enlightened?"

I have no doubt of it, said I.

S. "Soon?"

The times and seasons, the Father hath put in his own power, said I, but the providence of God indicates something very favorable.

S. "True, God only knows. We will, however, hope and pray for it as long as we live; and when we are dead, others may rise up after us and do the same."

Jan. 10, 1839. Handed an elegant copy of the pocket New Testament just issued from our press at Smyrna, to a young merchant, with the hope of his purchasing it. He took it, looked at it, admired the printing, the binding, and as he put it into his bosom, remarked, how easily it might be carried about with him, but soon handed it back, saying, "What is the use? I am not a priest." Alas for Christianity, when the gospel of God's dear Son is regarded as a suitable book for the priests only! and alas for those priests who inculcate this absurdity! I am credible informed that an Armenian priest once called on one of his flock, and finding him with the gospel by his side, exclaimed, "What! are you reading the gospel? You would have us (priests) turn bread carriers, would you?" that is, for a livelihood. This is the secret of all the opposition which has arisen against our books. It is not really the mistakes which they contain, as is pretended, but the appre-

hension, which is but too well founded, that the laity will become too well informed and too much enlightened to bear quietly that bondage of superstition and error under which they are now held.

19. Our assistant T. spent the last evening at the house of our friend, in company also with a man of distinction with whom we are not acquainted. This latter gentleman made many inquiries of T. about the object and character of us missionaries, and among other things, inquired whether it was true, as is reported, that we are infidels. T. laughed at this charge, and showed him in various ways, that it was a mere slander. This our friend confirmed by saying, it was only since his acquaintance with us that he had learned not to revenge an injury, or return evil for evil. He stated a case in which he had been defrauded, and said had not his conscience been quickened by intercourse with us, he should without fail have treated the individual in the same manner. "Well, suppose they are Christians," said the other, "we are Christians too; we do not need them; let them go to the heathen." "But," replied our friend, "you are a cloth merchant, and so am I. Now suppose a man calls at my shop and finds there nothing, except butter and cheese, eggs and other eatables; will he believe me when I tell him I am a cloth merchant?" The application of this illustration to the state of these churches was pertinent. The conversation was continued to a late hour, interspersed with reading from the New Testament and other religious works. It is in this way that light is breaking in upon these churches. We would willingly be called infidels, if it should lead to free discussion on religious subjects, and especially if it should lead men to "search the Scriptures."

Feb. 24. Held a long conversation, as I frequently do, with our assistant on spiritual subjects. He reads his Bible, attends constantly our evening devotions, and Mr. Schneider's service in Turkish on the Sabbath. His mind is much enlightened, and he seems ready to believe the necessity of an internal, radical change. He pities the ignorance and degradation of his nation, and rejoices in our efforts to enlighten and save them. Still he gives no evidence of having passed from death unto life. Although I have usually confidence in his word, yet he is unwilling to give up the idea, one of the last which these people will give up, that it is right in certain circumstances to practise deceit and even falsehood. If it is true of any evil, it is of this, that "it runs in the blood."

28. A sister of H. has been in the habit of calling on Mrs. Powers frequently, for several months, to converse on the interests of her soul. She is ignorant, being unable to read, as almost every Armenian woman in Broosa is, but listens to the plainest conversation on religion with deep interest. She seems sensible that her heart is not right with God, that she is not prepared for death and the judgment, that this world is a fleeting vanity, and that it is high time to make her peace with God. Mrs. P. reads the Scriptures to her, and converses with her in the simplest manner possible; but one who cannot read, and who knows comparatively little what the word of God contains, needs something more than human teaching to understand clearly the wretched condition of a sinner out of Christ, and what must be done in order to salvation. The increasing interest, however, which she manifests in these conversations, encourages the hope that she has the teaching of the Spirit. Her state of mind does something to corroborate a remark of her brother in a note addressed to me some time ago, viz., "I frequently converse with my aged father and mother and my two sisters about the grace which God has revealed to us; how for our salvation he made his only Son our Mediator with the Father, so that if we believe on him, and acknowledge his mediatorship, our sins will be pardoned by Almighty God, and we shall find eternal life. Many other such like spiritual things I say to them." It is pleasing to see the leaven of piety thus silently at work in families.

March 2. S. and H. are in the habit of spending much of the Sabbath in one of their school rooms for reading the Scriptures, conversation, and prayer. On one occasion, recently, while they were thus engaged, a woman from a neighboring village was employed to sweep the school rooms. At the request of S. she took a seat by them, while he read and expounded to her the Scriptures. As he spoke particularly of the sufferings and death of Christ, his compassion for sinners, and the rich provisions of the gospel for our salvation, the poor woman was bathed in tears, and exclaimed, she "never heard such things in all her life; our priests never tell us of these things." It may be inquired, What do her priests tell the people?

Again. Who can estimate the good which one pious individual may do in such a community as this! His "doctrine shall drop as the rain and his speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass."

6. The progress of light and knowledge among the people troubles the priesthood much. One of our most intimate friends, and one of the most enlightened among these people, was recently called before the bishop and reprimanded for reading our books, etc. The bishop then inquired if he knew Armenian? and being answered in the affirmative, he examined the man in reading, grammar, and the like. Nor was this enough. The next Sabbath, in church, he held up to ridicule "certain individuals who, with a mere smattering of learning, were setting themselves up for very learned ones in the world." Such is the encouragement which young enterprising men, who have devoted their leisure hours for many years to the acquisition of knowledge, receive from their spiritual head.

A preacher recently remarked that "it was much easier preaching at Broosa than at Constantinople; there so many of the people were enlightened and well informed, that it was a difficult task to preach in one of their churches, and one must look out well what he said." This no doubt is true. The laity of Constantinople are fast advancing in intelligence and evangelical sentiments. The priesthood hold on the even tenor of their way: those of them, I mean, who have the power in their hands; and the very genius of their religious institutions being hostile to innovations, or, as in this case, improvements of any sort, the people are pressing upon them, and they, the priesthood, unable or indisposed to keep out of their way, are now striving to the utmost of their power to save themselves by checking the progress of light and truth. It is not, however, quite so easy to preach here at B. as it once was. Even here are some few who can distinguish between their right hand and their left.

The opposition which the missionaries in Western Asia and all those who listen to their instruction are called at the present time to encounter, and the numerous indications that God in his providence is about to effect great changes there, should lead to constant prayer that all may be overruled for the furtherance of the truth.

Mahrattas.

LETTER FROM MR. BALLANTINE, DATED AT AHMEDNUGGUR, APRIL 13, 1839.

Conversion of two Brahmins to Christianity.

THE case of the young brahmins of whose professed conversion to Christianity an account is given below, seems likely to be very extensively known, and to awaken much interest among their countrymen. A statement of it has been furnished by an inhabitant of Ahmednuggur for the native paper published in Bombay, but without any expressions of strong disapprobation. It may be hoped that the truth is in this manner, through the influences of the Holy Spirit, gradually and silently undermining the prevalent system of superstition and idolatry.

A young brahmin who has been in our service for nearly three years has, within two or three months past, been led to put his trust in the Savior and to ask for admission into the christian church. His name is Hurree, or as he is usually called, Hurripunt, and he is eighteen or nineteen years of age. For two years past he has been the superintendent of schools under my care, and of course has been brought into contact not only with the teachers generally, but also with the scholars and the people of the villages where our schools are established. His conduct has always been remarkably free from immorality of every kind, and wherever he was known he was respected. His family is one of great respectability in Ahmednuggur, and is connected with the principal brahmin families in the place. For several months past he has been convinced that the worship of idols is wrong; and although very timid, and fearful of the results of doing any thing contrary to the customs of his people, he was enabled by the grace of God to abandon that which he saw to be sin, and to worship his Maker only. He continued to pursue this course steadily, notwithstanding the entreaties of his mother, and notwithstanding the abuse which others heaped upon him. About the first of February his elder brother, who was engaged as a school teacher in our service, was led to adopt the same course which his younger brother had pursued, and he also, when urged by his mother to perform the accustomed idol worship, required of every brahmin before he takes his food, utterly refused, declaring it to be, his determination to

worship God only. The mother began now to be alarmed. These were her only sons, and she was a widow, and she feared the disgrace which would be attached to the family, should these young men continue to pursue their present course. She began to call in her friends for the purpose of persuading her sons not to leave the religion of their fathers. But all was of no avail, the young men continued to do my service and to come to me for instruction.

On the 25th of February, the younger brother was induced by some circumstances that had occurred to decide that he would no longer continue to go home, where he met with nothing but abuse and threats, and where he feared something still worse, but would remain at my house. In the afternoon of that day, a great number of brahmins were collected together by the mother, and came to me wishing to obtain possession of Hurripunt. Mr. Abbott, being sent for, immediately came to my assistance, and for more than an hour we were surrounded by a crowd of brahmins, who endeavored to persuade us that we were doing very wrong in leading men to forsake the religion of their fathers. They also urged us to give up Hurripunt into their hands, and threatened us, if we did not. We told them that we feared not their threats; that if Hurripunt wished to go, he might go; but that if he preferred to stay, we should endeavor to protect him. They now became very much enraged, and threatened to take him by force, and we began to be fearful for the result; but by a remarkable providence he was delivered out of their hands. When they saw that their prey had escaped them, they immediately left my house. I informed the magistrate of the circumstances, and he at once promised us every assistance that might be necessary. But we were not again disturbed.

For two or three succeeding days the brahmins held a great council, in which they endeavored to provide for the future security of their religion. They decided that no brahmin should engage in our service, or send his children to our schools, or even come to our houses, on pain of expulsion from caste. Our pundits and several teachers immediately left us, and three of our schools, consisting principally of brahmin boys, were at once suspended. After some days, however, every thing began again to be quiet, and some brahmins before in our employ returned to our service, and new ones offered themselves. None of the schools, however, which had been suspended were revived, and two of our village schools have since gone down, and two others are now in a very doubtful state. The brahmins of Ahmednuggur have written to the villages where our schools were established, urging the people not to send their children to our teachers; and the people themselves say that they are unwilling their children should read the books. They think that Hurripunt was lead by reading these books to forsake his religion, and they are fearful their children will by the same means be made Christians. When asked to point out particular objectionable parts, they said that they disliked them altogether, because they were so full of the name of Jesus Christ. They also remarked that if we would only take out the name of Jesus Christ, wherever it occurred, and insert the name of God, they would have no objections. These facts are all very encouraging Although our schools have gone down, yet the object for which they were established is accomplished. The name of Christ is made known, and the effect of believing on him has been made manifest.

I mentioned above that quiet began to prevail again in Ahmednuggur. During this time, Hurripunt had sent his elder brother to Sattara, about 150 miles distant, to bring his, (H.'s) wife, knowing that if she did not come to him now, he would never be allowed to see her again. She had gone there two or three months before to visit her friends. By the kind interposition of Providence, her brother, with whom she was residing, allowed her to come, although informed by several letters from Hurripunt's mother of the circumstances which had taken place here, and although warned of the consequences of sending her. She arrived on last Saturday, and Hurripunt brought her at once into his house on the premises which I occupy. This produced another excitement among the brahmins. Hurripunt's mother complained to the magistrate on Sunday that H., her son, had brought his wife here by fraud, and kept her here under restraint, contrary to her will. The magistrate came on Monday morning and examined the young woman, and she then declared it to be her wish to remain with her husband. The mother afterwards told her that she had chosen well. May we not hope that this whole family will one day be members of the family of Christ. This is our prayer. This week, Hurripunt requested us to introduce him into the church immediately. He had hitherto deferred this because of his wife, but

now he had obtained her, there was no reason for farther delay. We gladly acceded to his request, and now expect that he will be baptized tomorrow, (Sabbath.) What an interesting event to us.

The elder brother, since his return from Sattara, has been living with Hurripunt, engaged in the business of teaching and receiving instruction. He is in a very interesting state of mind, knowing what is right, and determined, as we think, to worship only God, and yet not prepared to say with Hurripunt, that he will leave his people entirely and take up his part with the people of God. May God strengthen him and enable him to espouse his cause openly. Pray for us that the word of the Lord may have free course.

Singapore.

REPORT OF THE MISSION FOR THE YEAR 1838.

HAVING mentioned instances of ill health which had occurred in the mission during the year, the missionaries proceed to notice the progress made in their appropriate labors.

Printing.—The amount of printing done this year is small in comparison with that done during the two previous years, but sufficient to meet all demands for books for distribution, and leave a good supply on hand. During the last half of the year only three or four men have been employed; and if there should be no greater demand for books for distribution than at present, we shall probably reduce the amount still farther, and print nothing, except in compliance with orders, and a few hundred copies of tracts which may from time to time receive the approbation of the American Tract Society.

During the last year blocks have been prepared for about half of the New Testament, pocket edition, ordered by the Canton mission; the Chinese Monthly Magazine, part of a Universal History, and a History of the United States, for the Society for the Diffusion of Useful Knowledge; several tracts for Mr. Gutzlaff, and three or four very small tracts for ourselves or the American Tract Society.

We have just ordered a supply of uncut blocks from China, which will cost from one to two hundred dollars; but shall probably be at little or no farther expense for materials for Chinese printing and blocks for the next two years.

Three small initiatory books in Malay, of from twenty-five to thirty octavo pages each; also about half of a larger one of 200 pages, have been printed for the use of the Malay classes in the institution. A beginning has also been made in printing a Malay classic for the use of the institution, and of missionaries studying the language. The expense of printing this book is paid by one of the supporters of the institution.

Foundry.—The past year the foundry has been employed in improving the Malay founts of type, in enlarging the old fount of Siamese, and in cutting punches for the new one.

Bindery.—A bindery on a small scale has been kept in operation.

Tract Distribution.—We have distributed but few tracts during the year past. The Chinese residing here have been pretty liberally supplied in former years, and the junks from China, Siam, etc., were supplied by the Rev. Messrs. Stronachs of the London Missionary Society, assisted by Leang Afa. One of our number has gone out for one, two, or more hours weekly, during the last part of the year, to distribute tracts and converse with the people. In the present state of things here it seems hardly advisable to distribute tracts without spending a few moments in conversation with those to whom they are presented, in order to draw their attention, for a few moments at least, to the subjects of which the tracts speak, and make them feel that we regard them as of the highest importance. One or more persons have been found in almost every house and shop who can read to some extent, and most of them well enough to learn the way of salvation from the books given them. They have usually appeared pleased to hear what has been said to them, and frequently a number of persons would gather around to see the tracts and hear what was said. Sometimes ten, fifteen, or twenty persons would thus come and listen. Among the Hokkien people there is reason to believe that the remarks made are generally understood; but our knowledge of the spoken language is still so limited that nothing can be done that deserves to be called preaching.

It is our intention to spend more time in this way the coming year than we have done heretofore, if we find it practicable. If no good effects appear immediately, such labors will tend to give the people some general knowledge of Christianity, and prepare the way for its reception at some future time.

Religious Exercises, etc.—Leang Afa has preached on the Sabbath, either on our premises or those of the London Missionary Society adjoining ours, and our workmen and the boys of the school have attended pretty regularly. He has also preached a few Sabbaths at the house of one of us, in town. Very few, except those in our employment, have attended. In April, the young man referred to in our last report as having come from China with Afa, was baptized and admitted to our communion. In June Mr. Johnson, of the Siam mission, baptized a man here whom he had long employed as his teacher. Since Mr. Johnson left, he has been employed most of the time as a teacher by some one of us. His conduct appears to be, in a good degree, such as becomes the gospel of Christ. He attends family worship with the school boys at Mr. Travelli's, and says grace with them at their table. We think seriously of proposing that he devote as much time as practicable to the study of the Scriptures, and prepare to preach the gospel. Having been engaged in literary pursuits from his childhood, he will, other things being equal, be much better fitted for the work than a man who had spent his youth in a mechanic's shop or merchant's store.

The addition of the two individuals just mentioned makes the number of Chinese who commune with us six. One of them has given us much anxiety by his improper conduct, but we are happy to see that he has, in a great degree, discontinued it since we pointed out to him its evils and dangers. In the conduct of the other communicants we have not seen or heard of any thing inconsistent with their profession, except that Afa complains of some of them as not aiding him in his work, but rather taking part with the enemy. He says one of them secretly works on the Sabbath, and gambles; but on inquiring for proof of these charges, he brings none, and is unwilling to attempt to prove them. Though a good man, and one whom we respect and love, he appears to be too ready to believe the slanders of any one who speaks against these professors of Christianity. And he has engaged in some pecuniary matters in such a way as to give evil disposed persons occasion to say he is seeking after money like other Chinese. If he should hear that an individual says this, he would probably set him down as no Christian, and be ready to listen to every unfavorable report respecting him. Still we fear there is little piety, if any, in the hearts of some of those who commune with us.

Afa has been under the direction of the Messrs. Stronach's ever since their arrival, as it was thought desirable that his connection with the London Missionary Society be continued. With their consent, he continues to revise copy for printing, and to correct proof-sheets for us.

Study of the Language.—This, in the present state of our mission, is our most important work, and occupies most of our time.

Mr. Tracy has spent considerable time the last year, in making collections of words and phrases which he hopes may be useful to himself and other students of the language, at some future time, if he should be able to revise and correct them. He has also spent more time in conversing with the people than in the two previous years. Recently he has commenced the preparation of some first lessons for children, with the hope of introducing a better mode of instruction than now prevails. The experiments he has made in teaching, as well as the evident defects of the common mode of instruction among the Chinese, encourage him to hope that if life and health continue, he may prepare an initiatory course of study which will greatly facilitate the progress of Chinese children in learning their own language. However, he has but just commenced the work, and a long time will be requisite for its completion; and then experience alone can decide how useful his labors will be. In this connection it is proper to remark that the want of a man of higher literary qualifications than any we now have in our employment is severely felt. In such a language as the Chinese few foreigners can expect to compose well themselves in less than ten or fifteen years; but one may become able to convey his ideas to a native composer, and know whether he expresses them correctly or not, and in this way prepare books for publication, after only three or four years study. We need at least one competent teacher and writer of Chinese in our mission, and we must expect to pay him a salary proportionate to his qualifications, or even greater, since it is not easy to induce a man of this description to leave China. At present the state of our funds, and the allowance of the Board forbid our sending for such a man; but we hope to be enabled to procure one as soon as the churches come to give such support to the missionary cause as economy, even, demands.

Schools.—Under the care of the mission is one boarding school of twenty-two boys, expected to become ultimately a high school for training teachers and other helpers for the mission, in which the pupils are making encouraging progress. A school for girls was opened in January last; but owing to the jealousy of the Chinese only three boarding scholars have been obtained, and eight or ten day scholars. It is hoped that the number of boarders will gradually increase, and that the school will yet be an important means of promoting Christianity among the people.

The pupils in the boys' school are mostly Chinese, it having been found hitherto impracticable to obtain others. Of their instruction the missionaries write—

The leading objects, next to the immediate conversion of the boys, have been, as before, to impart to them a knowledge of the English language, and to discipline their minds. All the studies, except the three hours in the afternoon allotted to Chinese, have been arranged with reference to these objects. In the first class, composed of twelve boys, arithmetic, geography, and vocal music, have been more attended to than any other studies. They have also had some instruction in English grammar, and less in the elements of geometry and drawing. Writing, reading, and spelling have of course occupied a considerable part of their attention. They have been exercised in English composition by writing letters, in which they have taken much interest. The second class have attended to the same studies as far as practicable. Owing to our being destitute of suitable school books, the instruction has been almost entirely oral, and for the same reason the labor of teaching has been much greater than it would otherwise have been. This has also prevented us from giving as much attention to the second class as was desirable. Our attention has been mainly directed to the first class, with the view of making their services available in the instruction of the younger boys. Considering all the obstacles to this course which we have had to encounter, we feel grateful that so much success has followed our plans. The boys of the first class now regard it as a privilege to teach the younger class, and frequently manifest much industry and ingenuity in their instructions.

In vocal music they have all made more or less progress since our last report. Some of them have gone far beyond our most sanguine expectations. We know of nothing which has seemed to awaken in them more of kindly feeling towards ourselves, and towards one another, or which has stimulated them to make greater exertion to ascertain the meaning of what they read, than their attention to singing. In time, and in accuracy of tone they are probably not exceeded by ordinary singing schools in the United States.

Religious Instruction. The boys attend worship morning and evening with Mr. Travelli's family. This exercise is in English. The teacher baptised by Mr. Johnson and Chae Hoo who cooks for the boys, have attended part of the time, and in turn read their verse in Chinese, and have also occasionally led in prayer. This exercise has been made as social as possible; the boys are encouraged to ask questions connected with the portion of Scripture read, and many of them frequently do so. This of course affords frequent and good opportunities for impressing the truth upon their minds. The continual and familiar contact which they have with us likewise affords the facilities for the inculcation of truth which are found in the family circle in christian communities. Their want of a common language with us has been the most serious obstacle to their more formal instruction. This difficulty is gradually disappearing, as they now understand English well enough to apprehend any ordinary truth addressed to them in simple language. On the Sabbath all the boys have attended Leang Afa's service in Chinese, unless providentially prevented. We have required them to do so, though the service is held at a considerable distance, more for the sake of the example, than any prospect of their being benefitted, as he has ordinarily preached in a dialect with which but one or two are at all acquainted. Since Mr. Tracy has removed to town Afa's service has been in the Hokien dialect. On this account they now attend with more interest, and sometimes give an account of his sermon in English, on their return. The first class have also attended with some one of the brethren, at least an hour, every Sabbath, to more direct religious instruction. They have also attended our English exercise on Sabbath afternoon, and a prayer meeting on Sabbath morning. Latterly this prayer meeting has been conducted so as to suit their capacities. Very frequently some of them have seemed to be deeply impressed with the importance of the subjects presented at this meeting.

No direct application has been made by any of the boys for admission to the church, nor can we speak confidently of the conversion of any of them; it has, however, been matter of encouragement and gratitude to God to see the standard of morals gradually, but perceptibly, rising among them. In this respect the influence of the school has been obvious and salutary. We have refrained from every thing that might seem like even an invitation to them to apply for admission to the church, preferring rather that they should come to such a decision and desire entirely of their own accord, under the influence of the word and Spirit of God.

In view of the history of this department the past year, we are confirmed in the views expressed in the last annual report as to the importance of this branch of missionary labor. We are persuaded that it will richly reward all the labor faithfully and judiciously bestowed upon it. It is doubtless the most promising department to which our attention has been directed. For a long time to come we must of course expect to labor without seeing much in the way of tangible results, or that will excite wonder, or even attention; but we have every day satisfactory evidence that our labor is not in vain, and that, in due season, we shall reap abundantly, if we faint not.

Borneo.

JOURNAL OF MESSRS. DOTY AND POHLMAN, FROM SAMBAS TO PONTIANAK.

Much valuable information, gathered from various sources, respecting Borneo and the several classes of people who inhabit that large island may be found in articles inserted in previous volumes of this work—[vol. xxvi, p. 291; xxviii, 164; xxxii, 433; xxxiii, 114 and 165.] The following journal was written by Messrs. Doty and Pohlman, while visiting the island to survey the ground and make arrangements for establishing a mission there.

We embarked October 15th, 1838, on board the native schooner Anambas, bound to Sambas. It being near the change of the monsoon, the winds were light and baffling. This, and the want of skilful navigators, rendered the passage long and tedious. We were eleven days in reaching the mouth of the Sambas river, and four days more were taken up before arriving at the town, a distance of only thirty miles. The crew were Malays, besides whom was a motley mass of passengers, comprising Chinese, Bugis, Javenese, natives of the Coromandel Coast, etc. etc., amounting in all to no less than sixty-three individuals. All these lived upon deck, excepting a few of the more prominent characters, who occupied a part of the small cabin with us, one half being appropriated to our use. Among them were many nominal and some six or eight precise and strict Mohammedans. These were decidedly the most intelligent of the company, and apparently honest and sincere followers of the false prophet and his delusions. They were very regular and devout in their morning and evening prayers and prostrations, performing their devotions on the open deck, in the midst of crowds around them, speaking aloud in the Arabic language.

Could their conduct have been witnessed by many Christians at home, we fear they would have been put to the blush, who, bearing the name of Christ, manifest less regard for his honor and cause, than these men do for their imposter and his wily schemes.

The men on board betrayed no anxiety to arrive at their destined port, being engaged in chewing *sirih*, and fishing for pastime, quite indifferent whether we reached our destination in a month or a year.

At the mouth of the Sambas river the brethren landed at a town called Pumangkat, inhabited by about a thousand Chinese. Some could read, and some attention seemed to be given to the education of the children.

Ascending the Sambas river, we found it a noble stream, in width nearly a mile, and in depth sufficient for vessels of large burden. Its borders are skirted with an unbroken jungle and forest, without the appearance of a single habitation or trace of human culture, to enliven the sombre scene. Here and there may be seen the outlet of some small tributary stream, which drains this extensive marsh of its superfluous waters. On some of these rivulets are groups of Malays, who have found an elevation of ground sufficiently dry, to erect rude dwellings, and cultivate fruits and rice, which are their only means of support. Several small boats from these villages visited us to sell their articles of produce, as we passed up the river. About twenty miles from the sea the river divides into two branches. The southern of which is called Little Sambas river, and leads to the town.

On Tuesday, October 30th, we arrived at Sambas, and were kindly received by the Dutch resident, who directed us to the house left by Messrs. Arms and Robbins, and furnished us with the necessary articles of furniture for our accommodation during our stay.

We found the mission-house in pretty good repair, and for a temporary abode quite comfortable.

We remained at Sambas one week, making inquiries, collecting information, and preparing for the tour to Pontianak. During that time we had frequent intercourse with the resident. He had previously received from the general government the law concerning missionaries and missionary operations in Netherlands India, and the permission in reference to our mission. He not only showed himself favorable to our object, but seemed disposed to assist us by all the means in his power. At his invitation we accompanied him to see the sultan, and were received in a friendly and social manner. We made known to him the object of our visit and future plans, and requested a guide to accompany us on our tour, which he readily consented to furnish.

The advantages of Sambas for a mission are chiefly owing to its favorable location, for penetrating into the interior. The Sambas river affords facilities for reaching the scattered Dyak population of this region, and introducing the gospel among them. Other than this, it appears to us, that Sambas does not hold out any strong inducements for making it a permanent location. This opinion is founded upon a view of the place and the population. The place is low and marshy. The river on both sides is lined with a single tier of houses. These can be approached only by rowing from one to another in small boats, so that direct intercourse among the inhabitants must necessarily be attended with no little difficulty.

The Chinese campong is a single street on the south side of the river. The population is about 150; most of them speak the Khek dialect, and are petty shop-keepers. Among them we noticed many inveterate opium smokers. Most of the inhabitants are Malays. A small campong of Bugis and a few Javanese comprise the remainder. The number of Malays, Bugis, etc., is variously estimated at from 3,000 to 5000. The former is probably nearer the truth.

In consequence of information obtained from the resident and natives, as regards facilities of travelling, we concluded to perform the whole tour to Pontianak on foot.

On the 16th of November the travelers left Sambas on their way toward Pontianak, and the first day reached Sabatong.

We were kindly received and treated with such hospitality as the village afforded. Immediately on our arrival the head man presented us with some sweet potatoes, eggs, and a fowl. We learned that there was no rice in the campong. The crops having been cut off by the vermin, as is the case in all the region of Sambas. We therefore gave a small portion to the head man, which was thankfully received.

This campong is small, consisting of about twenty families, averaging probably four individuals to each family. Their houses are elevated upon posts six or eight feet high, and are built so as to constitute one continuous range, being divided into apartments according to the number of families. In front of this series is a verandah, extending the whole length of the village, and about ten feet wide. This is inclosed in front, but has several doors opening upon a rudely constructed platform. A log with niches cut into it, or a few poles tied together, serves for steps by which to ascend and descend. The floors are slats or small poles lashed to cross pieces underneath. The roof is *atap*, and the sides are inclosed with *kajang*. There are five human skulls suspended in the verandah, before the door of the head man. Some of these, he tells us, were cut off by himself when a young man. At present, he further informs us, they do not cut off heads. The reason they assign is, that the sultan does not like the custom and will not permit it. They speak of the practice with perfect indifference, and say they only cut off the heads of other Dyaks who do the same to them. They certainly do not appear to be savage in their disposition, but on the contrary, mild, affable, and disposed to do us any kindness in their power.

During the evening we made known our object, and asked the head man whether the Dyaks would send their children to us, provided we opened a school to teach them. He replied he did not know, but that it must be just as the sultan said. There can be little doubt, should the sultan give his approbation, missionary efforts might be carried on among the Dyaks, under encouraging circumstances.

7. Having breakfasted and made some trifling presents of beads, etc., to our kind hosts, we left Sabatong at nine o'clock. Our path to-day has been east of south, through a very mountainous region of country. The scenery has been exceedingly interesting, varied from the rugged and apparently inaccessible peaks of a range of mountains lying on our right, to the gently rising hill and occasional extended vale, all a vast jungle or deep forest. Most of the land over which we traveled has been cleared, but now lies a waste covered with the useless *lalang*. It appears to be a rich soil, and with proper cultivation would sustain an immense population. The Dyaks, however, are no cultivators, but only clearers of the soil. They usually cut down and clear off the timber, plant once with rice and corn, and having gathered the crop, they leave it and seek another place, to go through the same routine of labor. The richness of the soil immediately produces a luxuriant growth of the lalang or coarse grass, which gives a beautiful appearance to these once cultivated hills and vales, but which henceforth become of no service to the original tillars. It is said the Chinese sometimes avail themselves of these forsaken lands, and by their superior skill in agriculture, turn them to good profit. From the above fact the Dyaks seldom remain longer than five or six years stationary. After they have used up all the land for several miles around, they forsake their village and build again in their newly selected location. To-day we passed several remains of campongs which had been thus forsaken.

After a fatiguing walk of about five hours, we arrived at our second lodging place, another Dyak village named Medong. This is much larger than the one we left this morning. It consists of four ranges of dwellings built in a style similar to Sabatong. The village has been recently located here, and the buildings are not yet completed. The inhabitants, however, have cleared a large tract of land, which is now producing a fine crop of rice and Indian corn.

The village contains forty or fifty families, and one man told us it could muster a hundred good warriors. It is difficult to ascertain the exact number of all, men, women, and children.

The Dyaks of this village still continue the barbarous practice of cutting off heads, and boast of bringing in two or three fresh ones every year. In the verandah where we have our lodgings, there are fifteen or twenty, and some suspended immediately over the place assigned us to sleep. How many heads are now in their possession we cannot learn, but we are told they are numerous, or to use their own language, "many tens." Here we may remark, that the Dyaks in general appear to know nothing of numbers above ten; hence they give us their reckonings in this way. The warriors of this campong sally forth every year on a beheading expedition.

It seems that either their distance from Sambas, or something else, renders the sultan's prohibition, if there be any, of no avail. The Dyaks seem not to have the least compunction of conscience on this subject. They laugh at us when we express our astonishment at the practice, and ridicule us when we attempt to teach them its cruelty and wickedness. It does appear that the Dyak character is made up of extremes. As we see them, they are mild and gentle and "given to hospitality." But when they exchange their domestic habits for those of the warrior, their greatest delight seems to be to revel in human blood, and their greatest honor to ornament their dwellings with human heads, which are the trophies of their inhuman barbarity. Shocking as it may appear, they carry about with them tokens of the number of persons they have killed. This they effect by inserting locks of human hair, corresponding to the number of persons decapitated, in the sheath of their war knife, which they always carry with them when from home. We fell in with a man this evening, just returning from his labor, with a basket in which he had carried out the necessaries for the day, and to which was attached a lock of human hair. The hair was ten inches or a foot long. He informed us that it was a token of his having cut off a head during the past year. How true it is that these ends of the earth are full of the habitations of cruelty.

8. Left Medong at half past seven o'clock, but not until we had opened our box of beads and satisfied in some measure the strong desire of our Dyak friends for these children's toys. Immediately on leaving the village, we ascended a lofty peak, and on arriving at the summit, were gratified with one of the most beautiful sights we have yet seen. Below was the valley, with its carpet of green, beyond and all around were peaks and rugged cliffs, mountain on mountain piled, all blooming in rich

and perennial verdure. As we were clambering up this peak by means of steps digged in the earth, we observed several Dyak women engaged in weeding their paddy, while the men stood near with shield and spear, ready to act as their gallant protectors in case of attack by savage beasts or still more savage men. This brought to our mind the remark of some writer, that the Dyaks are very careful to guard their females. Hence in their system of head-cutting, the heads of females are more highly valued than those of the men, inasmuch as it requires more artifice and bravery to obtain them.

During the day the missionaries passed a small Chinese village. Their course lay over rugged mountains and deep ravines, and after great fatigue they arrived at a stopping place in the midst of a storm.

This village is called Bering-Aiyo, and was formerly visited by Mr. Arms, though then located in another place. It contains from sixty to seventy-five families. Their buildings are similar to those before described. There are two tiers of houses fronting each other, forming a street about twenty feet wide, which is an elevated platform floored with poles and slats. We were received most kindly, and the hospitality of the people was shown in rendering our situation as comfortable as possible, and furnishing rice for our men and a fine fowl for ourselves. This campong still had rice from the last year's production, while a fine growing crop of the current year promises a good supply for the future.

Here we discovered the first indication of religion among the Dyaks. Upon our arrival, the first thing which attracted our attention was several small wooden images placed under a shelter. Upon inquiry we were informed that these images are mementos of their old men, who had distinguished themselves by daring exploits, the number of heads they had cut off, etc. Whenever such persons die, they make a wooden image, rude indeed, yet in the form of a man, varying in length from twenty inches to three feet. Around this they all gather, and hold a feast of consecration, after which it is placed among the others. These are all considered patron gods, whose peculiar province it is, to watch over and prosper their cultivation of rice. At the time of planting rice they are removed to the field, or placed near the campong, with their faces in that direction. Here they are left till their crop is gathered, when they are again brought into their dwellings. As far as we could learn, the only act of worship paid to these images, is that of offering them food once a month, such as rice, pork, fowls, eggs, etc.

Human heads hang all around us, and some are suspended over our sleeping place. We tried hard to obtain one of the heads. But the bare expression of the wish was met by a prompt and decisive, "No, we cannot part with them." The same was the case with the wooden images. On no condition whatever would they consent to part with either. The only reason assigned was, that sickness would be the inevitable consequence. The heads are considered charms to ward off evils and procure blessings, and believing this, it is no matter of surprise that they are loth to part with them.

The Dyaks are decidedly a more muscular and better built race of men than the Malays. Their hair is dark and black, and being suffered to grow quite long, and to hang loose upon their shoulders, gives them a wild appearance. The men go nearly naked. For clothing they use a single piece of cloth, or bark of a tree, bound closely around their loins. As an ornament, some wear a string of the cowrie shells around their heads. Added to these their war or agricultural knife tied to their waist, which, with a strong cord, completes the dress of the Dyak males.

The dress of the females consists of a cloth bound around their loins extending down nearly to their knees. On their heads they constantly wear a cap made from the rattan. Most of them have a profusion of ornaments. Their ears are usually perforated with a piece of bamboo from five eighths to an inch in diameter. Great quantities of beads adorn their necks. Their arms are ornamented with many rings, chiefly of brass, some, however, of a beautiful stone, and of Chinese workmanship. Around their loins and over the cloth are rings made of small rattans, dyed a brilliant red and jet black, fastened in front by means of a bead clasp. Some few also wear a bandage made of various colored beads, six or eight inches in width, and which is exceedingly beautiful. Their breast and arms are entirely naked, excepting occasionally a loose cloth thrown over their shoulders. The male children seven or eight years old are entirely naked. The female children wear a cloth in the manner of the men, and generally are loaded with trinkets of various kinds.

From Bering-Aiyo the travellers proceeded to Sepang, where they were received by crowds, with the firing of guns, and were most hospitably entertained.

9. After dinner we opened our box of Chinese books, and found ready reception for all we could furnish. Very soon we heard some whispering among themselves; that these books told of *Ya-soo*, or Jesus. Among all the tracts none arrested greater attention than the one on the use of opium. Several persons applied to us to cure them of opium smoking, which, however, we have neither medicine nor skill to do. We distributed about 150 tracts and portions of the Scriptures. To the kung-se we gave a New Testament complete.

The population of this village we cannot learn, with much exactness. The most contradictory statements are made. While some state the inhabitants to be only a few more than a hundred, others swell the number to about 15,000. Taking into account the number of dwellings, and relying somewhat on the statement of one of our chief men, we think the population may safely be calculated at 800, or 1,000. There is one school containing eleven boys. Among the adults there appears to be quite a number of readers.

10. Our journey has been very laborious, directly across a continuous series of mountain ravines, lying at the foot and along the north side of the Bawag range. In some places these ravines are exceedingly precipitous and deep, and through them run numerous rivulets of the purest water. The Bawag mountain on our right is a continued series of lofty peaks, stretching from west to east. During our walk to-day we passed one of the highest peaks we have yet seen. It towers far above the rest, and presents a bold and prominent appearance, terminating in a perpendicular table rock, two or three hundred feet high, on the summit of which is a beautiful cluster of trees. A fatiguing walk of five hours through the most oppressive heat we have yet experienced, brought us to the establishment of the kung-se of Lumar. In his absence we were received in a friendly manner by his secretary.

Our kind friends, however, appear determined we shall not be alone. Since our arrival we have been constantly surrounded with a number of inquisitive Chinese, who not a little puzzle us with various questions.

11. Sabbath. Here we have rested and kept holy day. And never before have we had such an experimental conviction of the necessity and importance of the Sabbath, simply as a day of rest. This arises from the fact that during the past week we have actually been toiling pilgrims.

Lumar is beautifully located in a valley, with commanding mountains all around it. The plain is filled with gardens or covered with paddy. The village is compactly built, with two streets running at right angles, in the form of the letter T. Those residing in the village are mostly engaged in shop-keeping. For a great distance over the valley scattered dwellings are in sight, which add life to the natural beauties of the scene. It is difficult to ascertain the number of inhabitants, as there does not appear to be any one who knows it. We think much of this ignorance is feigned. There are said to be three hundred men working in the mines. We should think there are a thousand in the village, and two or three hundred scattered over the plain; so that the whole number of Chinese in and about Lumar is not far from 1,500.

Notwithstanding the bustle around us, we found it delightful this afternoon to engage in our usual, mutual exercises of singing, prayer, and reading. We read one of Flavel's excellent sermons, and rejoiced together in the goodness of God, committing our future course and all our concerns entirely into his hands.

12. On every side around Lumar are numerous Dyak villages. Some of these are said to be large, containing several hundreds. With Lumar as a centre, and one and a half hour's walk for a radius, our guide informs us that six or eight settlements of this interesting people would be embraced.

We left Lumar, and arrived at the establishment of the kung-se of Lara. Our path to-day has been very fine most of the way, and far less mountainous than heretofore. During our walk we saw three or four Dyak villages, built as usual on the mountain side. Their distance prevented our making any calculation of the number of inhabitants. The Dyak population in this vicinity appears to be more dense, than in the vicinity of Sambas. Mountainous steeps and cliffs seem to be their delight and choice, and in this part of the island their desire in this respect can be fully gratified.

13. We left the residence of the kung-se, and proceeded to the village, or as the Chinese say, "city of Lara." The distance is about four miles. We

received a hearty and noisy welcome by the chief man of the village, at whose special invitation we had come. The village is large and compactly built. We are informed that it is seventy years since the Chinese first located themselves here; and there are many evident marks of its being an old settlement. The population is dense, amounting, we are told, to two thousand or more. From all we can see and learn, we are inclined to believe the statement is not an exaggeration. Quite a number of the men read, as we have had the opportunity of learning from our own observation. The portion of tracts we had assigned for this place were distributed in a few moments. Afterwards, passing along the street, we observed several engaged in reading, some of whom had a company of listeners around them.

Lara lies about twenty miles, a little east of south from Lumar, and if correctly located on our chart, about 150 miles due east from Batu-blat, a noted point on the coast. We have found in the chief man of the village a kind and hospitable host. He is one of the finest looking Chinese we have any where met with, not only possessing great symmetry of body, but also a countenance beaming with intelligence. His generosity has been manifested in providing abundantly for us and our men, and also in furnishing us with a sufficient quantity of rice, for our three day's journey to Montrado.

14. Came to a rural settlement of Chinese, called Durian, and probably comprising 200 inhabitants. After winding our way through the plain, we left the main path, in order to find the Dyak campong where we were to rest. Soon we came to a very fine upland, paddy field, a sure indication of being in the vicinity of Dyaks. It seems to be a mutual understanding between the Chinese and Dyaks, that the former shall occupy the plains, while the more hardy and adventurous Dyaks scale mountains, and labor and toil to obtain the poor pittance of a crop of rise. A walk of three fourths of a mile from the direct road, brought us to the village of Sa-batut, in which are ten or twelve families.

A brisk walk of one and a half hours brought us to Pesuni, which also lies about a mile from the main path. We reached the village just as a heavy shower commenced, and in time to escape another drenching for ourselves and baggage. This settlement comprises about thirty families, half of which are now scattered over their *ladang*, or rice fields. We were received in a very friendly manner by the head man, and presented with two fowls and some rice. Excepting the annoyance of smoke, noise, etc., we generally find ourselves quite comfortable among the Dyaks. Our lodging place is always the great verandah, in which are the five places for the accommodation of the whole village, while the construction of their houses is such that their domestic animals, consisting of dogs and swine, have the benefit of the same roof. It can easily be imagined, therefore, that the dormitory is not the more desirable on this account.

So far as our observation goes, there is no disposition to pilfer among the Dyaks. We can hang up our clothes in the most exposed places in their village, and hand little articles to them to be taken care of with a feeling of perfect security. If they wish for any thing, they will beg for it; but we do not think they would steal, unless the temptation should be very powerful.

15. At eight o'clock we left Pesuni, and soon reached the main road, which is most of the way a good and well beaten foot path. After two hours walk our guide left the main path, without any previous notice of his intentions, and one hour more brought us to Barangan, or Gajing, a large Dyak village, which ends our day's journey, though we had been led to anticipate a long, wearisome walk. This campong contains thirty families present, and about as many more who have taken up a temporary abode in their rice fields. The buildings are better than usual, and the verandah very large and commodious, being twenty-two feet wide. This is used as the manufacturing shop of the village. Nearly in the centre is a blacksmith's forge and anvil. The smith is busily engaged in making edged tools, such as are in demand among the Dyaks. Human heads are suspended over us as we write. As usual they are ornamented with various figures carved in the bone with a knife, and also with bunches of leaves of the rattan. Among the heads is a small bowl, carefully tied up with cord. On inquiring its use and meaning, we are told that it is a war challenge from a rival Dyak campong of the Manpawa region. This seems to be an emblem chosen by common consent, as a warning to look out for their heads.

After passing a number of small villages on the 16th, Messrs. Doty and Pohlman arrived at Montrado, near the close of the day.

We entered the residence of the captain Chinaman, and were received with every token of friendly respect and hospitality. Our arrival was immediately announced by three guns, and we were refreshed with tea and cake, while a room was making ready for our accommodation. As this residence is removed a short distance out of the village, we hope to be free from the noise and bustle, and what will be truly grateful at this time, from the annoyance of a multitude thronging us.

The usual tokens of Chinese hospitality have already not been wanting.

17. After breakfast this morning, the captain Chinaman, with whom we lodge, accompanied us to visit the other official characters. This afternoon we again visited the village, and took with us some medicine and the few tracts allotted to this place. We walked through the market and examined the village entire. The eagerness to obtain our books was more intense than we had ever before witnessed. Only a few instances of rudeness occurred, though at times some twenty hands were extended, and as many voices raised, begging for a book. It was the work of only a few minutes to give away the eighty or a hundred tracts we had, a very meagre supply for the multitude around us, perishing for the bread of life. Montrado contains a great number of children, for whom there are but four schools. We noticed several boys of the age of twelve or fourteen who read pretty well, and whom we supplied with books. This we consider a good indication that some attention is paid to education, though the number of schools is very inadequate for the population. It is probable that christian tracts have never been distributed among this people. Such is the anxiety to receive books that we exceedingly regretted our inability to supply the demand. We are obliged to travel with as little baggage of this kind as possible. As we distributed a number of copies of the tract on opium, we heard frequent expressions of approbation. Many addicted to its use apply for medicine to break up the habit. We tell them nothing more is needed than to abstain. But the subject of total abstinence is so new and strange to them, that they cannot or will not be persuaded of its efficacy. From the constant inquiries of all classes of Chinese for medicine to cure opium smoking, we suppose they are convinced of its injurious effects, but have not moral courage enough to refrain from it.

Montrado is more delightfully situated than any other village through which we have passed. It is on high ground in the midst of a valley, ten or fifteen miles in diameter, and skirted all around by a range of low mountains. This mountainous bordering presents a most beautiful and variegated appearance. The central part of this valley has been selected for the principal settlement. So far, however, as our observation extends, the whole region is thickly populated. The village itself consists of one principal street about a quarter of a mile in length, intersected with various shorter streets at right angles. The streets are very narrow, being not more than ten or twelve feet wide. Every part of the village, appears thronged with inhabitants, and new houses are being erected. The shops are well furnished with the usual articles of Chinese manufacture, as cotton cloths, silks, teas, tobacco, shoes, etc. etc. Blacksmithing, tailoring, coopering and other working in wood, shoemaking, etc., have their artisans. The markets furnish a good supply of fruit, vegetables, fresh pork, beef, venison, and salted fish. The whole scene is one of bustle and activity, adapted to impress the mere looker on with the idea that he is in some commercial mart. The villas or clusters of houses around this mart of business are numerous. Much attention is paid to gardening; and judging from the luxuriance all around, the laborer is well paid for his toil. The cultivation of rice in the immediate vicinity is superseded by the quantity raised in the surrounding country.

Montrado is a great mining district. The gold found here is of the finest touch. Several extensive mines are now in operation, and the number that have been exhausted indicate the length of time devoted to, and the profit realized from, this branch of industry.

It is very difficult to ascertain, or even to conjecture what is the population of this region. That it is large cannot be questioned. That it has been greatly exaggerated by writers who have relied upon hearsay, or upon first impressions, is equally certain.

As a general thing, the Chinese, in all that part of the island through which we have traveled, appear to be in better circumstances, and in other respects superior to the Chinese, as a body, which we have seen in other places. Very few appear to be in a state of extreme indigence. This is in a remarkable degree the happy condition of Montrado.

Montrado is a point in our route towards which we have looked with no little anxiety, as we were told it would be dangerous to proceed hence, owing to a lawless banditti of Malays living on the borders of the two residencies of Sambas and Pontianak. On arriving here, our fears are dissipated, by learning there is a good road, well traveled, and perfectly safe.

18. Sabbath. We have been enabled to keep holy day here, with some degree of retirement, and we trust, profit. About nine o'clock the dignitaries of Montrado called to see us. We found it difficult to communicate with them. Scarcely any individual here speaks or understands any Hokien. The dialect, employed in this quarter, is the K'hek, which has some analogy to the Canton dialect. We wrote in Chinese that we are teachers of the doctrines and religion of Jesus. This was at once comprehended by all. Further explanation, informing them that the doctrines we teach are contained in the books which we had presented them, gave entire satisfaction. We then inquired whether it would be pleasing to them to have us come and reside among them to assist them in instructing their children and with medicine. The answer was that they would be glad to have us reside with them and aid them with medicine, but that in the matter of instruction, they themselves are skilled, and would not need our assistance.

As a token of our visit we left a small volume of the Psalms. As an expression of friendly feelings, on the part of the kung-se, we each received a present consisting of three gold rings, designed for a finger ornament, valued at twenty-three dollars. In the afternoon the kung-se also sent us some excellent fruit. As far as we can ascertain, the Chinese themselves reckon 20,000 inhabitants under the kung-se of Montrado. We suppose that Montrado, with its environs, may contain 10,000 inhabitants, possibly a few more; but we are rather inclined to the contrary opinion. This doubtless is the place referred to, as "the independent colony of Chinese on Borneo." What idea is attached to this phrase we know not, but certain it is that the ordinary meaning of the word "independent" will not apply to them. All the Chinese on the western coast, are under the jurisdiction of, and pay an annual tribute to the government of Netherlands India. They are also subject in some measure to the Malay authorities; but the nature of this subjection we have not been able to learn. It is nevertheless true that the internal polity, the administration of justice, etc. are under their own regulations. Hence persons residing among them ought to have the protection of both the Dutch and Malay authorities, as well as the good will and friendly feelings of the colonists themselves.

19. Our departure from Montrado this morning was attended by every expression of kindness and good will. The two days of our stay have passed pleasantly. Every attention has been paid us and every want supplied. It is no matter of wonder then, that our hearts have been drawn out to these poor heathen. With every natural comfort, and blessed with every thing necessary to make them extremely happy, nothing is needed, it would seem, to render their happiness complete, but the great blessing, the one thing needful. Montrado as a missionary field presents strong claims. If occupied, it would be head quarters for efforts among the Chinese, between Sambas and Pontianak.

21. This days travel has completed our tour on foot, and we have now reached the point, whence we purpose to proceed by water to Pontianak. We left Ayer-Mati about seven o'clock, and found our path, most of the way, very good, lying through three successive and beautiful vallies, in each of which is a settlement of industrious cultivators of the soil. The first is Taou-Kwo, comprising about forty dwellings. This place has a school. The second is Min-Nong, having thirty-five houses. Here we noticed, what we have not before seen, a species of cow, said to have been introduced from Singapore. The third settlement of great beauty is Boo-lew. In this we counted forty-one houses. There is more rice of Chinese cultivation growing in this vicinity, than throughout our previous route. This probably arises from the fact that there appears to be no encouragement for mining. As we have had no forests to-day to shield us from the rays of the sun, the heat has been very oppressive.

We reached Ka-Mandor about four o'clock, P. M., having walked during the last three days, about sixty miles. Having been favored with a letter of introduction from the kung-se of Montrado, we met with a most cordial reception by the kap-tai of this place. Convenient apartments were assigned us, and we were presented with the usual tokens of hospitality, a round salute of three guns, enough to eat, and that too the best the place afforded. The kap-tai informs us

that there are 2,000 persons in the village, and about 11,000 residing within his jurisdiction. Three village schools are sustained.

The demand for books on our route has been so urgent, that we have retained only a few for this place. As we find several christian tracts lying around, there seems to be less need for an abundant supply at this time.

At each end of the village is a small temple, into one of which we entered, the other was closed. There is, however, nothing peculiar or different from the usual rites and ceremonies of Chinese idolatry in this or in any other place we have visited. Every thing, in this respect, is in the old stereotyped track of their ancestors, burning incensed sticks morning and evening, and the ordinary offering of tinselry, tea, etc. The residence of each kung-se is a house of gods and chamber of imagery, as is also the dwelling of every official character of note. This afternoon the kap-tai put into our hands a small parcel nicely done up, observing that it is a thing of no value. On opening this we found two gold rings, in themselves of little real value to us, but as a token of kind feeling on the part of our good host, we attach some importance to the gift.

23. Arose at an early hour, but our host would not suffer us to embark until after breakfast, which he insisted upon our taking with him and other dignitaries in the open hall. All things being ready, the boat was loosened from her fastenings at nine o'clock.

The travelers continued their way down the river through the day, lying to by the bank at night. On the following day they found the river about a hundred yards wide till they reached its junction with the Sapatee, when it assumed the name of Landak, and is as large as the Sambas. Before ten o'clock they reached Pontianak. The whole distance from Ka Mandor to Pontianak is one vast forest.

25. Sabbath. Owing to the noise and bustle around us, we found it impossible, as we had intended, to keep the Sabbath with any degree of comfort on the boat. We therefore accepted an invitation to occupy retired apartments in the head man's establishment. We engaged in social exercises, secluded and alone, yet we doubt not with the presence and smiles of our blessed Master. Besides prayer, singing, and reading a sermon in the morning and afternoon, our minds were incidentally led to contemplate the past dealings of God towards us, the wonderful way he has kept and guided us, even from our early youth until the present. It has proved a season of peculiar interest and of soul-melting before God. Anew we have mutually consecrated ourselves and our all to the Lord and to his cause.

At Pontianak, they were received very kindly by the resident and other persons in authority, who promised to do all in their power to aid the missionaries, if they should establish themselves there. Finding a vessel here which was to sail the next day, presenting the only opportunity likely to offer soon for taking them to Singapore, their stay was shorter than they intended. Of Pontianak the missionaries remark—

The situation of Pontianak is in many respects similar to that of Sambas. It is located at the junction of the Landak and the Sangaur or Kapuas rivers, forming the Pontianak river. The establishment of the sultan is at the point of junction. The Dutch residencies, fort, etc., are on the south side of the river, about half a mile below the sultan's. On the same side of the river, and next above the Dutch, is the principal Chinese campong, extending to the junction of the rivers. There commences the chief settlement of Malays, on both sides, and extending some distance up the Kapuas river. From the sultan's palace upward, on the south side of the Landak river, the Bugis are located. Immediately opposite to the sultan's, and across the Landak river, is another small Chinese campong of K'hek men. This is of recent origin, and but a few dwellings have yet been erected. Pontianak is low ground, and subject to flooding during high tides and heavy rains. It is dryer, however, than Sambas, especially in the vicinity of the Dutch residences, and through the Chinese campong. It is said to be a healthy place. In every respect we regard Pontianak, for a permanent location, decidedly preferable to Sambas.

From the captain Chinaman and others we gather the following information, concerning the inhabitants of Pontianak.

Malays 6,000, Bugis 5,000, Hokkien 100 families, Hok-lo 1,000 do., K'hek 500 do.

The whole number of Chinese are reckoned from 3,000 to 4,000. The whole population of Pontianak is put down at 15,000. The Hok-lo and Hok-

kien dialects are so similar that communication between those who speak them is free and unembarrassed. In the vicinity of Pontianak there is said to be a number of Chinese engaged in the cultivation of rice. The Bugis and Malays are supposed to be on the increase. The resident informs us that the nearest Dyaks, are distant about two day's journey. Landak, under the most favorable circumstances, may be reached in three days. We regret that time and opportunity did not permit us to visit it. From all we know at present, it appears to be the most favorable point to commence a Dyak mission. This, however, must be learned from further trial and investigation.

The Hok-kien captain Chinaman and others to whom we made known our design of returning and settling at Pontianak, seemed much pleased. Our friend appears to have some imperfect conception of our object, and to be somewhat acquainted with the externals of the christian religion. He has four fine boys, whom he said he would place under our instruction, if we came and established a school.

As a field for missionary effort, Pontianak presents several claims. It has a much greater commerce than Sambas, or any other place on the west coast of Borneo. Consequently the facilities for obtaining supplies are more frequent and secure. Its population is also larger than any other place on the coast. It presents a sphere of labor for Chinese and Malay missionaries. May it not also be the place to commence a Bugis mission? It is the great entrance point to at least one large settlement of Chinese in the interior, viz. Ka Mandor, to Landak, said to be the most numerous settlement of the Dyaks, as well as to various other places, perhaps, of not much less interest and importance. The Chinese settlements of Sepang, Lumar, Lara, Montrado, etc., can be more easily approached by way of Sambas, as these places are under that residency.

27. At eleven o'clock last evening left Pontianak, with the captain Chinaman, for the vessel, and arrived this morning at half past six o'clock. The vessel is the Algerine, owned in Singapore, a fine brig, and commanded by James Young. Though we came on board owing to the emergency of the case, and without any previous arrangement, the captain received us kindly, and readily granted us accommodations with him. Here again, as often during this tour, we are called in a special manner to recognize the hand of our heavenly Father. At eleven, A. M., the anchor was weighed and sails spread, and we for a season bade adieu to this land of darkness and spiritual death.

Giving the general results and conclusions to which their tour had led them, the brethren remark—

Judging from what we have seen and learned, the population of the western coast of Borneo, under Netherlands India, has been greatly overrated. The Dyaks appear to be exceedingly scattered. While a walk of many hours intervenes between their villages, the campongs themselves are very small, the largest we saw not embracing over 350 or 400 persons.

The Chinese population does not probably equal the lowest estimate we have heard of, which is 75,000 for the whole island. Very few Chinese are found except in the residences of Sambas and Pontianak. Out of the latter residency we cannot learn that there are more than 28,000 or 30,000; and within that residency we know not where to look for so many as 20,000. Probably 10,000 would be nearer the truth.

Owing to the sparseness of the population, a great number of missionaries will be required to reach them effectually with the gospel. For the Dyaks it is impossible to make any definite calculation.

The fact that little is known of Europeans, except at Pontianak and Sambas is a very encouraging circumstance. Another encouragement is drawn from the simplicity of character found on the island, especially among the Dyaks.

A printing-press will be immediately needed for the Dyak branch of the mission. Nothing can be done in the way of education until their language shall be reduced to writing and printed.

Singapore, Dec. 3. At twelve o'clock last night we anchored in Singapore Roads. Nothing of special interest occurred during our passage of six days from Pontianak to this place. We received every expression of kindness and hospitality from captain Young. He appeared to take a deep interest in our tour and object, and when our leaving the vessel refused to take any compensation for the passage. We expressed our obligations and gratitude, by presenting him a Bible, which we hope and pray may be his chart over the tempestuous sea of this life into the haven of eternal rest.

Messrs. Doty and Pohlman, it will be seen, were absent from Singapore about seven weeks, four of which they spent on the island of Borneo. During this time they traveled about 170 miles on foot, from Sambas river, on the northwest, to Pontianak river, on the southwest, going about sixty miles into the interior from the seacoast. The general impression made on their minds by what they observed during the tour they have given more fully in their letter inserted at pp. 160—1

Messrs. Nevius and Youngblood, Doty, Pohlman, and Thomson, with their wives, were expected some months since to proceed from Singapore to Borneo, and commence the mission at two or three stations. Mr. and Mrs. Ennis were expected to follow them soon after they should return from their exploring tour to Bali and Lombok.

Siam.

JOURNAL OF DOCT. BRADLEY AT BANKOK.

THOSE who have perused the statements published at pp. 298—303, will without difficulty understand the accounts given below and enter with interest into the scenes described.

September 15, 1838. Have spent a part of my time this week in preparing to print the first number of the Old Testament history according to the vote of this mission. Took possession on Friday of the brick house in the great market for the purposes of tract distribution and preaching. Commenced distributing tracts this afternoon. Was soon overwhelmed with book applicants, so that I was obliged to change my location from the lower to the upper story of the verandah, and allow only two persons to come in at a time. My servant stood as door-keeper, and was obliged to exert himself much to keep out the crowd. In such circumstances I was engaged for more than an hour, and gave away many portions of divine truth, taking time to exhort each one to read his tract carefully and apply at a future time for another; which I promised that he should obtain only on condition that he could rehearse some of the contents of the first tract.

22. My labors at the tract house afford me much encouragement. Many have already come the second time and given a very good account of the tracts they received first. About thirty persons, by passing a good examination today on the tracts they had before received, obtained from me each a volume of the Life of Christ. I was obliged to send some empty away, with much chagrin to themselves, because they could give no correct account of what they had received.

23. Sabbath. Made my visit to the tract-house in the morning. Found the street exceedingly crowded with those going and coming, but they were all too busy to take time to go up a flight of steps after tracts. I therefore changed my quarters, and took my seat in the verandah of the lower story, close by the way-side. Here there was no want of book applicants. I was constantly hemmed in and pent up by the eager crowd, to whom I gave tracts and talked as opportunity and strength would allow. Had in the afternoon an unusual throng of patients, whom I instructed in the gospel for about an hour, and then treated their diseases.

24. Spent two hours at the tract house, almost constantly occupied in hearing the recitations of those who had received tracts at a former time. It is to me a very cheering fact that a large majority of those to whom I have given books, and who return to request others, are able to render full proof that they had read their tracts understandingly, and laid up much of their contents in their minds. I am delighted to find that they comprehend quite well the most mysterious doctrines of the gospel, and speak of them as though they had been brought up in some Sabbath school.

29. The prahklang made a large dinner party yesterday of the "white-faced foreign residents." The number of guests was about twenty. Nearly all the missionaries and their wives were present. However disinclined we may have been to attend, it probably would not have been wise to decline the special invitation of a man so high in office. I would myself have given not a little to be honorably excused; but duty seemed to insist upon a compliance. I trust that the conduct of the servants of God on the occasion will result in good.

Oct. 5. Met with a very sour caviller at the tract-house. He first obtained permission to ask questions, by asking me if I would be angry at him if he should come to me occasionally to solve questions touching the christian religion. Of course my reply was in the negative. I had also six or eight very interesting young men, who came as sincere inquirers after divine truth. It looked much like the special operations of the

Spirit of God. In the evening I went to the king's fire-works, taking with me about 400 copies of various kinds of tracts, to distribute among the many thousands of souls that were assembled to witness his majesty's pious devotion to this religious rite.

My boat, with my lamp and books, excited much attention, and caused me to be hemmed in constantly by the boats of the high and the low and the ordinary, loaded with eager book applicants. I had no rest until I could announce that the last volume was gone. I labored to give them as wide circulation as possible.

7. Talked to a few at my dispensary, and afterwards treated their diseases. After dinner went to the tract-house and spent about two hours very pleasantly and, I trust, profitably. I have several constant visitors who read much and with ease and lively interest. They rehearse the substance of what they read admirably. They seem indeed to be under the influence of the Spirit of truth. A young Siamo-Chinese, who has read the three volume series, spoke of the parallel between Boodhism and Christianity with decided approbation, saying that it is all true as therein stated. He expressed himself an admirer of the christian religion, and wished to read all our books in their due order. Like many who have nearly gone over with all the books that we have prepared, his heart was depressed when I told him that he would be obliged, probably, to wait for more books to be made. I find that this people desire first of all narrations, and such especially as are arranged in a regular series. This fact induces me to think that the Old Testament Narrative, which is now in the press, will be highly acceptable to Siamese readers. It is remarkable that God has made such rich provision in the Bible for gratifying this universal taste for reading and hearing narratives. Is not that a good plan for infant missions to pursue, which is calculated to furnish the people with the Scripture narrative as soon as possible? The fact that such portions of the Bible are of all others the most easily translated, deserves not a little consideration in forming an opinion on this subject.

A little boy, not more than fourteen years of age, told me nearly all the account of the creation and the fall of man as fluently as I ever heard a Siamese read; and he rehearsed it with great animation and eloquence.

I had a very encouraging time at the tract-house on Thursday. A young man, a Siamese, who had read the Life of Christ, came and sat down at my feet and humbly, honestly, and feelingly rehearsed the account of Christ's advent, his feeding the four thousand, his sufferings, death, and resurrection, and many other facts. He appeared at no loss to answer any questions touching the contents of that large book. He said that he and his friends were delighted with the history, that he believed it all to be true, and wished himself to become one of Christ's disciples. My heart swelled with emotions unutterable, and I could scarcely refrain from weeping when I looked upon that immortal spirit, whom Satan has blinded from his birth, but who seemed then beginning to see out of obscurity.

Had also a good season in my tract work to-day. A Siamo-Chinese, aged perhaps thirty years, who has been one of my most constant visitors, had read much concerning Christ, and had just been reading the Spiritual Songs, said that he was delighted with the last tract, that he had read it through three times, and found that his heart softened continually as he read. He furthermore very honestly said that he was pleased with the doctrines of Christ Jesus, and was becoming more and more inclined to let his heart close in with them.

14. Sabbath. I omitted my accustomed work at the dispensary in consequence of the great demand for my time and strength at the tract-house. Spent more than three hours in dispensing the words of life to the eager multitudes. I was so pleasantly and constantly occupied that the time seemed but a few minutes. A Siamo-Chinese, aged about twenty years, sat down before me a long time, rehearsing with great interest what he had learned from our tracts, and asking questions touching the doctrines of the gospel. He manifested a degree of understanding of the history of Christ, and the precepts of the gospel, that might well make many christian-educated young men of America blush at their own inferiority. I was truly astonished and delighted on hearing him converse, and I thought it would be impossible for me ever again to doubt about the abilities of these heathen to comprehend the fundamental doctrines of the gospel, even with the means which, with our present imperfect abilities, we now prepare for them. Another young man related the account of the apprehension of Christ, his sufferings, death, and resurrection, with astonishing freedom and correctness. I think there is increasing

reason to believe that the Spirit of truth is present to teach these benighted souls.

20. Labored at the dispensary in the former part of the day, and at the tract-house the latter. My tract distribution has become so important, that I am disposed to think that it is my duty to attend to it daily hereafter; and treat the sick only on three days every week. I had a peculiarly interesting inquirer today. He is a different person from any that I have spoken of before. He is a young married man, aged about twenty-five years, tall of stature and well featured, and uncommonly serious and dignified in his appearance. He sat down on the floor before me and expressed great thankfulness that he had become acquainted with me, but more particularly with our books. The following are very nearly his own expressions. "I am," said he, "like a man who has been blind and knew not whither he went, and experienced very little comfort. At length his eyes began to see, and he was favored, in addition, with good spectacles and a spy-glass. So," said he, "I was blind before I read your books, but now I see distinctly and am quite happy." He then expressed much confidence in the christian religion, saying that he believed it was the true way to heaven, and that the knowledge of this was what made him happy. He manifested much desire to be taught.

30. The young man mentioned in my journal under date of October 20th, made me a visit at my house, bringing his wife with him. He said his chief object in visiting me was that he might receive instruction concerning the christian doctrines. He had heard me say at the tract-house that the influences of the Holy Ghost were indispensably necessary to aid the sinner to believe and love the gospel. He inquired with much solemnity how he should obtain his influences. This gave me an opportunity to expound the doctrine at length with which the inquirer expressed himself satisfied.

Nov. 5. To me this has been a peculiarly eventful and solemn day. In accordance with the long cherished and ardent desires of my heart I have, through the matchless grace of God, been set apart and consecrated to the gospel ministry—than which no privilege on earth can be greater and no responsibility more weighty. Nay all other privileges and responsibilities dwindle into nothing compared with those of this office! I am affected at the kindness and condescension of my adorable Lord in suffering me, unworthy and vile as I am, to bear this sacred office.

LETTER FROM DOCT. BRADLEY, DATED MARCH 12TH, 1839.

New Station at Anghin—Effects of Christian Instruction.

By the letter given below information is received more than four months later than that contained in the foregoing journal. The friendly feelings manifested by those in authority, and the readiness found in the people to read and hear about Christianity are most encouraging.

Messrs. Robinson and Tracy, with their families, have gone to reside at Anghin. They went thither alone, in the early part of February, and built a house. As there was no law prohibiting their building there, they wisely judged that it was not expedient to ask permission to do so; but before they had completed the house, the governor of the province, who resides at Bangpsoi, sent to them demanding an account of their work. A true account was given, which received the approbation of the governor. He gave them permission to complete the house, and advised them to obtain a permit from the prahklang before they should move their families into it. This was interpreted as a clear indication of divine providence that it was their duty to seek a permit from this officer of government. Accordingly it was done. The prahklang was at the time exceedingly grateful for our agency in innoculating with perfect success some thirty or forty of his concubines, children, and grandchildren, and for some rare garden seeds, which Mrs. Tracy had given him sometime before. He made not the least objection to the occupancy of Anghin by the families of Messrs. Robinson and Tracy. Indeed he seemed quite happy to grant the favor. And when there was some delay and difficulty in obtaining the pass for their goods, the prahklang and his first son, now *prahnaiwai*, spared no pains to help the brethren out of the difficulty. Is not this the finger of God? Has he not thus opened a wide and inviting field for his servants in the south-eastern section of this kingdom? We consider that a permission to live at Anghin is virtually a permit to live in any part of the province of Bangpsoi. There is wide and ample room for many missionaries. The brethren sailed for

Anghin on the 28th ult. They reached their destination on the third day after their departure. I have not heard from them since the second instant. I trust that they are enjoying a comparatively cool and invigorating air. My hopes are very sanguine that a station at Anghin will be found to be a very healthful asylum for our invalids, who labor in the interior of Siam. It is scarcely two days' sail from Bankok by the way of Packnam. There is also a way to it by canals to Bangpkong, and thence near the coast around the bay of Bangpsoi. One may go this way in a small boat with oars in two days. I trust that that mission station will obviate the necessity of such frequent visits to Singapore as the missionaries in Bankok have felt constrained to make during these last four years. I hope it will be found that all the advantages of a change of air can be realized at Anghin as at Singapore. The expense of going and tarrying there will be less than living in Bankok, and then there is the pleasant consideration that it is not beyond the field into which the Lord has called us. I feel that we, as a mission, are by this opening of the Lord specially called upon to praise the Lord of missions. And surely our patrons at home will not view it with indifference.

The season of the special presence of the Spirit of God among us, which we have recently enjoyed, while it excited many hopes, has not, I trust, passed away without some genuine and everlasting fruit. I am not certain that any one soul has been born into the kingdom, yet I have a trembling hope for at least one, who is now in our employ as a pressman. His name is Buah. He appears very humble, penitent, and heartily engaged to love and serve the Lord. He entered our service yesterday, having just returned from Prippree, where it would seem it has been literally preaching the gospel of Jesus. I have known him for some months as an attendant at the tract-house. Many others have been awakened and much enlightened. There is still increasing interest manifested in reading our books. We cannot possibly supply the demand with only one press. And we are very much tried in being obliged to work the press with only about half a fount of type. We have long since requested the Singapore mission to supply the deficiency, and hope they will soon. Our tract-house continues to be a most eligible location for tract labors and preaching the gospel literally by the highway. Would that I could give you a drawing of the place. I hope I may ere long do so.

Proceedings of other Societies.

FOREIGN.

ANNIVERSARIES IN LONDON.

From the London Missionary Register for May, the following particulars are gathered, relative to the annual meetings, and the receipts and expenditures, of the principal religious and benevolent societies which are organized and conducted in that metropolis.

Wesleyan Missionary Society.

The annual meeting was held April 29th in Exeter Hall, John P. Plumptre, Esq. M. P., in the chair. During the week preceding and that which followed the meeting 105 sermons were preached in behalf of the society in the Methodist chapels in and around London.

Movers and Seconders.—W. Evans, Esq., M. P., and Col. Conolly, M. P.; Edward Lytton, Esq., M. P., and Rev. Samuel Shipley, vicar of Ashton, Derbyshire; Mr. Sergeant Jackson, M. P., and Rev. Thomas Jackson—supported by Rev. Peter Latrobe; Rev. Theophilus Lessey, and Henry Pownall, Esq.—supported by Rev. Dr. Duff, from Calcutta; Rev. James Dixon, and Rev. Robert Newton; Rev. Dr. Bunting, and Thomas Walker, Esq.; and Thomas Farmer, Esq., and George Thorneycroft, Esq.

Receipts, £34,818, 12*s*. 2*d*.

Payments, £100,077.

Collections at the anniversary, £2,613. 5*s*.

Church Missionary Society.

Thirty-ninth anniversary was held in Exeter Hall, 30th April, the Earl of Chichester, president, in the chair.

Movers and Seconders.—Bishop of Winchester, and Rev. Francis Close, of Cheltenham; Rev. Henry Raikes, Chancellor of Chester, and Rev. Richard Burgess; Lord Teignmougth, M. P., and J. P. Plumptre, Esq., M. P.; and Lord Mountsandford, and Rev. Edward Bickersteth; Rev. Charles Hodson, and Rev. John Johnson, visiting secretaries of the society; Hon. and Rev. Baptist W. Noel, and Rev. C. F. Childe, principal of the Society's Institution at Islington.

Receipts, £72,031, 6*s*. 1*d*.

Payments, £91,453, 9*s*. 1*s*.

British and Foreign Bible Society.

Thirty-fifth anniversary was held May 1st, in Exeter Hall, Lord Bexley, presiding.

Movers and Seconders.—Bishop of Winchester, and Rev. E. T. M. Phillipps, Vicar of Hathern, Leicestershire; Bishop of Vermont, United States, and Lord Glenelg—supported by Rev. Dr. Patton, of New York, and by the Chevalier Bunsen, late Prussian ambassador at Rome; Rev. Thomas Jackson, president of the Wesleyan Conference, and Rev. Francis Martin, of Bordeaux; Rev. John Ely, of Leeds, and Rev. T. S. Grimshawe; Rev. John Nicholson, and Rev. George Brown; and Marquis of Cholmondeley, and Lord Mountsandford.

Receipts, £105,255, 2*s*. 11*d*.

Payments, £106,509, 6*s*. 4*d*.

Church-of-Scotland Missions.

Meeting May 1st, in Exeter Hall, Hon. Fox Maule, M. P., in the chair.

Movers and Seconders.—Rev. Dr. Holloway, and Robert Paul, Esq., of Edinburgh; Rev. W. Atherton, Wesleyan minister, and J. Stewart, Esq.; Rev. Dr. Duff, and Rev. Dr. Brown.

Receipts in London, £560. Total of the society's receipts, £6,000.

Baptist Missionary Society.

The forty-seventh anniversary was held in Finsbury Chapel, May 2d, W. B. Gurney, Esq., in the chair.

Movers and Seconders.—Rev. Christopher Anderson, of Edinburgh, and Rev. Thomas Roberts, of Bristol; Rev. W. Brock, of Norwich, and Rev. J. C. Middleditch, of Frome; Rev. Thomas Swan, of Birmingham, and Rev. Samuel Nicholson, of Plymouth; and Rev. Dr. Cox, of Hackney, and Rev. D. R. Stephen, of Swansea.

Receipts, £22,416, 1*s*. 11*d*.

Payments, £20,622, 18*s*. 11*d*.

Jews Society.

The thirty-first anniversary was held in Exeter Hall, May 3d, the president, Sir Thomas Baring, Bart., in the chair.

Movers and Seconders.—Bishop of Ripon, and Lord Ashley, M. P.; Bishop of Vermont, and the Chevalier Bunsen; Rev. Edward Bickersteth, and Rev. C. J. Goodhart; Rev. W. W. Pym, and Rt. Hon. Sir G. H. Rose, Bart., M. P.; and Rev. T. S. Grimshawe, and Rev. William Marsh.

Receipts, £16,720, 13*s*. 8*d*.

Payments, £17,264, 18*s*. 5*d*.

Religious Tract Society.

The fourteenth anniversary was held in Exeter Hall, May 3d, Samuel Hoare, Esq., treasurer in the chair.

Movers and Seconders.—Rev. Edward Bickersteth, and Rev. Peter Latrobe—supported by Rev. Robert Monro; Sir C. E. Smith, Bart., and Rev. J. J. Freeman; Rev. Dr. Patton, of New York, and Rev. Edward Hoare, of Richmond; Henry Pownall, Esq., and Rev. Francis Martin, of Bordeaux; Rev. W. Brock, of Norwich, and Rev. D. Stuart, of Dublin; and J. M. Strachan, Esq., and Thomas Bignold, Esq.

Receipts, £60,843, 2*s*. 9*d*.

Payments, £61,011, 2*s*. 8*d*.

Hibernian Society.

The thirty-third anniversary was held in Exeter Hall, May 4th, Marquis of Cholmondeley, president, in the chair.

Movers and Seconders.—Lord Teignmouth, and Rev. Edwin Sidney; Rev. George Clayton, and Rev. Edward Duncan Rhodes; Rev. Edward Tottenham, of Bath, and Rev. Henry Hughes; Rev. Robert Monro, and Rev. Septimus Ramsey; and Rev. E. J. Speck, and Sir Edward Pearson.

Receipts, £11,702, 8*s*. 8*d*.

Payments, £11,697, 3*s*. 9*d*.

Summary of the Year.—Day schools 1,157, with 91,074 scholars; consisting of 57,006 Protestants and 34,068 Roman Catholics, and being an increase of fourteen schools and 5,539 scholars. Sunday schools 816, with 45,000 scholars; being an increase of 26 schools and 43 scholars: of these, 550, with 18,224 scholars, are exclusively Sunday schools. Adult schools 511, with 7,779 Irish scholars; being an increase of 22 schools and a decrease of 682 scholars. Scripture readers 49; of whom 30 are also teachers of schools. Scriptures circulated, 20,561 Bibles, and 5,279 Testaments.

Sunday-School Union.

The thirty-sixth anniversary was held in Exeter Hall, May 2d, Thomas Wood, Esq., Alderman, in the chair.

Movers and Seconders.—Rev. Francis Martin, of Bordeaux, and Rev. James Mirams, late missionary to Berbice; Rev. W. Brock, and Rev. Robert Eckett; David Nasmith, Esq., and Rev. Thomas M. Williams; and W. B. Gurney, Esq., and Mr. W. H. Watson.

Receipts, £9,469, 16*s*. 11*d*.

Payments, £9,700, 18*s*. 3*d*.

British and Foreign School Society.

The thirty-fourth anniversary was held in Exeter Hall, May 6th, Lord Morpeth in the chair.

Movers and Seconders.—Viscount Howick, M. P., and Sir George Grey, Bart., M. P.; Bishop of Norwich, and Rev. George Clayton; Edward Baines, Esq., M. P., and Sir Harry Verney, Bart., M. P.; Rev. John Burnet, and Rev. R. Aldis; W. Evans, Esq., M. P., and John Rundle, Esq., M. P.; and Rev. Francis Martin, of Bordeaux, and Luke Howard, Esq.

The receipts of the year were £5,234, 3*s.* 1*d.* and the payments £5,205, 19*s.* 3*d.*

British and Foreign Sailors' Society.

The sixth anniversary was held in Finsbury Chapel, May 6th, Lord Mountsandford in the chair.

Movers and Seconders.—Rev. John Burnet, and Lieut. Fabian, R. N.; Sir C. E. Smith, Bart., and Rev. Dr. Patton; Hon. Capt. Waldegrave, R. N., and G. F. Angas, Esq.; and Rev. Mr. Crofts, and Lieut. Brown, R. N.

Naval and Military Bible Society.

The fifty-ninth anniversary was held at the Hanover-square rooms, May 7th, Marquis of Cholmondeley in the chair.

Movers and Seconders.—Capt. Sir Edward Parry, R. N., and Capt. Anderson, R. A.; Admiral Hawker, and Rev. William Hughes; Capt. Clarke, H. E. I. C. Service, and Rev. William Marsh; Capt. Hon. F. Maude, R. N., and Capt. Layard, of the army; and Vice-Admiral Oliver, and Capt. Hon. F. V. Harcourt, R. N.

State of Funds.—Receipts £2,804, 3*d.*, Payments £2,827, 15*s.* 6*d.*

Issues.—Total distribution during the year was 12,553 Bibles and Testaments; and since its formation 344,186.

London Missionary Society.

The forty-ninth anniversary was held in Exeter Hall, May 9th, Sir Culling Eardley Smith, Bart., in the chair.

Movers and Seconders.—Rev. Dr. Wardlaw, of Glasgow, and Rev. Dr. Fletcher; Rev. Dr. Patton, of New York, and Rev. David King, of Glasgow; Rev. Dr. Leifchild, and Edward Baines, Esq., M. P.; Rev. Dr. Beman, of New York, and Rev. Dr. Raffles, of Liverpool—supported by Rev. J. A. James, of Birmingham; and Andrew White, Esq., M. P., and Rev. Richard Knill.

Receipts, £65,490, 10*s.* 5*d.*

Payments, £75,855, 17*s.* 11*d.*

Collections at anniversary, £2,326, 6*s.* 1*d.*

United Brethren.

The meeting of the *London Association* in aid of the United Brethren's missions was held on the 9th of May.

Receipts of the year £4,335, 13*s.* 1*d.*; payments £934, 1*s.* 6*d.*; balance, paid to the Brethren's "Society for the Furtherance of the Gospel among the Heathen," £3,401, 11*s.* 7*d.*

European Missionary Society.

The twenty-first anniversary was held in Exeter Hall, May 11th, Hon. Capt. F. V. Harcourt, R. N., in the chair.

Movers and Seconders.—Rev. A. S. Thelwall, and Rev. J. T. Cumming; William Long, Esq., and Capt. H. Layard; Rev. Mr. Lourde de la Place, of Brussels, and Rev. J. Burrowes; and Rev. Mr. Trench, and William Anderson, Esq.

Receipts, £1,390, 10*s.*

Payments, £1,753, 13*s.* 11*d.*

Summary View of the Society.—1. This is the only society in England which considers the religious state of the entire continent to be the object of its labors; any other society which exists being but of a local character.

2. The entire correspondence of this society's agents being carried on with the committee in London, there is the best possible guarantee for the prudent disbursement of the funds, the character of the agents who are employed, and the general effect of their labors.

3. The society has, at present, twenty-one agents employed; of whom four were engaged during the present year. Three of those agents are in Belgium, a new sphere of the society's labors, from which the most gratifying accounts of the increasing influence of the gospel are frequently received.

4. Through the instrumentality of the ministers and colporteurs engaged by this society, numberless copies of the Scriptures have been put into circulation; and many congregations have been collected, principally from among the lower classes of society; and hundreds of persons, formerly in communion with the church of Rome, are found among them.

5. Although the general circumstances of the people, in connection with the missionaries, may preclude the hope of their being able wholly to maintain their ministers, yet they frequently prove, by the extent of their contributions, that they do not want the inclination.

6. There are, at present, before the committee, six applications for agents, from places in which there is no protestant minister within any reasonable distance; and for two of them a considerable portion of the required stipend has been guaranteed from sources unconnected with the society.

London City Mission.

The fourth anniversary was held at Exeter Hall, May 13th, Mr. Alderman and Sheriff Wood presiding.

Receipts, £4,820, 8*s*. 5*d*.

Payments, £4,323, 15*s*. 1*d*.

Summary of Proceedings.—Houses accessible to missionary operations, ascertained to be upward of 121,000, inhabited by about 1,000,000 persons, or one half of the whole population of the metropolis, which increases by about 25,000 annually; missionaries 50, of whom eight were added in the year; visits paid 186,515, of which 23,896 were to the sick and dying: making a total, since the formation of the mission, of 658,233 visits, of which 82,099 were to the sick and dying; prayer meetings held 5,080, making a total of 16,079; tracts distributed 223,056, making a total of 819,210; Scriptures lent, chiefly the Loan Psalms and Testament of the B. F. Bible Society 36,964; making a total of 39,038.

Aborigines' Protection Society.

The second anniversary was held in Exeter Hall, May 21st, Thomas Fowell Buxton, Esq., in the chair.

Objects and Plan of the Society.—This society, which was instituted in the year 1836, advocates the cause of many millions of human beings; a large portion of them being intimately connected with British colonies and commerce. They are the free aborigines of remote countries, whom experience proves, when justly and kindly treated, to be capable of receiving the benefits of civilization and Christianity, while the urgently require protection in their increasing conflicts against oppression.

Of those people, the aborigines who may be termed British, amount, at a low estimate, to one million inhabiting Australia, one million in the South Sea, including New Zealand, half a million still surviving in North and South America, and two millions in Western and Southern Africa, with several millions of the more barbarious tribes in British India and its borders, and of the Eastern Archipelago and Indian Ocean.

Of foreign aborigines, who will be benefitted by our efforts, there are 16,000,000 in America, 60,000,000 in Africa, 200,000,000 in Asia, and a small but interesting remnant of ancient European barbarism existing in Lapland.

Among these multitudinous tribes, our imported diseases produce frightful ravages, our ardent spirits deprave and consume their population, our unjust laws exclude them from enjoying that first element of well-ordered societies, judicial protection, as well as from the possibility of a timely incorporation with colonial communities; while, in addition to all these evils, our neglect of suitable means and methods of improvement prevents that adoption of civilized manners and customs to which they are inclined.

The Aborigines' Protection Society seeks to devise remedies for these evils; and its plan of operation embraces—

1. An extensive correspondence at home and abroad.

2. The publication of documents and papers.

3. Interviews and communications with different departments of the state.

4. The presentation of petitions to the crown and to the legislature.

The extension of colonies constitutes a marked characteristic of the times in which we live; to which fertile source of national prosperity the course pursued by the Aborigines Protection Society is by no means opposed. But it is impossible for us, as men, patriots, philanthropists, or Christians, to behold without anxiety, the ruin of the people whom we shall thus be accessary in supplanting, unless our future modes of colonization be directed with greater humanity and wisdom than in times past.

British and Foreign Temperance Society.

The eighth anniversary was held in Hanover-square Rooms, May 16th, Bishop of London in the chair.

Prevalence and Fruits of Intemperance.—During the year ending January 5th, 1838, duty was paid on 28,943,103 gallons of distilled spirits at proof, for home consumption, for England, Scotland, and Ireland. Upwards of 57,000 public houses and 47,000 beer and cider shops were licensed in England and Wales; which, together with a multitude of other incitements to intemperance, were in active operation. The levy for poor rate amounted to £4,044,741: 26,885 prisoners were charged with criminal offences; and upward of 290,000 persons were relieved by the hospitals, infirmaries, and dispensaries of London, a very large proportion of whom required this aid in consequence of their use of distilled spirits.

MISSION OF THE CHURCH MISSIONARY SOCIETY IN ABYSSINIA.

Expulsion of the Missionaries.

In introducing the following communications, the editor of the Missionary Register remarks—

The mission was encountering considerable difficulties, excited by the Abyssinian priests, and the avarice of the governors, when, on the 2d of March 1838, M. Acadie, a Frenchman, accompanied by an Italian priest, named Padre

Guiseppe, arrived at Adowah. M. Abadie had left an elder brother at Massowah, on the Red Sea, who subsequently joined him at Adowah. The object of these persons appears to have been, to revive the Roman Catholic mission in Abyssinia. Mr. Isenberg remarks, writing from Jidda, April 26th, 1838:—

The arrival of these two gentlemen very much contributed to raise the clamour of our enemies against us much higher than it was before; and one week after, Oobieh, who till then had protected us, declaring that he was not able to resist our enemies any longer, delivered us into the hands of the chief of them, viz. the Alaka Kiddan Mariam, of Madhan Alam, and Wussen, the governor of Adowah; commanding us, by them, to leave Adowah, and to quit the country.

The detail of the circumstances connected with their expulsion from Abyssinia is thus given by Mr. Isenberg in the same letter:—

On March the 8th we were summoned, together with Messrs. Schimper, botanist, Kielmayer, first lieutenant of the Wurtembergian army, and Keller, carpenter, to the alaka's house, where all the men of rank of Adowah and its environs were assembled, together with the alaka and the governor. The alaka began with railing at me, accusing me of having blasphemed God and the saints, disturbed the country by false doctrines and strange religious practices, alluding to the charge commonly brought forth against us, of rendering our houses our churches, which they consider as disrespectful to their church, repeating several times expressions like these: "You are a thief, in stealing the faith, etc.; and concluded with commanding us all, in the name of Oobieh, to leave the country immediately. I, in the name of my friends, declared, that we could not go without ascertaining, previously, whether what he had pronounced was Oobieh's command, or a design of their own; and appealed to that prince, who still was encamped on a hill near Adowah. They were exceedingly enraged at our suspicion, declaring that we were prevented from seeing Oobieh, and that if we did not submit we were to be punished for disobedience. I excused our suspicion, referring to the importance of the subject, to our position in respect to them and to Oobieh, to our being dependent on Oobieh only, to the injustice of their proceedings, and their known enmity against us from the commencement. They then appealed to all those present, to answer us, that they acted only by Oobieh's orders, repeating their most infamous invectives. Whereupon I asked them who it was that was to be driven out of the country; and was answered, that we were all of us to leave, not one excepted. I then expressed my astonishment at these proceedings, since Oobieh had protected us during three years, always strictly commanding them to leave us in peace, and not to disturb us; although they had shewn the same enmity, and brought forward the same accusations against us, from the beginning of our stay at Adowah, which they uttered now; Oobieh always declaring that those charges formed no reasons for sending us away. I asked them, as those charges had not availed to our expulsion before this, why they now availed? or what offence we had recently committed, deserving such a punishment? They answered, that we had been tolerated only because they and Oobieh had expected us to repent of our heresies and practices; but the time of patience having fruitlessly elapsed, matters had necessarily arrived to this result. Then I asked, what was to become of our house, the ground of which had been purchased, as they knew themselves, in the most regular form of the country, by money, witnesses, sureties, oaths, by the permission of Oobieh, and in part with the alaka's own assistance, and the building of which had not been impeded by our enemies? "It belongs to the king Oobieh and Madhan Alam."

After leaving the assembly, we immediately sent to Oobieh, to try to get an interview with him, that we might bring our cause before him, to express our thanks for his protection during our stay in the country, and our grief at the spiritual misery and deprivation of it, as developed in the proceedings of our enemies with us, and at the same time to ask for his protection on the road, if we were really to leave, until we should have passed the frontier of his dominions. It was only on our sending a second time, the same day, that Oobieh answered, that he was not our personal enemy, but that he was unable to resist the clamors of our enemies any longer; and that indeed he was obliged to send us away: at the same time, however, he granted us eight days to make the necessary arrangements for our journey, during which time our enemies were prohibited from coming near us; and on our road we were to be protected by a soldier. It would have been dangerous for us, in our situation, to have entered Oobieh's camp; and therefore I took the opportunity to take leave of him the following day by writing, expressing our feelings as messengers of Christ to Abyssinia, whose message was despised by their ignorance; declaring that we did not wish to return evil for evil, but gave way to their injustice, and pitied their depraved state; praying to God to forgive their sins, and to give them grace to turn from their evil ways, and to know their Savior, by whose name they were called, but whose saving power they did not know. He sent us two soldiers, to protect us on the road. During that time, from the 9th to the 12th, we were nearly imprisoned in our houses; the alaka Kiddan Mariam having placed some of his men at our house-doors, to prevent any thing from being carried away by our people, in order that he might become possessed of those things which we should not deem it expedient to take with us. Our friends about Oobieh sent us word, that they pitied our condition, but were prevented from seeing us; except Tecla Georgis, who came on Tuesday morning to take leave. In fact, Abyssinian friendship shewed itself, during the whole progress of our cause, in its real nature—as an attachment, not to your person, but your purse. The poor only, who in a degree and for a time had lived upon us, by the building of our house, expressed their gratitude by tears, when they took leave of us on the 12th; a very large crowd of them accompanying us into the plain of Adowah, crying and lamenting.

Thus, Mr. Isenberg proceeds, we were turned out of a country into which we had considered ourselves happy to have been called to proclaim the gospel in the midst of a fallen church, and concerning which we thought we had several indications implying that the time of its salvation was near. Our hearts were rent, and our minds depressed; and it was only the reliance upon our Invisible Friend and Protector that kept us upright, and gave us power to sus-

tain this trying dispensation. It was also his invisible hand, stretched out over us, which kept our enemies in awe during our journey, and, on the whole, preserved us from any serious occurrence on the road. We were enabled to take all our moveable property of value with us; which was carried by men as far as Halai, and from Halai down the Shumfito, partly by oxen, partly by men, and thence to Massowah by camels. Having sent from Halai to Massowah for camels, the kaimakam, of his own accord, sent his janissary, with two Turkish soldiers, to protect us from the Nayb and the Shohos; and thus we arrived, March 29th, unmolested, at Massowah. There we took two small boats for Jidda; at which place, by God's assistance, we arrived on the 22d of this month.

From Jidda, Messrs. Isenberg and Blumhardt proceeded to Cairo, which place they reached in safety on the 24th of June.

The missionaries intend to attempt to enter and establish themselves in another portion of the country.

American Board of Commissioners for Foreign Missions.

PROCEEDINGS AT ANNUAL MEETING OF THE BOARD.

The Thirtieth Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the Lecture Room of the Presbyterian Church in First Street, in the city of Troy, New York, beginning on Wednesday, the 11th day of September, 1839, at ten o'clock, A. M., and continued by adjournment till Friday the 13th, two o'clock, P. M.

Corporate Members Present.

Calvin Chapin, D. D.
Eliphalet Nott, D. D., LL. D.
Henry Davis, D. D.
Jeremiah Day, D. D., LL. D.
Hon. Charles Marsh,
John Cotton Smith, LL. D.
Leonard Woods, D. D.
William Allen, D. D.
Joshua Bates, D. D.
Samuel Hubbard, LL. D.
David Porter, D. D.
John Codman, D. D.
Nathaniel W. Howell, LL. D.
Nathan S. S. Beman, D. D.
Thomas McAuley, D. D., LL. D.
Theodore Frelinghuysen, LL. D.
Justin Edwards, D. D.
John Tappan, Esq.
Henry Hill, Esq.
Hon. Samuel T. Armstrong,
Rufus Anderson, D. D.
Rev. David Greene,
Enoch Pond, D. D.
Noah Porter, D. D.
Orrin Day, Esq.
Rev. William J. Armstrong,
Rev. Nehemiah Adams,
John Wheeler, D. D.
Rev. Charles Walker,
Joel Hawes, D. D.
Hon. Joseph Russell,
Elisha Yale, D. D.
Rev. David Magie,
Benjamin Tappan, D. D.
George E. Pierce, D. D.
Elihu W. Baldwin, D. D.
Mark Hopkins, D. D.
William W. Chester, Esq.
Mark Tucker, D. D.

Honorary Members Present.

Maine:—

Rev. John W. Chickering, Portland;
Rev. John Maltby, Bangor.

Vermont:—

Rev. James Anderson, Manchester;
Rev. Joseph Steele, Castleton;
Thomas A. Merrill, D. D., Middlebury;
Prof. John Hough, Middlebury College;
Rev. Horatio N. Graves, Townsend;
Rev. Willard Child, Pittsfield;
Rev. David Wilson, Rupert;
Rev. Chester Wright, Hardwick;
Rev. Daniel D. Francis, Benson;
Rev. Ezra Jones, Dorset:
Rev. Edward W. Hooker, Bennington;
Rev. William Mitchell, Rutland;
Rev. Dana Lamb, Bridport;
Rev. Levi O. Birchard, Shoreham;
Rev. Amos Foster, Putney.

Massachusetts:—

Rev. Daniel Crosby, Charlestown;
Rev. Artemas Boies, Boston;
Rev. Dana Goodsell, Plainfield;
Aaron M. Colton, Andover;
Rev. Eber L. Child, Richmond;
Rev. Horatio N. Brinsmade, Pittsfield;
Rev. Caleb B. Elliott, East Millbury;
Rev. Mark A. H. Niles, Marblehead;
Rev. Tertius S. Clarke, Stockbridge;
Rev. Morris E. White, Southampton;
Rev. Alexander W. McClure, Malden;
John W. Allen, Northampton.

Rhode Island :—

William B. Spooner, Providence.

Connecticut :

Rev. Erastus Scranton, Burlington;
Rev. Thomas Punderson, Huntington;
Rev. Noah Coe, Greenwich;
Rev. Abel K. Hinsdale, Torrington;
Rev. S. B. S. Bissell, Norwalk;
Rev. John H. Pitcher, Washington;
Matthew Hubbell, Norwalk;
Rev. Mark Mead, Greenwich;
Jonathan Edwards, Esq., Hartford.

New York :—

Absalom Peters, D. D., New York city;
William Patton, D. D. do.
Rev. Benjamin Labaree, do.
Rev. R. S. Cook, do.
Israel Smith, Esq., Albany;
Rev. Edward N. Kirk, do.
Timothy Fassett, Esq., do.
Rev. Edward D. Allen;
William D. Snodgrass, D. D., Troy;
Amatus Robbins, M. D., do.
Thomas W. Blatchford, M. D. do.
Rev. Erastus Hopkins, do.
Micah J. Lyman, Esq., do.
E. Rand, Esq. do.
T. B. Bigelow, Esq., do.
Sumner J. Strong, do.
Rev. Fayette Shipperd, do.
Duncan Robertson, Kingsborough;
Charles Mills, do.
Willard C. Mills, do.
Uriah M. Place, do.
E. C. Delavan, Esq., Ballston;
Rev. Chauncey Eddy, Saratoga Springs;
Rev. Darius O. Griswold, do.
Daniel L. Lum, Geneva;
Philip C. Hay, D. D., do.
Rev. Edwards A. Beach, Groton;
Rev. John Thompson, Granville;
Rev. Sylvester Eaton, Poughkeepsie;
Rev. Ephraim H. Newton, Cambridge;
Nelson Simpson, Esq., do.
John J. Dana, Esq., do.
Rev. Philo F. Phelps, Lansingburgh;
Rev. Samuel W. Brace, Skeneateles;
Rev. Benjamin H. Pitman, Esperance;
Rev. Lewis Kellogg, Whitehall;
Rev. J. Noble, Schagticoke;
Rev. David A. Jones, Schuylerville;
Gurdon Grant, Esq., West Troy;
A. Crosby, Cambridge;
Samuel J. Spear, Lansingburgh;
Rev. Benjamin Van Zandt, Union Village;
Rev. Julius Doane, Ira;
Andrew Yates, D. D., Schenectady;
Rev. A. B. Lambert, Salem;
Rev. John P. Knox, Nassau;
Rev. Frederick E. Cannon, Geneva;
Rev. Absalom K. Barr, La Fayette;
Rev. Francis Jones, Sauquoit;
Rev. Ebenezer Seymour, Bloomfield;
Clarkson J. Crosby, Watervliet;
Rev. Reuben Smith, Waterford;
Rev. Alanson B. Chittenden, Clifton Park;
Rev. Arthur Burtis, Binghamton;
Rev. Joel Wood, Greenfield;
Rev. A. N. Kittle, Stuyvesant;
Rev. John Gray, Schoodack;
Rev. Sylvester Woodbridge, Auburn;
Rev. George E. Delavan, Sherburne;
Rev. Lewis Bond, Plainfield;
Rev. J. M. Ogden, Chatham;
Rev. David L. Ogden, Whitesborough;
Rev. Jedediah L. Stark, Canajoharie;
Rev. M. La Rue P. Thompson, Canandaigua;
Rev. Robert W. Condit, Oswego;
H. H. Seely, Esq., Geneva;
Joshua W. Elmore, Esq., Sherburne;
Rev. James Stevenson, Florida;
Rev. C. L. Van Dyck, Marbletown;
Nehemiah Huntington, Peterboro';
Rev. John F. Scovill, Glenn's Falls.

New Jersey :—

Asa Hillyer, D. D., Orange;
Rev. Clifford S. Arms, Madison;
Rev. Robert Street, Connecticut Farms;
Rev. J. S. Gallagher, Orange;
Rev. Ansel D. Eddy, Newark.

District of Columbia :—

Rev. Joshua N. Danforth, Alexandria.

Illinois :—

Dirck C. Lansing, D. D., Bond co.
Rev. John Blatchford, Chicago.

Western Asia ;—

Rev. Eli Smith, Beyroot:
Rev. George B. Whiting, Jerusalem;
Rev. H. J. Van Lennep, Smyrna.

Organization.

The Hon. John C. Smith, President of the Board, took the Chair, and the meeting was opened with prayer by the Rev. Dr. Bates.

Rev. B. B. Edwards was appointed assistant recording secretary *pro tempore.*

The recording secretary then read the minutes of the last annual meeting.

Rev. Drs. Beman, Snodgrass, Pond, Rev. Messrs. William J. Armstrong and C. Eddy were appointed a committee of arrangements.

Report of the Treasurer.

The Treasurer read his report as examined and approved by the auditors, which was referred to a committee, consisting of the Hon. N. W. Howell, Hon. Joseph Russell, and Orrin Day, Esq., who subsequently reported that it be approved and adopted; which was done.

Report of the Prudential Committee.

An Abstract of the Annual Report of the Prudential Committee was then read by the secretaries for correspondence, and the several portions of the Report were referred to committees for examination, as follows :—

That on the Home Department and Summary, Rev. Dr. D. Porter, Rev. Messrs. C. Eddy, and J. S. Gallagher;—

That portion relating to missions in Southern Africa, Western Africa, Greece, and Turkey, to Rev. Drs. Davis and Patton and Rev. Sylvester Eaton;—

That portion relating to Cyprus, Syria, and the Holy Land, and the Nestorians and Mohammedans of Persia, to Rev. Dr. Wheeler, Rev. E. N. Kirk, and Timothy Fassett, Esq.;—

That portion relating to the Mahrattas and the Tamul people, to Rev. Drs. Bates and Lansing and Rev. Noah Coe;—

That portion relating to China, Southeastern Asia, and Oceanica, to the Rev. Dr. Allen, Rev. A. Boies, and Rev. T. S. Clarke;—

That portion relating to the mission to the Sandwich Islands to Rev. Dr. Woods, Rev. Prof. Hough, and Rev. E. Hopkins;

That portion relating to the missions to the North American Indians, to Rev. Drs. Day and Tucker and Hon. Joseph Russell.

These committees subsequently reported in favor of the adoption of the parts of the annual report respectively submitted to them, with some alterations, and they were adopted by the Board.

Returned and Disabled Missionaries.

The following statement respecting returned and disabled missionaries, was read by Dr. Anderson.

The Prudential Committee have had occasion to know, that among portions of the community there has been a feeling as if the committee had not made sufficient provision, in some cases, for the wants of disabled missionaries returned to this country. Not being aware how extensive this feeling is, nor what evil may grow out of it, the committee make a brief general statement that they may have the benefit of such suggestions as their fathers and brethren in the Board shall think it useful to make.

The Committee think they have a right always to presume on the candor and frankness of the returned missionary. Should there chance to be a deficiency in this respect, or an excess of diffidence in making known his circumstances, it is thought safe to presume that there will be personal friends, or friends to the cause, who will see that the necessary representations are made. So far as the committee are informed, there has never been any case of importance, or not more than one, where, from one or the other of these sources, they have not received seasonable and sufficient information.

An instance is not recollected, where a returned disabled missionary or assistant missionary has applied for a grant of money, and it has not been made ; and always the grant has been such as appeared to satisfy the individual it was designed to relieve. In the very cases concerning which the complaints known to the Committee were made, there is ample proof that the missionaries themselves had entire confidence in the disposition of the Committee to relieve their wants. If the returned disabled missionary, because he cannot promote the work of Christ by laboring in the missionary field, chooses to promote it in another way,—by economy carried beyond the ordinary usages of christian society, by a retired and simple mode of living, by abstaining, and with obvious benefit to his health, from those luxuries of life which, by their commonness among us, have come to be reckoned as necessaries,—is this a case for the interference of the Committee? In the very case, however, alluded to in these remarks, the individual, while living in this manner, with this commendable motive, had a written authority to draw on the treasurer of the Board for a sum of money, which was suffered to lie long in his hands.

Still it is very possible there may have been practical errors in this department of the responsibilities and duties of the Committee, and there may also be errors in theory. The rules which govern the Committee in this matter, are the 8th and 9th of the fifth section, entitled "Missionaries of the Board and their Widows and Children."

This paper was referred to a committee consisting of Rev. Drs. Woods, N. Porter, and Merrill, and Rev. Messrs. Punderson and Chickering; who subsequently made the following report, which was approved and adopted by the Board.

It is well known that those missionaries, who are, by bodily infirmity, prevented from pursuing the missionary work, are often the subjects of severe mental suffering, and are in a condition which is in various respects suited to excite the tenderest sympathies of all who are acquainted with their case. And it is very gratifying to see, that such sympathies exist, and that the christian community generally cherish feelings of the sincerest affection and kindness towards those servants of Christ, who have been brought into these afflictive circumstances. And when your committee read the regulations of the Board relative to this subject, they are happy to see, that those regulations manifest the same tender affection and sympathy towards disabled missionaries, and the widows of missionaries, and enjoin it upon the Prudential Committee as a standing and special duty, to make such grants towards their support, as their circumstances shall require, and as shall best

comport with the missionary character, and the interests of the missionary cause. And in the judgment of your committee there is abundant reason to believe that the Prudential Committee, together with the executive officers of the Board, have in all the cases referred to, scrupulously conformed to the above mentioned regulations, and have left nothing undone which either justice or benevolence required to be done.

In view of the whole subject your Committee recommend the adoption of the following resolutions.

1. That this Board regard disabled missionaries and the widows of missionaries with peculiar sympathy and kindness.

2. That in the judgment of the Board, the regulations already adopted in relation to this subject, and printed in 1835, are sufficiently particular and full, and that no additional regulations are called for.

3. That this Board have the utmost reason to believe, that the Prudential Committee together with the secretaries and treasurer, have, in accordance with the above named regulations, done all in their power to alleviate the sufferings of disabled missionaries, and the widows of missionaries, and to minister to their comfort.

4. That it is no more than reasonable to expect, as suggested in the statement of the Prudential Committee, that disabled missionaries and the widows of missionaries, or their particular friends, will take care to give all necessary information respecting their circumstances, so that the Prudential Committee may be able to do whatever justice and charity shall require.

Limiting the Expenses of the Missions.

A paper was read by Dr. Anderson on limiting the expenses of the missions and on the receipts of the Board.

At the annual meeting of the Board in Newark, two years ago, the Board adopted the following regulations, viz:—

1. "It shall be the duty of the Prudential Committee to assign a limit to the annual expenses of each mission.

2. "It shall be the duty of the several missions to furnish the Prudential Committee, annually, and as far as possible in detail, with a schedule of their probable necessary expenditures, in season to permit the schedule to be acted upon by the committee, and the results of their deliberations made known to the missions, before the time for the expenditure arrives."

It is easy to show why it was not so necessary at first to affix limits to the expenditures of its missions, as it has at length become.

Thirty years have elapsed since the Board commenced its operations. In fifteen of these years there has been a balance in the Treasury, and in fifteen of the years there has been a debt. In all of the first twelve years there were balances on hand; the other three, in which there were such balances, were the 16th, 22d and 23d years, or 1826, 1832 and 1833. The greatest amounts in the Treasury at the end of any year, were between the years 1813 and 1820, when they varied from 12,000 to 23,000 dollars. This was owing to the infancy of the missions, which rendered it difficult to expend a large sum judiciously upon them—a subject on which we shall have occasion to say more in the sequel.

For the thirteen years subsequent to 1822, the Board was in debt at the expiration of ten of the years, but the debts did not average more than 8,500 dollars.

The experience of the Board, therefore, during its first twenty-five years, did not warrant any serious apprehension of danger in leaving the several missions to exercise a discretion, under general directions from the committee, as to the amount of their annual expenditures.

But in the year 1836, the expenditures of the Board rose from $163,000 (using only the round numbers,) which was the expenditure of the previous year, to $210,000; and the debt from $4,600 to $38,800. The expenditures of the year 1837 were $254,000, or $91,000 more than the receipts of the previous year, and the debt $41,000. Had not the receipts of the Board, in that year of general gloom and bankruptcy in the country, exceeded those of the previous year by more than $75,000, the Board would have met at Newark under the overwhelming load of a debt amounting to the sum of $117,000! Let us praise the Lord for his goodness. Especially ought we to be grateful, when we remember that in the two previous years,—when every body was supposed to be growing rich and when all felt so, and notwithstanding earnest appeals from the missionaries and the committee,—there was really no increase in the receipts. Had the patrons of the Board contributed no more in that year of commercial disaster and distress, than they did in the two years of plenty immediately preceding, the missions, without a miracle of mercy, would have suffered all but starvation and ruin. For, how could the Board, in such circumstances, have had credit in the commercial world enough to be allowed to draw its bills of exchange on London in sufficient sums to supply their wants; or, resorting to the only other mode of remittance, where could it have procured specie when there was none in the market to be had?

Moreover, had not the committee, in the summer of 1837, reduced the expenses of the missions forty thousand dollars, the debt last year, instead of being only 35,000 dollars, would have been 75,000.

The committee have never designed to blame the missions for this increase in their expenditures, nor are they deserving of censure. The state of the case is this. At the commencement of a mission, circumstances for a time put limits, and often very narrow limits beyond the personal expenses of the missionaries, to a judicious expenditure on their part. They have no knowledge of the language, no press, no schools, no native helpers. They need money only for food, clothing, shelter, occasional tours, and teachers in the language. But in process of time there is a great change in their circumstances. Becoming conversant with the language of the people, they begin to preach the gospel; and need houses of some sort to preach in, which, at the least, the natives must have help in erecting. They prepare books, and need a printing establishment. They have a printing establishment, readers, and a demand for books, and need paper, ink, and workmen. They have christian schools, boarding schools, perhaps a seminary for training up native helpers, which they feel it important to foster.

They have pious native helpers, and must give them employment. All around are calls for schools, for books, for preaching tours, for new stations, for more laborers, for more and more extended and vigorous operations. In circumstances such as these, it might be judicious, could the funds be obtained, to increase the usual expenditures very considerably. Nay, to the missionaries on the ground, a great increase of expenditure may seem a matter of obvious necessity; and not to make it, they might feel to be a neglect and exposure of the harvest in the field no better than a waste of money, labor, and influence. And yet, in the actual state of the treasury,—as better known to the committee than it can be to them,—such an increase of expenditure, even to avoid such evils, may involve other and greater evils which ought on no account to be incurred.

Now about the years 1835 and 1836, many of the missions felt themselves impelled to enlargement by motives like these. These motives have continued to increase in number and power; and at the present time they are especially operative. The number of the missions, too, is now so great that a small increase in the expenses of each, makes a large sum in the gross. And such is their distance from each other, that they cannot act in concert; and such their distance from the seat of the Board's operations, that a long time is required to modify their expenditures in case of an emergency. There is no way, therefore, now to prevent the serious and even calamitous evil of an overdrawn treasury, but by assigning bounds to the annual expenditure of each mission, which must not be exceeded.

Such a limitation has accordingly been placed upon the expenditures of the several missions, based in general upon estimates received from them.

The whole amount of appropriations for the current expenses of the next year, which must unavoidably be met, is $244,983. To this sum add $20,000 for sending forth missionaries under appointment, and $19,173 for paying the existing debt; and the sum is $284,156.

We may be sure that the missions will all expend the sums allotted to them; for, almost universally, they feel the need of greater sums, and have expressed a desire to have more if possible.

Our *unavoidable expenditures*, therefore, next year, if we send out the missionaries; even without paying the debt, and without making any provision for enlarging the stipends of the missions,—which in many cases are painfully small;—will be $264,000. Of course, should our receipts next year be what they have been this, and no more,—and they will not be greater without much effort on the part of the friends of the cause,—our debt will rise to $40,000, and another reduction in the missions, or something equivalent to it will be necessary! Such at least is the view the committee are constrained to take of the future. And with this view they respectfully ask the attention of the Board to the following inquiries of a practical nature, which cannot appear otherwise than important.

1. Shall any reduction now be made in the allowances to the missions?

2. Shall the missionaries now under appointment, or a part of them, be detained?

3. Shall the allowances to the missions continue unabated, and the missionaries be sent forth, and the debt of the Board be so seriously increased? Or,

4. May the committee reasonably hope for an increase of receipts during the ensuing year, that will warrant them in going forward?

The subject is submitted to the Board with the hope that the committee who shall report upon it, will present their report in such manner, and at such a time, as to insure a full discussion of the subject before any vote is taken.

Nothing short of the $300,000, so earnestly requested last year, will give proper scope and freedom to the missions, and at the same time make it safe to send out the missionaries now under appointment. If the Board receive but $244,000, and send forth these brethren, as they ought no doubt to do, we must calculate upon a large debt, and we know not what consequent reductions and evils. If $300,000 are received, the Board is then placed once more in favorable circumstances for action; the missions, now cramped for want of means, receive an enlargement of their means; the new missionaries go forth with greater courage and joy; the whole system receives an impulse; and the churches will feel the reaction, far more than they now do, how much more blessed it is to give than to receive.

This paper was committed to the Hon. Mr. Frelinghuysen, Rev. Dr. Yates, Rev. D. Magie, and Rev. A. D. Eddy, who subsequently made the following report, which was discussed at several times during the sessions of the Board, and finally adopted.

The committee on the subject of limiting the expenses of the missions report,—

That they have considered the important matters involved in the four distinct inquiries, submitted for their opinion and report, and while they would deplore any serious increase of the debt of the Board, yet they are not prepared to advise a reduction in the allowances to the missionaries, unless individual cases may justify it in the judgment of the Prudential Committee; nor can they recommend that the missionaries now under appointment, or a part of them, be detained.

The committee feel encouraged by the past, to hope that the churches of the Redeemer will not faint or relax their efforts in seasons of commercial embarrassment; and that if the members of the Board, if the pastors of the churches who are present shall more prayerfully realize their responsibilities, and return from this season of christian fellowship and privilege, bearing on their hearts and to their brethren the claims of a perishing world, the committee indulge the humble hope that the means will be provided, and that God will sustain the Prudential Committee to go forward and carry out their plans of benevolence.

Missionary House.

A document was read by Mr. Greene relating to the *Missionary House*, which was referred to a committee consisting of Rev. Drs. Hawes and Patton, and Rev. Messrs. Eaton, White, and McClure. The document in an abridged form is given below.

At the last annual meeting of the Board the Prudential Committee stated that arrangements

and contracts had been made for erecting a Missionary House for the more safe and convenient transaction of the business of the Board; and that progress had then been made in the work. The Committee are now able to state that the building was completed about the close of last winter, and the offices of the treasurer and secretaries removed to it on the 13th of March. The House is 31 feet by 50, exclusive of two rooms extending in the rear, from the basement, each ten and a half feet by about forty feet.

The materials are of a durable character, and the workmanship such as to give it a plain but neat and substantial appearance. Its location, though central and convenient, is such as to leave it open to the light and air on three sides, while it is well removed from the noise and dust of the more frequented and busy streets. *Pemberton Square*, on which it stands, is surrounded by dwelling houses, from which, in its external appearance, the *Missionary House* does not differ.

The following is a brief description of the several apartments and the uses to which they are appropriated.

On the main floor of the building, in the front and central parts, are two rooms occupied by the Treasurer and his clerk. On the same floor, and in the rear of the building are two rooms occupied by the Secretary having charge of the domestic correspondence and agencies. On the second floor there are, in front, two apartments occupied by the Secretary having charge of the foreign correspondence.

In the rear of this, and on the central portion of this floor is an apartment, occupied as a depository for letters, periodicals, and small packages designed for the missionaries, which may not inappropriately be termed the "*post-office*"—a sort of "distributing office" for the missions, where letters, packages, newspapers, pamphlets, books, &c., designed for the missionaries, are arranged in small apartments, ready to be forwarded to the several missions when opportunities shall occur.

The periodicals of various kinds, religious, literary, and scientific, sent in this manner to the several missionaries, amount, exclusive of the Reports, Missionary Herald, and other publications of the Board, to about 450, at an expense, the last year, after deducting the discount obtained where a number of copies of the same work are taken, of about $700. By these it is supposed that the missionaries of the Board, embracing about 180 families, are as well supplied with this kind of reading and information, as are the ministers, on an average, in our own country; especially when the fact is considered that many of these families reside in the immediate vicinity of each other, and can each, by exchange, avail themselves of the others publications.

In the same room described above, all the letters written in the Secretary's department are copied into books, principally by an iron copying press, and preserved for future reference.

In the rear of the building on this floor are two rooms, occupied by the Secretary having charge of the correspondence with the Indian missions and the editing of the Missionary Herald. Here are deposited all the newspapers, magazines, and periodicals of every class, received in exchange for the Herald, or purchased for the use of the Board, amounting in all to more than eighty.

In each of the rooms occupied by the Treasurer and Secretaries, are convenient cases for depositing the letters and documents received, and preserving them on file till they accumulate sufficiently to be bound in volumes for reference. The letters received previously to the beginning of the year 1838, from missionaries abroad, and from other correspondents in this and foreign lands, are bound in more than 100 quarto or folio volumes, averaging about three inches in thickness. The letters are classed, and arranged alphabetically, with the necessary indexes to facilitate reference. So that, in the Secretaries' department, with the exception of a very few which may have been lost or accidentally destroyed, every letter received from the earlier period of the Board's operations, may now be referred to with little delay or trouble; and thus the history of each mission, and of the persons connected with it, and of each event, so far as embraced in the correspondence, may now be traced in the original documents.

In a similar manner, whatever has been written by the Secretaries to any person, at home or abroad, or to the missions, on any subject, may be ascertained, either from more or less full memoranda, sometimes substituted, in the earlier periods of the Board's history, for complete copies, or else from exact copies which have been almost uniformly taken during the last ten years.

All the letters in the Treasurer's department, both those received, and copies of those sent, are preserved in a suitable manner for use, should there be a demand for them.

The number of sheets of manuscript received from the missionaries beyond sea, since the last meeting of the Board is 1,369. From the Indian missions 217. Making a total from the missions of 1,586 sheets. Letters received in the course of the domestic correspondence, amount to about 1,200.

The number of letters written to the missions and in the course of the domestic correspondence does not differ very greatly from the number of those received; and, including those in the Treasurer's department, may be judged of by the fact that the amount of postage paid on letters and pamphlets, though a large portion of letters received from beyond sea, and many others, are subject to little or no postage, has been, during the last year, $946,70.

On the third floor, in front, is a large room, with a smaller one opening from it, appropriated to the Library of the Board. The library now comprises about 1,800 volumes, embracing books, principally of the three following descriptions.

1st. Periodicals, and reports published in this and foreign countries, including those especially which relate to missions and other direct efforts for propagating the gospel. These have been principally received in exchange for the Missionary Herald and other publications of the Board.

2d. Histories, geographies, books of travels, voyages, statistics, &c. relating to the countries where the missions of the Board are established, or where it may probably become the duty of the Board to commence missions; or such as are adapted to give correct information concerning the intellectual and moral condition of different nations, together with histories of former missionary efforts.

3d. Books of a more miscellaneous character, many of them of great value, bequeathed to the

Board by the late Mr. Evarts, formerly its Corresponding Secretary. Their value is estimated at $500, and they embrace somewhat more than that number of volumes.

This library is of great value to the officers of the Board; to missionary candidates who desire to obtain correct information respecting the country, the character, habits, and condition of the people where they expect to labor, and to spend their lives; and to various other persons who wish to obtain, for various reasons, similar information. Every year it becomes more obvious that the officers of the Board cannot intelligently, and in a manner satisfactory to themselves, or to the missionaries in foreign lands, edit the publications of the Board, conduct their correspondence, suggest plans, and take the general direction of the missions, without much definite knowledge of the geographical features, the climate, and productions of the countries where the missions are located, as well as of the intellectual, religious, and civil history of the people.

In this view of the subject, the Committee have regarded an extensive library of standard works, of the classes referred to above, as indispensable to the wise selection of missionary fields, the formation of judicious plans, the successful direction of missionary operations, at any stage, and the employment of suitable means for awakening and sustaining an intelligent missionary spirit in the christian community; and they hope to continue to enlarge it, as circumstances shall permit, until it shall have a good degree of completeness, as a library adapted to the wants of a missionary society.

In the same apartment where the library is deposited the Prudential Committee hold their meetings for business. These have been held statedly once a week for about seven years past, and usually occupy from two to five hours each. Besides these stated meetings, special meetings are frequently held as the amount of business or various emergencies require.

Of the doings of the Prudential Committee on all subjects full records are kept; and by means of appropriate indexes, their opinion or action on any subject, relative to individuals, missions, or whatever other topic has come before them, may readily be ascertained.

In the rear of the Committee Room and Library, on the third floor, is the cabinet, a room sixteen by thirty-one feet; used as a depository of such articles of interest and curiosity as may be collected, through the agency of missionaries or by other means, from various parts of the world, and seem appropriate to such an establishment; especially embracing objects of pagan worship, and whatever illustrates their religious rites and superstitions, their manners, customs and modes of life; extending also to dress, to the arts, to implements of labor and war, and specimens illustrative of the natural history and productions of the country where they reside. This collection is yet in its infancy; but arrangements have been made greatly to enlarge it, and render it a source of much interest and instruction to all who desire to view such illustrations of the works of God, and of the moral and social character and condition of large portions of mankind.

On the upper floor are three rooms in the roof, now used for storing past volumes of the Missionary Herald, annual Reports of the Board, missionary papers, and pamphlets of various kinds.

The accommodations which the new Missionary House affords in the basement story for storing and arranging articles purchased or received as donations, and for making up packages for shipment to the missions abroad, are not less important or less appreciated, perhaps, than those of any other part of the building. These embrace three large store rooms, a counting room, and a room in which are arranged Missionary Heralds, annual Reports, and missionary papers of the Board, and such other books and pamphlets as are often called for by friends of the Board, and need, therefore, to be most easily accessible.

Of the importance of ample and convenient room for storage and packing, some opinion may be formed from the fact that of packages received as donations or purchased for the missions, there are often from twenty to fifty tons by measurment at the Missionary House at one time; and that from one hundred to five hundred packages, and in some instances nearly one thousand, are shipped by a single vessel to some of the larger missions.

Under the whole of the main building there is a cellar used for storing boxes, casks, and various articles of a similar nature which accumulate about such an establishment.

In one of the rooms of the basement, in the Treasurer's room, and in that of one of the Secretaries, are three fire proof apartments, each five feet by two, and six feet high, with two others of somewhat smaller dimensions, designed for the safe-keeping of records and other documents which it is most important should be preserved.

The cost of the land on which the Missionary House stands was $8,500, and of erecting the building and fixtures about $14,500, a few bills for fixtures and some other labor about the finishing not having yet been received; making the whole cost about $23,000. As stated at the last annual meeting, the whole cost has been defrayed out of the permanent funds of the Board, only the income of which could, by the conditions fixed by the donors, be lawfully expended; so that the erection of the building, instead of diminishing the amount which could be used in sustaining the missions, is merely taking the funds from the banks and investing them in the Missionary House, and then having the house free of rent, instead of receiving the interest of the fund as formerly invested and using it to pay the rent of buildings hired.

In the plan and construction of the building reference was, of course, had to the probable extension of the operations of the Board, and an increase of the labor to be performed, and probably of the number of persons required to perform it. To any such anticipated extension it is believed the Missionary House is adequate. Reference was also had to economy of time and labor on the part of those employed there.

The advantages secured by the erection of the new Missionary House are believed to be the following, among others.

1. Possession of accommodations far more ample and convenient, and much better adapted to promote economy of time and labor on the part of all those employed there, than could be otherwise procured, at the same expense in any place equally favorable.

2. The Board will not be exposed to the loss of time, the expense, the injury to books, papers,

and furniture, and the other not unimportant evils of frequent removals.

3. The books, papers, and other property of the Board are much more safe in the present building, than they could be made in almost any building which could be rented for the use of the Board.

The committee subsequently made the following report, which was accepted and approved by the Board.

The committee on the Missionary House report, that the information communicated by the Prudential Committee of the completion of the Missionary House and the manner of its occupation and use, is highly satisfactory. They also express their entire approbation of the systematical and faithful manner in which the business of the Prudential Committee and the Secretaries is conducted.

Agencies.

The following statement was read on the subject of agencies by Mr. Armstrong.

From the first, the Board has found it necessary to employ, in the collection of funds, special agents devoted exclusively to that work. These agents have been commissioned to travel among the churches, co-operating with pastors, circulating missionary documents and papers, and by their preaching and conversation, diffusing knowledge and awakening interest in the missionary work, forming pastors and friends of the cause into associations for combined effort, and offering them a direct and easy communication with the treasury. The first agent of the Board, the Rev. John Frost, was appointed in 1811, and toward the close of that year and early in 1812 performed a very successful agency in New England and New York. Afterwards, agents were employed from year to year, as they could be obtained, and their services were called for. In 1815 the Board took up the subject at its annual meeting, and passed resolutions instructing the Prudential Committee to commission and send out agents, to carry forward the work, previously begun, of organizing auxiliary associations in all the churches, co-operating with it. These agents, were frequently appointed missionaries, who had completed their studies, but could not be immediately sent out. The labors of Mills and Fisk and Parsons, who have long since gone to their rest, (as well as of others who yet toil among the heathen) in this department, will long be remembered with gratitude in the churches they visited. It is worthy of remark in looking over the reports of the Board from year to year, how accurately the increase or diminution of its funds, corresponds to the amount of agency employed during the year. In 1817, the late Dr. Cornelius and seven other agents were in the field during a part or the whole of the year. The report states that though it was a year of scarcity and pressure, the receipts were more than doubled. A similar result, followed the use of the same means in 1822. In 1823 there was a falling off in the receipts, so that they fell short of the expenditures more than $10,000. The Report says, "This deficiency should be attributed, not to any diminution of interest in the missionary work, but to the want of agents who should visit our churches and congregations, and awaken attention by pleading the cause of millions, perishing for lack of knowledge, and by pressing upon the heart and conscience the command of the "ascending Saviour." A similar remark occurs in the same connection in the report for 1824. It is there added, "It is very manifest that in the present state of feeling on missionary subjects, the contributions of the public generally will not be called forth, unless agents are employed to make personal applications, and to bring the matter home to all classes of people." In 1826, the Rev. G. Cowles was appointed the first permanent agent of the Board, and the Committee remarked in connection with the notice of his appointment, "That the extended and extending operations of the Board will *always* render agents necessary." Up to this time, the labors of agents had been directed mainly to forming associations, auxiliary to the Board in churches and congregations; and the hope was entertained, that when this work was completed, there would be no necessity for employing them longer. But it began to be evident, to use the language of a subsequent Report, that "no association, however good, will suffice, taking the country at large, without a vigilant superintendence." In 1830, in view of the deficiency in the receipts of the Board, its greatly extended operations and the demand for a more extended and efficient patronage, it was resolved, "That it be recommended to the Prudential Committee to appoint, as speedily as possible, such a number of general and other agents in different parts of the country, as, in their judgment, may be necessary to bring before the community the duty of aiding in the great work of converting the world." And, "To consider whether it may not be expedient to call home occasionally missionaries now in the field, to plead this cause among the churches of the land." These resolutions seem to have been the germ of the present system of general agencies. Previously the agents of the Board had been, with one exception, temporary, and their appointments local. Most of them were young men, either appointed missionaries or licentiates not yet settled as pastors. In a few cases missionaries providentially recalled from their work abroad, had performed highly acceptable service in this department, and so arduous and important was it deemed that it was seriously contemplated to recal men from the foreign field for this express purpose. From this time the Prudential Committee have acted substantially upon the present plan. The whole field from which its resources are drawn, is divided into distinct agencies, each of them large enough to give full scope to the energies of an agent. For these agencies men are sought of mature mind and some experience in the work of the ministry. Men whose christian character and ministerial gifts and qualifications may be expected to command the respect and conciliate the esteem and confidence of the friends of the cause in proportion as they are known. Men who love the cause of missions and rejoice to devote themselves to it, on the same principles as the missionaries in the foreign field, asking for no other earthly remuneration than a support for themselves and families, and purposing to continue in the work, so long as the welfare of the cause requires, and the providence of God permits. Their appointments are not

limited as to time, that they may have every inducement to aim at high qualifications for their duties, and to do their work upon permanent principles, and that the cause may reap the benefit of the mutual acquaintance and affectionate confidence, which may be hoped for between them and the pastors and churches in their agencies. Their duties are, To cooperate with the pastors of the churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. At present there are eight of these agencies, requiring, to complete the system, an equal number of agents; viz: The northern district of New England; the southern district of New England and eastern New York; central and western New York; New Jersey, Pennsylvania, Delaware, and Maryland; the Southern States; the Western States; the Western Reserve; Michigan. Provision is made in the system, for the occasional employment of temporary agents, especially of appointed and returned missionaries, for the voluntary aid of pastors, and for such labor of this kind as the officers of the Board may be able to perform. This system was formally approved by a vote of the Board in 1833, and a resolution then adopted, "that it be considered the duty of members of the Board to encourage and assist these agents in the several fields of their labor." It has been fully in operation, except that some of the agencies have been vacant a part of the time, since 1833. Three of the agencies have been vacant during the past year, in consequence of changes that took place early in that year, or late in that which preceded it. The receipts of the Board in 1832, were $130,000. In 1837, they had risen under the operation of this system, to $252,000. The whole amount paid out of the treasury for agencies for the collection of funds has never, in any year heretofore, been higher than four per cent on the sum total of receipts into the treasury. The average expense for five years from 1834 to 1838 inclusive, on the present system, has been a little less than three and a half per cent on the whole amount of receipts in the same period. Judicious pastors and others who have carefully observed the operation of this system on the churches, have frequently expressed their deliberate opinion that the indirect usefulness of the agents in the quickening and elevating influence of their labors upon the piety of the churches, by the information they impart, and by their appeals to the hearts and consciences of the people of God, in behalf of a world perishing in darkness and sin, is quite as valuable to the cause of Christ at home, as their pastoral labors would be if settled in the charge of congregations. As to the necessity of such labors in the present state of the churches, and until some better plan is devised for calling forth the contributions of Christians to the great objects of christian benevolence, the experience of other associations for evangelical purposes in our own country and in Great Britain fully accords with ours. The whole subject is laid before the Board now, that its operations have reached a point where embarrassment and suffering are inevitable without a considerable and permanent increase of funds, that they in their wisdom may devise a better plan, or suggest modifications and improvements on that now pursued, and take measures adapted to augment its efficiency.

The foregoing document was then committed to Rev. C. Walker, Rev. Drs. Hillyer and Pierce, and Rev. Messrs. Maltby, and Danforth. This committee subsequently reported the following resolution, which was adopted.

Resolved, That the plan of districting the country into distinct fields of agency, submitted by the Prudential Committee, meets the approbation of this Board, and that we recommend it to the favor of the pastors and churches in order that it may be carried into efficient and successful operation.

Return of Missionaries.

Memorials from the Mahratta mission, and from that to the Sandwich Islands, relating to the return of missionaries, were read and referred to Rev. Drs. Day, Edwards, and Pond, Hon. Charles Marsh, and Rev. Messrs. Eli Smith and Willard Child. This committee subsequently made the following report.

The committee to whom was referred memorials from the Mahratta mission, and from the mission at the Sandwich Islands, have attended to the very important subjects submitted to them, and respectfully report:

That they see no sufficient cause for suspending or altering a rule adopted by this Board two years ago, in words following, viz. "No mission or member of a mission may print any letter, tract, or appeal at these establishments" [the mission printing establishments abroad] "*at the expense of the Board*, with a view to its being sent to individuals in the United States." Our brethren abroad have various modes of communicating with friends and the community at home; but the Prudential Committee, obviously, are the proper judges of what ought to be printed, *at the expense of the Board*, with a view to general circulation in the United States.

In reference to the other and principal matter complained of in these memorials, viz. *the return of missionaries*—the following statements and recommendations are submitted.

It was the original and expressed intention of this Board, when it commenced sending out missionaries to the heathen, that (extraordinaries excepted) they should leave their native land with *no expectation of returning*. They should go forth *for life*. Still, in the progress of things, various causes operated to induce individuals, from time to time, to return. At length, these instances had become so numerous, that some of the friends of missions became uneasy on account of them. Not only was a considerable expense incurred, but there was danger that the original design of the Board in reference to the matter should be lost sight of, and that young men contemplating the missionary work would come to regard it not as a labor for life, but rather as a temporary exile, from which they might expect, at least at intervals, to be relased. It was under these circum-

stances that the rule complained of was adopted by this Board, two years ago. It was no part of the object of this rule, our brethren abroad and the public in general may be assured, to represent missionaries as deficient in judgment, or unworthy of confidence, or to prevent the return of any missionary whose health or other circumstances demanded it;—but the rule was intended to meet an existing attitude of circumstances and state of feeling in our churches. It was intended as a guide to the reflection and deliberations of missionaries abroad on the subject of a return to the United States. It was intended as a check upon the impulses of some who might unadvisedly contemplate such a return. And especially was it intended as a guide to young men among ourselves who are beginning to contemplate the missionary work. It was thought to be important that such young men should know definitely what were the expectations of the Board in regard to the subject of the rule.

The rule had not been long in operation, before it was ascertained that it was regarded as objectionable by some of our missionaries, and might impair that mutual confidence which had so long and happily existed between them, the Prudential Committee, and the Board. Accordingly the subject came before the Board for consideration at the last annual meeting, and important modifications of the original rule were adopted. Still, the subject does not seem to be at rest. The rule, as amended at the last meeting, is not likely to prove satisfactory to all our missionaries. Under these circumstances, with a view to secure, so far as may be, all the advantages of the rule in question, and at the same time to avoid the objections which have been urged against it, your Committee would recommend that in place of it, as amended last year, the following resolution be adopted.

This report was accompanied by resolutions which were discussed at length; and after having been recommitted, and subsequently amendments having been offered by Drs. Nott, Bates, and Wheeler, the subject was committed to them and Rev. Eli Smith, by whom a resolution was reported in the following form, and adopted by the Board.

Resolved, That when any missionary or assistant missionary of the Board shall desire, on account of ill health or any other cause, to return to the United States, he be required to obtain permission from the Prudential Committee so to do, when it is practicable, (always sending with his request the opinion of his mission,) and when impracticable to obtain such permission, that he be required to obtain the consent of his mission, which consent shall always be subject to the revision of the Prudential Committee.

A memorial having been read from the Association of Congregational Ministers in Berkshire County, Massachusetts, relating to the Rev. Josiah Brewer, a former missionary of the Board, it was

Resolved, That said memorial be referred to a committee of seven, who shall consider whether it is expedient for the Board to give a re-hearing to the case of the Rev. Josiah Brewer; and provided that they consider a re-hearing of his case expedient, shall report the manner of doing this, which they shall deem most proper.

Rev. Drs. Edwards, Hawes, Beman, and Hon. Mr. Frelinghuysen, Hon. Charles Marsh, Rev. E. W. Hooker, and Rev. Tertius S. Clarke, were appointed a committee on the subject.

The committee afterwards reported that it is expedient for the Board to give a re-hearing to the case of the Rev. Josiah Brewer; and that, for this purpose a committee of seven be appointed, who shall meet in Boston at such time as shall be agreed upon by themselves, and report at the next meeting of the Board; the committee to have power to fill their own vacancies. This report was accepted and approved; and the Rev. Drs. Edwards and Bates, Hon. Charles Marsh, Rev. Drs. Hawes and Snell, Hon. Joseph Russell, and Hon. Lewis Strong were appointed a committee to hear the case.

A committee on vacancies in the officers of the Board, consisting of Rev. Drs. McAuley and Tappan, Rev. W. J. Armstrong, Hon. Charles Marsh and Jonathan Edwards, Esq., reported that they recommend that the Hon. Theodore Frelinghuysen be elected Vice President of the Board, in place of Hon. S. Van Rensselaer, deceased, Rev. Silas Aiken, of Boston, a member of the Prudential Committee, in place of Dr. Fay resigned, and Rev. B. B. Edwards, of Andover, Assistant Recording Secretary, in place of Charles Stoddard, Esq., resigned. This report was accepted.

A committee on the next annual meeting of the Board and on the preacher, consisting of Rev. Drs. Codman, N. Porter, Tucker, Yates, and Orrin Day, Esq., recommended Providence, R. I., as the place of the next meeting of the Board, and that the Rev. Dr. Beman be the preacher, and the Rev. Dr. Edwards his substitute, in case of failure; and that the congregational clergymen of Providence, together with Dea. Josiah Chapin, T. R. Arnold, Esq., and Dea. E. Gladding be a committee of arrangements. This report was accepted.

The committee on the election of new members, consisting of Hon. S. Hubbard, Rev. Drs. Woods, Codman, Yale, and Baldwin, made a report, in which they recommend that the Rev. Silas Aiken, of Boston, and the Rev. Bela B. Edwards, of Andover, Massachusetts; William B. Sprague, D. D., of Albany, and Eliphalet Wickes, Esq., of Troy, N. Y.; and Reuben Post, D. D., of Charleston, S. C., be elected corporate members of the Board; and that Sir Culling Eardley Smith, of Hatfield, England, and Sir William Norris, of Penang, be elected

corresponding members. These persons were subsequently elected, agreeably to the recommendation of the committee.

Miscellaneous Resolutions Adopted.

Resolved, That the Board have heard with much interest and pleasure of a second donation of £200 from the government of Ceylon to the mission in that island, for the support of the seminary and schools connected with the mission; and that the missionaries be instructed to communicate to the government an assurance of the gratitude of the Board in view of this liberality.

The freedom of the Rooms of the Young Men's Association of Troy having been tendered to the members of the Board during the sessions,

Voted, That the thanks of the Board be presented to the Association.

One of the Bye Laws of the Board, in relation to missionaries, was amended so as to read as follows: "No missionary or assistant missionary of the Board shall engage in any business or transaction yielding pecuniary profit, without first obtaining the consent of his brethren in the mission."

The following resolutions of a general character were read by Dr. Anderson, and after remarks by various gentlemen, were adopted.

Resolved, That the evident movements of the Spirit of God of late among oriental Christians of the Armenian church at the seat of Turkish power, and among the Druzes in the mountains of Lebanon, and the remarkable disposition of the Syrian Nestorian Christians to welcome the instructions of their more favored brethren of the west in those gospel principles which they have lost in their long night of oppression and ignorance,—are full of promises for the future, provided the work of spiritual illumination be only followed up with increasing zeal by means of the preached gospel and its great auxiliary, the press.

Resolved, That the intelligence received from the Sandwich Islands, announcing that five thousand souls at these islands were received into the christian church during the year ending June 1, 1838, and, more recently, that this number has been increased to nearly ten thousand souls; and that they were received on what the pastors of the several churches regarded as a credible profession of piety; by which means the whole number of professed christian converts connected with our missions has been rendered fourfold greater than it was known to be at our last anniversary;—while there is enough in some of its aspects to awaken our prayerful solicitude, does nevertheless call for fervent thanksgivings to God from the Board and the whole church, and furnishes the most animating inducements for a great increase of zeal and energy, and for the exercise of a far more lively and joyful faith, in our work among the heathen.

Resolved, That the Board is more and more convinced of the propriety and importance of sending our choicest men and women on the foreign service of the church, and of the most prayerful and cautious circumspection in the appointment of persons to this service; and it would recommend to the Prudential Committee to have, as far as possible, a personal acquaintance with the candidates, in addition to the usual means of information concerning them, before appointing them missionaries of the Board.

Resolved, That the state of the religious community imposes the solemn duty on the different protestant missionary societies assiduously to cultivate a mutual respect and courtesy; to avoid all unpleasant interference with each others plans and proceedings; and to cultivate good feeling and co-operation among all the missionaries in the foreign field; and that, in the present measure of good understanding and fellowship and in the prospect that these will, through the divine blessing, continue, the Board sees occasion for unfeigned joy; regarding them as tokens of peace, extension, vigor, and a speedier triumph in our efforts to destroy the far-extending and powerful organizations of ignorance and sin in the pagan and Mohammedan nations.

Resolved, That there are encouraging signs in divine providence of the approach of that period, fixed in the counsels of Infinite Wisdom, and rapturously contemplated by prophets of old, when the knowledge and blessings of the gospel shall extend over the earth. Especially are these signs to be seen in the employment of so large a portion of the capital and enterprise of christian nations in multiplying facilities for travelling by land and water; in the successful application of steam to ocean navigation, and in the prospect of its finding its way into every sea and all the great rivers of the world; and in the ascendancy, in countries that would otherwise scarcely be accessible to the christian missionary, of a great protestant power, which is restrained neither by indifference, or fear, or policy, from giving its protection and countenance to the labors of the missionary.

Resolved, That the chief bond of union and pledge of perseverance in the missionary enterprise, is a spirit of dependence among all the disciples of Christ on their common Lord, leading to fervent and united prayer; and that, in this view especially, the *Monthly Concert for Prayer* is an institution of obvious expediency and great value to the cause; while the observance of the FIRST MONDAY IN THE YEAR as a season of fasting, as well as prayer, for the conversion of the world, is earnestly commended to the attention of all Christians.

The thanks of the Board were presented to the Presbyterian churches in First and Second Streets, for the accommodations which they furnished the Board during its anniversary, to the choir of singers connected with the church in First Street, and also to families and individuals for their kindness and hospitality to members of the Board.

Letters from Absent Members.

Letters were read from the Hon. Peter D. Vroom of New Jersey, and the Rev. James G.

Hamner of Baltimore, Md., expressing their unabated interest in the Board, and their regret in not being able to attend the present meeting.

A letter was read from the Rev. Dr. Samuel Miller of Princeton, N. J., resigning his membership in the Board.

Devotional Exercises.

The session of the Board on the first day was opened with prayer by Rev. Dr. Bates; and on the second and third days by the Rev. Dr. Nott, and the Rev. Mr. Magie, and the meeting was closed with prayer by the Rev. Dr. Hillyer.

On the evening of Wednesday, the 11th, the annual sermon was delivered by the Rev. Dr. McAuley. For this sermon the thanks of the Board were expressed, and a copy was requested for the press.

On the afternoon of Thursday the members of the Board, together with a large number of other Christians, united in celebrating the death of Christ, in the Presbyterian Church in Second Street. The Rev. Drs. Woods, Yates, Merrill, Hillyer, and the Rev. Mr. Boies took part in the services of this occasion.

A public meeting was held in the evening of Thursday, in the Presbyterian Church in First Street. The devotional exercises were performed by the Rev. John Maltby and Dr. Beman, extracts from the Annual Report of the Prudential committee were read, and addresses were delivered by the Rev. Drs. Beman and Patton, Rev. Eli Smith, and the Hon. Mr. Frelinghuysen.

Officers Elected.

The following persons were elected officers of the Board for the year ensuing.

John Cotton Smith, LL. D., *President;*
Theodore Frelinghuysen, LL. D., *Vice President;*
Calvin Chapin, D. D., *Recording Secretary;*
Rev. Bela B. Edwards, *Assistant Recording Secretary.*

Samuel Hubbard, LL D.,
Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Daniel Noyes, Esq.,
Rev. Nehemiah Adams,
Rev. Silas Aiken,
Prudential Committee;

Rev. Rufus Anderson,
Rev. David Greene,
Rev. William J. Armstrong,
Secretaries for Correspondence;

Henry Hill, Esq., *Treasurer;*

William J. Hubbard, Esq., } *Auditors.*
Charles Scudder, Esq. }

The Board adjourned to meet in the city of Providence, Rhode Island, on the second Wednesday of September, 1840, at ten o'clock, A. M.

TO THE PATRONS AND FRIENDS OF THE BOARD.

The following statement of the pecuniary condition and wants of the Board, has been prepared in obedience to a resolution adopted by the Board at its late meeting in Troy, and is commended to the prayerful consideration of all who love the cause of missions.

At a meeting of the Board in Portland, in September, 1838, it was stated by the Prudential Committee that $300,000 would be needed for the year ending July 31st, 1839, to liquidate the debt, send out the missionaries under appointment, and restore to the missions the means of prosecuting their work with vigor. In view of this statement, the Board encouraged the Committee to go forward, relying upon the liberal support of the friends of the cause. The average monthly receipts for the six months subsequent to that meeting were more than $25,000, and there was much reason to hope that the income of the year would be equal to the appropriations deemed necessary by the Committee. But since the first of May last the receipts have averaged but about $13,000 per month. The whole receipts of the year ending July 31, 1839, fell below the amount proposed to be raised, nearly $56,000, and it is now evident, that to sustain the operations of the Board on their present scale, there needs to be a prompt and generous increase of contributions by its friends.

The following estimate of the amount needed for the year commencing August 1st, 1839, will make this plain.

The appropriations made for the support of the different missions, and other current expenses, amount to	$215 000
Estimated expenses of outfit, passage, etc., of about twenty missionaries, most of whom have some time been under appointment, and who are all needed to meet the present wants of the missions,	20 000
Debt of the Board on the 1st of August,	19 000
	$284 000

This amount, it will be observed, is needed to carry forward the operations of the Board during the year upon their present scale. It is not for the Committee, or the officers of the Board to say whether this amount shall be con-

tributed, but it is their duty distinctly to inform their respected friends and patrons, that if the receipts fall much below it, the alternative must be either to go on with a large debt, or to reduce the sums already appropriated to the different missions. The propriety of the first course is, to say the least, extremely doubtful. It may be a serious question whether it is consistent either with christian integrity or sound policy. The effects of the second course would in many respects be more disastrous and painful than the former reduction. The appropriations to the missions are all based upon estimates of necessary expenses, furnished by the missions themselves, and carefully reviewed by the Committee. They are as small as they can be, on our present scale of operation. If a less sum should be remitted to any mission, than is now proposed, schools must be disbanded, native assistants dismissed, students sent away from seminaries, the operations of the press contracted, the whole system be crippled and retarded. Such a reduction would blight the hopes of our missionary brethren, and fill their hearts with sadness. It would encourage opposition to them and their work, and cause the enemies of the gospel to exult. And all this at a time when God has just blessed our largest mission with such effusions of his Spirit as have no parallel in modern times: when the indications of his gracious presence at other important missions are more heart-cheering than ever before; and when from almost every station our brethren are sending home earnest and affecting appeals for the means of extending their labors in almost every department.

Such, christian brethren, is the position of our work at the present time. In August the receipts of the Board were less than $10,000. In September they were less than $14,000. Yet to meet the expenditures $24,000 a month are needed. By the Missionary Herald you may learn, from month to month, what are the prospects of the treasury. There too, you may see what are the calls to increased efforts in Syria, in Turkey, in Southern India, in Western and Southern Africa, in the islands of the sea, and among our own Aborigines.

And now we ask, what shall be done? The Board and its officers are your agents. They have no earthly resources but your prayers and contributions. The missions are yours. On you they depend, under God, for support and enlargement. Your brethren now toiling in the dark places of the earth as your representatives, look to you to fulfil the pledges of generous and steady co-operation which they bore with them, when from the pleasant land of their fathers, they went forth to their distant fields of labor. Shall their hopes be disappointed? Are you prepared for the inevitable consequences of withholding adequate pecuniary aid, in the repetition of such cries of distress from the missions, as we heard in the summer of 1838? There is no time for delay. The question must now be settled by this christian community whether we shall, under the command and promise of the Lord Jesus, go forward in the work of giving his gospel to the nations, or whether we shall notwithstanding all the favorable indications of his providence, turn back in discouragement and disobedience?

Can there be hesitation in deciding this question? May we not hope for a speedy increase of feeling and prayer and effort for the salvation of our destitute fellow-men? May we not look for contributions to flow into the treasury of the Lord, sufficient not only to supply the present wants of the missions, but also greatly to increase the means, so much needed by them all?

Not a few friends of the cause, present at the late meeting of the Board in Troy, resolved to double their contributions this year. One of the churches in that city has since made an annual contribution, more than three times as great as it had been wont to make. Let others imitate their example; nor wait for personal solicitation from an agent. Let your offering, christian brethren, be the spontaneous expression of your love to the cause.

"THE LORD LOVETH A CHEERFUL GIVER."

Missionary House, Boston:
Oct. 16, 1839.

RECENT INTELLIGENCE.

SANDWICH ISLANDS.—On the 9th of October Rev. Sheldon Dibble and his wife embarked at New York, on board the ship Lausanne, captain Spaulding, on his return to the Sandwich Islands mission. On Sabbath evening, the 6th, a meeting was held in the Rev. Mr. Spencer's Church, Brooklyn, when the instructions of the Prudential Committee were delivered to Mr. Dibble by one of the secretaries of the Board. The other exercises were addresses by Mr. D. and the Rev. Mr. Spencer, and prayers by Rev. Messrs. Lewis and Jacobus, and Rev. Dr. Cox, with appropriate singing.

In the same vessel which carries Mr. and Mrs. Dibble to the Sandwich Islands, are six ordained missionaries, eight male assistant missionaries, designed for various departments of labor, and eighteen married and unmarried females, accompanied by nineteen children, who are to proceed in the ship to the mouth of the

Columbia river, destined to strengthen the Methodist mission among the Indians in that vicinity.

GREECE.—On the 9th of July Mr. King writes from Athens, that on the Sabbath next preceding he begun to hold religious services in the new building erected for his use, when upwards of seventy hearers were present. During the last six months he had distributed above 27,000 copies of the Scriptures, school books, and religious tracts—exceeding the number distributed during any previous six months since he had been in Greece. Baxter's Saints Rest, translated by him, was in press, and expected to be out in a month.

CHINA.—Under date of June 1st, Doct. Parker writes from Canton that he was still residing quietly at that place and did not intend to leave it until compelled to do so. Messrs. Bridgman and Abeel were at Macao. He had not been able to enter the hospital, though he was encouraged by some of the Chinese rulers to hope that permission would soon be granted to resume his labors there. Mr. Clark of the Sandwich Islands mission, and Mr. Diell, seamen's preacher at Honolulu, with his wife, had recently arrived at Macao, with the hope of restoring their health by the voyage.

OREGON INDIANS.—Letters have been received from the missionaries bearing dates as late as the 29th of April. Early in the spring Messrs. Eells and Walker, who spend the winter at Doct. Whitman's station, near Wallawalla, proceeded with their wives to Colville, where they were received in the most hospitable manner by Mr. McDonald, the principal trader of the Hudson Bay Company at that post, who introduced them to the Indians, described to them a favorable place for their contemplated station, and furnished them all the facilities in his power for advantageously beginning and prosecuting their labors. The place recommended is sixty or seventy miles from Colville, which, it will be remembered, is on the northern branch of the Oregon or Columbia river, and 300 or 350 miles from the Pacific ocean. On visiting the proposed site, the missionaries were received most joyfully by the Indians, and in March were making preparations for immediately locating themselves there.

From the station among the Nez Perces Messrs. Spalding and Gray send very encouraging accounts of the continued docility of the Indians, their industry and perseverance in preparations for a more settled and agricultural mode of living, and especially of the attention with which they were listening to religious instruction, and of the work of the Spirit of God on their hearts, by which it was hoped that many had been led heartily to believe and obey the gospel. Further statements will be given in the next number.

On the 3d of May Mr. Hall, one of the missionary printers at the Sandwich Islands, writes from Wallawalla, that he left Honolulu on the 2d of March, accompanied by Mrs. Hall, whose health it was hoped, would be restored by a short residence on the continent, and bringing with him a printing press, small fount of types, and a quantity of paper, for the use of the Oregon mission. All had reached Wallawalla in safety, and were about to go forward to the Nez-Perces station, where the press would be put in operation.

Donations,

RECEIVED IN SEPTEMBER.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson, New York, Tr.
450 50
Catskill, Mem. of Ref. D. chh. 7 00—457 50

Caledonia co. Vt. Confer. of chhs. E. Fairbanks, Tr.
Burke, Cong chh. 5 00
St. Johnsbury, 2d cong. chh. and so. mon. con. 83 67—88 67

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.
Dublin, Mon. con. 21 25
Gilsum, Chh. and so. 11,82; mon. con. 5,75; 17 57
Keene, Mon. con. 8; Miss W. 1; 9 00
New Alstead, Mon. con. 23 00
Rindge, 18 00
Stoddard, A friend, 2 00
Surry, Mon. con. 13 06
Swanzey, do. 16 11
Troy, do. 18 83
Winchester, A friend, 50—139 32

Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.
Burlington, Presb. chh. mon. con. 34 42
Essex, Four indiv. 9 75
Hinesburgh, Chh 60 00
Westford, Chh. and so. 28 20
Williston, La. 30; Mr. H. 1; 31 00—163 37

Essex co. South. Ms. Aux. So. J. Adams, Tr.
Ipswich, S. par. mon. con. 46 20
Salem, Crombie-st. mon. con. 18,47; Tab. do. 28,31; S. chh. do. 14,93; 61 71
107 91
Ded. expenses of aux. so. 4 37—103 54

Geneva and vic. N. Y. By C. A. Cook, Agent,
Geneva, Presb. chh. H. Dwight, 300; Mrs. E. Hopkins, 25; Rev. P. C. Ray, 10; coll. 12,66; indiv. 6,25; 353 91
Hopewell, Presb. chh. mon. con. 33 19
Ovid, do 16 86
Penn Yan, Presb. chh. 62,71; sab. sch. so. for *Ira Gould*, Ceylon, 8,41; 71 12
Pulteney, Presb. chh. 8 79
Walworth, 15 47—499 34

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr
Catskill Mon. con. in presb. chh. 28 00

Hampden co. Ms. Aux. So. S. Warriner, Tr.
Blandford, Gent. 47,42; la. 68,67; mon. con. 22,32; 138 41
Chickopee Falls, 78 32
West Springfield, Agawam, mon. con. 12 72—229 45

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon East, La. 22 21
Barkhamsted, La. benev. so. 17 50
Bristol, Gent. 143,60; la. 116,57; 260 17
East Windsor, Wapping so. la. 27 07
Enfield, Gent. 42,93; mon. con. 5,50; 48 43
Farmington, Gent. 279, 19; la. 262,69; 541 88
Hartford, 1st so. mon. con. 12,91; E. P. int. 3; la. 413,29, N. so. gent. 603,53; la. 101,87; W. so. for *John Talcott*, Ceylon, 20; I. W. note, 25; L. W. do. 12,89; 1,192 49
Hartland, L. P. Case, 5 00
Suffield, Mon. con. 10; la. 42,65; 52 65-2,177 40
Hartford co., South, Ct. Aux. So. H. S. Ward, Tr.
Southington, Gent. 368,09; la. 180; 548 09
Wethersfield, Mon. con. 26 55—574 64
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.
Amoskeag, Mon. con. 27 50
Antrim, A fem. friend, 5; a lady, 2,50: a dec'd mem. of chh. 2; 9 50
Brookline, Cong. so. 15 60
Hancock, Gent. 9 08
New Boston, An aged fem. 5 00—66 08
Jamestown and vic. N. Y., By E. T. Foote, Agent,
Carroll, Mater. asso. of cong. chh. 9 00
Silver Creek, Presb. chh. mon. con. 17 62—26 62
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.
Coll. at county confer. for Sandw. Isl. 30 67
Boscawen, W. relig. so. to constitute Rev. Edward Buxton an Hon. Mem. 54; E. cong so. mon. con. 15,92; Miss Hannah Morrill, dec'd, 32,46; 102 38
Concord, W. chh. mon. con. 23,39; S. cong. la. 32,77; 56 16
Dunbarton, Mon. con. 9,50; fem. benev. so. 6; 15 50
Henniker, Gent. 39,03; la. 22,50; 61 53—266 24
Monroe co. N. Y. Aux. So. E. Ely, Tr.
Lewiston, Presb. chh. 4 00
Livonia, A. Beecher, to constitute Edward A. Beecher an Hon. Mem. 100 00
Rochester, 1st presb. chh. 44,34; Brick do. 50; Bethel do. 25; 3d do. 15; 134 34
Sweden, Presb. chh. 6 06
Warsaw, do. 65 00
Yates, 1st do. 5 47—314 87
New York city and Brooklyn, Aux. So. W. W. Chester, Tr.
(Of which fr. Samuel C. Hills, which constitutes him an Hon. Mem. 100;) 442 95
Northampton and neighboring towns, Ms. Aux. So. J. D. Whitney, Tr.
Amherst, E. par. mon. con. 10 33
Cummington, Gent. 4,13; mon. con. 3; 7 13
Hatfield, A pensioner, 5 00
East Hampton, for *Mary Todd*, Ceylon, 10 00
Northampton, 1st par. mon. con. 117,48: Edwards chh. mon. con. 21,21; indiv. 1; 139 69
Norwich, Mon. con. 7 73
Southampton, Gent. 25,50: balance of legacy of Daniel Kingsley, 16,67; 42 17
South Hadley, 1st par. mon. con. 50 03—272 08
Orange co. Vt. Aux. So. J. W. Smith, Tr. 600 00
Palestine Miss. So. Ms. E. Alden, Tr.
Braintree, 1st par. la. 70 00
North Bridgewater, do. 30 28—100 28
Penobscot co. Me. Aux. So. E. F. Duren, Tr.
Bangor, 1st par. mon. con. 40 00
East Brewer, Cong. chh. and so. 1 04
Foxcroft, Cong. so. 15 13
Garland, Cong. chh. and so. 4 61
Hampden, Cong. chh. and so. mon. con. 50 00
Lincoln, Cong. chh. 5 00—115 78
Rockingham Confer. of chhs. N. H. J. Boardman, Tr.
Kingston, Cong. chh. and so. mon. con. 5,28; av. of gold beads, 2,69; 7 97
Rutland co. Vt. Aux. So. J. D. Butler, Tr.
Castleton, Mon. con. in cong. chh. 43 73
Clarendon, Cong. chh. 26 00
Poultney, Cong. chh. fem. cent so. for tracts in for. lands, 15 00—84 73
Valley of the Mississippi, Aux. So. W. T. Truman, Tr.
Western Reserve aux. so. By Rev. H. Coe, Agent,
Cuyahoga co. Euclid, 7; note redeemed, 1; Geauga co. Claridon, 5; Madison, 1st cong. chh. 10. Painesville, Mon. con. 15,55; Unionville, do. 15; Huron co. Florence, 12; Peru, 1; Plymouth, 6; Medina co. Bath 11; Chatham, 2,27; Medina, Fem. benev. so. for fem sch. Ceylon, 9,68; Richfield, 1; York, 5,40; Portage co. Atwater, 5,75; Aurora, 10,50; Edinburg, 9,25; Freedom, 7; Garrettsville, 13,10; Hudson, 12,80; W. Res. coll. mon. con. 5,03; Nelson, 9,32. W. Clark and fam. 5; Randolph, 10,62; Ravenna, 7,60; Tallmadge, for *Jedediah C. Parmelee*, Ceylon, 20; R. Fenn, 10; mon. con. 3,91; Twinsburg, 3; Windham, 16,50; Rev. I. Treat and fam. 7,10; 258 46
By T. P. Handy, Agent,
Ashtabula, Mon. con. 1,50; Austinburgh, 21; less unc. note, etc. 1,40; Chester, Chh. 17; Cleveland, 1st presb. chh. 28,45; mon. con. 14,98; Q. Fitch, 10; T. P. Handy, which constitutes him an Hon. Mem. 100; indiv. 4,50; Elyria, Coll. 16,25; Euclid, Chh. 10; Oberlin, Mon. con. 41,13; Strongsville, Mon. con. 5,88; coll. 5.50; Wellington, Chh. 2,05; 276 84
Washington co. Vt. Aux. So. C. W. Storrs, Tr.
Berlin, B. Strickland and estate of N. S. Strickland, 100 00
Johnson, T. Hooper, 30: S. M. 5; Rev. D. W. 5; indiv. 7,92; 47 92
Montpelier, La. 58 50
Stowe, 1st so. mon. con. 7 03
Waitsfield, Cong. so. 23 00—236 45
Windham co. North, Ct. Aux. So. J. Williams, Tr.
Abington, Indiv. 8 50
North Killingly, Gent. 42,86; la. 33,20; 76 06
West Woodstock, Cong. chh. and so. 24 56—109 12

Total from the above sources, $7,039 70

VARIOUS COLLECTIONS AND DONATIONS.

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Amherst, Ms. Mon. con. 35 00
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Babylon, N. Y. Presb. chh. mon. con. 8 10
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Bangor, Me. Sab. sch. class and teacher in 1st par. for *S L. Pomroy*, Ceylon, 15; N. west dis. sab. sch. for hea. child, 3,50; 18 50
Bath, Me. Asso. in 3d cong. so. 30 00
Bath, N. H., E. par. 1st cong. so. mon. con. 20 00
Bedford, N. Y. Mrs. Clark, 10 00
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Berlin, Vt. Free chh. mon. con. for Oregon miss. 3 25
Bethlehem, N. Y., J. Clemence, 25 00
Bloomfield, N. J. Presb. chh. coll. 70; mon. con. 30; 100 00
Boston, Ms. A friend, 150, Mrs. M. Cleveland, for *Charles and Mehitable Cleveland*, Ceylon, 40; 190 00
Brunswick, Me. Sab. sch. for chil. of Ceylon miss. 8 00

Calais, Me. Coll. 38,50; mon. con, 75,28; 113 78
Cambridge, N. Y. 1st united presb. cong. mon. con. 20 00
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Elmira, N. Y. Coll. in presb. chh. 128,65; Capt. Tuthill, 5; 133 65
Frederick City, Md. La. sew. so. 85 00
Galway, N. Y., A friend, 5 00
Germantown, Pa. Presb. chh. mon. con. 10 00
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Goffstown, N. H. Mon. con. 10 91
Greenfield, N. Y., J. Wood, 10 00
Groton, N. Y., S. Stone, for Ark. miss. 20 00
Hopkinton, Ms. La. miss. so. to constitute Rev. JOHN C. WEBSTER an Hon. Mem. 50 00
Ira, N. Y. Dr. Mygatt, 4; his son, 25c. 4 25
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Marblehead, Ms. Gent. asso. 23; sab. sch. schol. for sab. sch in Persia, 10; 33 00
Matteawan, N. Y. Presb. chh. 47 50
Methuen, Ms. 1st chh. mon. con. 37,74; young la. and misses char. so. for *Sylvester G. Pierce*, Ceylon, 20; 57 74
Middletown, Pa. J. S. Burchard, 10 00
Milton, Ms Rev. K. A. 1 38
Monticello, N. Y., A lady, 1 50
Montrose, Pa. Presb. chh. mon. con. 26 50
Nassau, N. Y. La. sew. so. 12 00
New Lebanon, N. Y. Mon. con. in presb. chh. 12,50; F. E. and W. T. C. av. of potatoes, 4,50; 17 00
New London, Ct. T. W. Williams, for schs. in hea. lands, 300 00
New Paltz, N. Y. Presb. chh. mon. con. 2 00
Newton, Ms. E. par. mon. con. 21 62
Newville, Pa. 24 indiv. of presb. cong. 81 00
New York City, DAVID C. PORTER, which constitutes him an Hon. Mem. 100 00
North Chelmsford, Ms. 2d cong. chh. mon. con. 15 00
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Orange, N. J. 2d presb. chh. young people's miss. so. 20 00
Orford, N. H. 1st cong. chh. and so. 12 00
Orleans, Ms. S. Cole, 5 88
Paris, Ky. T. Shaw, a bal. 63
Perth Amboy, N. J. Presb. chh. mon. con. 28 57
Peterboro', N. Y. NEHEMIAH HUNTINGTON, which constitutes him an Hon. Mem. 100; mon. con. 35; 135 00
Philadelphia, Pa. 5th presb. chh. mon. con. (of which for tracts in China, 40.) 78,81; juv. sew. so. for fem. sch in Bombay, 33; a friend, 4. Mrs. McClure, 5; 120 81
Plymouth, Ms. Robinson chh. mon. con. 18 00
Poughkeepsie, N. Y. Presb. chh. 40 00
Providence, R. I. Richmond-st. fem. miss. so. (of which to constitute Rev. WILLIS LORD an Hon. Mem. 50;) 84 00
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Roxbury, Ms. Eliot chh. and so. mon. con. 27 00
Rupert, Vt. Mon. con. 12 00
Salem, Pa. Presb. chh. mon. con. 24 00
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Sauquoit, N. Y. do. 19 00
Sheldon, N. Y. 2d cong. chh. mon. con. 26 02
Singapore, India, Sir William Norris, for schs. 10; ward room officers of U. S. S. John Adams, for Mrs. Wood's monument, 40; officers of do. for press for Borneo miss. 25; 165 00
Skaneateles, N. Y. Mrs. ELECTA EDWARDS, which constitutes her an Hon. Mem. 100; cong. coll. 39,85; mon. con. 8; Rev. S. W. Brace, 5; 152 85
Slatersville, R. I. Chh. and so. mon. con. to constitute Rev. TIMOTHY A. TAYLOR, an Hon. Mem. 50 00
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Spencertown, N. Y., A. Pratt, 25 00
Springville, N. Y. Chh. and cong. 15 00
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Stratford, Ct. Mon. contrib. of sab. sch. in cong. chh. 5 00
The Narrows, N Y., A friend, 1 00
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Union, N. Y. Presb. chh. 77 00
Unionville, N. Y. Presb. chh. ($20 of which and prev. dona. constitute Rev. PETER KANOUSE an Hon. Mem.) 43 71
Walpole, Ms Mon. con. 28 00
West Bloomfield, N. J. Presb. chh. 26 73
West Town, N. Y. Presb. chh. 27 21
Williams Farms, N. J. Fem. for. miss. asso. of 1st and 2d chhs. for *David Magie* and *Nicholas Murray*, Ceylon, 35 00
Unknown, A friend, for *Sarah M. Steele*, Ceylon, 20 00

$12,079 62

LEGACIES.

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Philadelphia, Pa. John W. Claxton, by John Farr, Ex'r, 18 05
Stockbridge, Ms. Miss Fanny W. Williams, by Cyrus Williams, 200 00

$968 05

Amount of donations and legacies acknowledged in the preceding lists, $13,047 67. *Total from August 1st, to September 30th*, $22,890 82.

DONATIONS IN CLOTHING, &c.

Boston, Ms. Clothing, etc. fr. la. of Park-st. chh. for Rev. J. Perkins, Ooroomiah.
Brookline, Ms. A bundle, fr. Kingsbury sew. so.
Fort Covington, N. Y., A box, fr. fem. miss. so. 35 00
Granby, Ms. A barrel, 42 16
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Rindge, N. H., A box, fr. indiv. for west. miss. 24,74; do. fr. juv. benev. so. for miss. to Constantinople, 11,50; 36 24
South Hadley Canal, Ms. A box, by Mrs. N. W. N. Tyler, for Mr. Spaulding, Ceylon, 40 00
Waterford, Vt. A box, fr. indiv. in cong. chh. and so. 40 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

THE

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American Board of Commissioners for Foreign Missions.

Nestorians in Persia.

JOURNAL OF MR. HOLLADAY AT OOROOMIAH.

December 11, 1838. I visited Mar Elias at Geog Tapa. He received me with the politeness and hospitality which have habitually marked his conduct towards all the members of our mission. After some conversation on the subject of intemperance, the bishop opened a book written in the ancient Syriac, and read a long paragraph to prove to me that the "*malpanas*" or teachers of his people, understood this subject, and had written much on the evils of wine drinking. A part of the paragraph was nearly as follows. "Guard thyself in drinking wine: gird up thy loins like a man, lest it steal thee from thyself. The beginning of drinking wine is like a fox: the middle of it like an elephant: the end, a fool, a blockhead, and so stupid as to be nothing different from a swine, or an ass's colt!"

As I understood the simile, the fox is the insidious influence of appetite on one who thinks that he will drink but little; and the elephant is the power of excitement in the intoxicated man. The last part is sufficiently plain. The old bishop seemed to approve and admire the caution; but in common with most of the ecclesiastics of his people, he makes free use of wine on feast days, and although the habitual seriousness, and great propriety of his deportment say much for his sincerity, we should be glad to see him still more guarded against the use of wine.

In the course of my conversation with the bishop to-day, I inquired if he knew any thing of such an author as Theodore of Mopsuestia. To my surprise he answered in the affirmative, and said that some extracts from his writings still exist in this province, and that many of his works are to be found among the Nestorians of the mountains; and added, (a historical fact,) that Nestor (Nestorius) was one of his pupils.

12. Desiring to know something more about the works of Theodore of Mopsuestia, I made the same inquiry of priest Dunka, which I had before made of Mar Elias. He also declared that many of Theodore's works are still preserved in the mountains; but added, that this Theodore was once a Mussulman! and that he had read all the Mohammedan literature, (in which he found nothing satisfactory) before his conversion, the wonderful and even miraculous circumstances of which the priest related with much animation; and concluded the whole by saying that Theodore finally became a patriarch, "like Mar Shimon!" I believe that such absurd legends and anachronisms are very common in the books of the Nestorians.

16. I was much pleased with the attention of the children in the Sabbath school on our premises. Since their last meeting, the mission had appointed me superintendent of this Sabbath school, partly for the benefit of the scholars, and partly from the belief that the exercise of addressing them would be a good preparation for that of preaching in the native language. The children listened with fixed attention to some remarks which I made on Matthew, 21: 15, 16.

20. At the recitation of the class who are reading English with me, one of the class had to translate the word "Turkey." I began to describe the bird, as large, and different from any which I had seen here, but was interrupted by priest Dunka, who said that there was a large

kind of bird, which had holes in its nose, through which it drove the air by flapping with its wings, and thus produced music so delightfully sweet, that all the birds and animals within hearing would come together to hear it. These birds, he said, live in the water and come on shore occasionally to sing, and are called "*Sirenes.*" He had seen the account in some book, but had never seen the bird. I have also heard Mar Elias speak of the "Sirenes." The story is, I suppose, the eastern version of the old fables about the Sirens.

Jan. 21, 1839. Mar Elias ate supper with us. For the first time, in my intercourse with him, he seemed embarrassed by an allusion to the Nestorian fasts. I offered him a little honey, assuring him that no knife nor spoon which had touched butter had been dipped in it. He made a gentle motion of the hand, which seemed to say that the subject was unpleasant; and then, as if to assure me that he knew purity of heart was far more important than the outward or ceremonial cleanness of those who abstain from certain kinds of food as unclean, he added, "let the *heart* be clean."

27. In the absence of Mr. Perkins, it became my duty to conduct the exercise in the native language for the benefit of the natives. The subject was in Galatians, beginning with the first verse of the fifth chapter. In the course of the exercise, which was conducted in the manner of a Bible class, I inquired whether any other than the Lord himself had a right to determine the conditions of salvation,—to say, if you do *this*, you shall live, or, if you do not that, you shall be lost? Several voices declared that no one had a right to alter or add to the terms of salvation, as they came from our Lord himself. In practice, however, if not in theory, the Nestorians make the keeping of their numerous fasts nearly or quite as important as either repentance or faith; and on one occasion, when I asked priest Dunka what were the fruits of the Spirit, alluding to the enumeration in the fifth of Galatians, he mentioned, among others, fasting.

30. Meerza Asa Doola came to read with me. Some potatoes, cooked in a vessel on my stove, looked so tempting, that he took up one, peeled and ate it, expressing himself as highly pleased with this new vegetable, which we have introduced on the plain of Ooroomiah. To eat even a potatoe from a Christian's vessel is a proof of uncommon liberality on the part of one who has seemed to be a very conscientious Mussulman. This meerza seems to be very much attached to us, occasionally unites with us in all our forms of worship, and apparently believes that Christians may be in the road to heaven. When some Persian ladies, his relatives, came to condole with our ladies, after the death of Mrs. Grant, the meerza, who happened to be present, said, in my hearing, that Mrs. Grant was not afraid to die; that she trusted in the Lord Jesus Christ. Had he been a near relative, he could not have expressed more unaffected sympathy in the circumstances of Mrs. Grant's illness and death, desiring greatly to see her on her death bed, as many of the Nestorians also did.

Feb. 3. After family worship, I interpreted in Syriac the substance of the hymn which we had just sung, for the benefit of priest Dunka, who was not sufficiently master of our language fully to understand it. He expressed his admiration of the hymn, and then inquired whether those hymns were the composition of one author, or many. I answered, of many. He then put on a grave air and said, "Sahib, (Sir,) we have no man among our people who can write thus." Why not, kasha? (Kasha signifies priest, and is addressed to a Nestorian priest both familiarly and respectfully.) "I know not. The Holy Spirit does not descend and come into their hearts." Kasha, I continued, what a great thing it would be if the Holy Spirit should descend once more on these countries! The priest made no reply to this, but with a long sigh, and turning to Moses, said, "Rise, let us be going."

5. With a class consisting of mar Yohanna, priests Dunka and Abraham, deacons Joseph, (mar Yohanna's younger brother,) Siad, John, and Moses, and the meerza Asa Doolah, I began to read Bunyan's Pilgrim's Progress in English. There is something in the lively imagery and significant names used by Bunyan, that seems to please these scholars exceedingly; and as they eagerly search out the Scripture texts referred to, a great amount of scriptural theology is brought before their minds. The same class read a daily lesson to me from Gallaudet's Youth's Book, on Natural Theology. I have thus the privilege, in a humble way, of giving daily instruction to this interesting class, in both revealed and natural theology; and though there are some expressions used by both of the above named authors, especially by the quaint, but excellent old author of the Pilgrim's Progress, which they cannot understand in English, and some which I cannot well translate into the Syriac, we find

the exercise, upon the whole, exceedingly interesting.

March 4. Set off to go to Tabreez to obtain a Russian passport. When we had ridden a little more than half way to Gavalan, which was to be our *menzil*, (stopping place,) we were surprized by the unexpected, and, in this province, unusual sight of a stranger, wearing a fur hat and a Frank dress. When he met us and reigned up his horse, I addressed him in French, supposing him to be a European; but he made no reply in that language, and began to speak Turkish. On inquiring to what nation he belonged, we were much surprised to find that he was a Nestorian from the plain of Ooroomiah. We then asked him, in his own language, where he had been, and were informed that he had been to London, and was now returning to his country and friends. He said that he went first to Russia, then to Germany, and so on across the continent; that he spent a month in London, passed over to France, and thence across the continent to Constantinople; from which place he had returned by the way of Erzeroom. We had but little time to inquire into the objects and particulars of his tour; but I asked a few questions, that John, the Nestorian boy who is under Mr. Perkins's care, and who was with us at the time, might hear from the mouth of one of his own people a confirmation of geographical facts which he had learned from our books.

It would be truly interesting to us, if we could, without being observed, hear this ignorant Nestorian give to his friends an account of all the wonders which he has seen.

May 7. At the recitation of my geographical class, the following conversation took place, which I relate as nearly as possible, word for word.

Priest Abraham. "Have the European nations, the French, Germans, Russians, etc., books of geography, such as you have?"

Yes.

Priest A. "So have the Hoshavi."*

But their geographies are very incorrect. They say, for instance, that no man can cross the equator, on account of the great heat which prevails there; whereas it is a fact that every time our ships and those of the English go to India or China, they cross the equator, and sail round to the south of Africa, (pointing out the route on the map.)

Priest Dunka. "Yes; your people travel much more than the people of this country. Our people also used long ago to travel much and to send out missionaries."

They did; but it was principally by land.

Priest D. "Do you know of any people, except those who of late years have gone about the world as missionaries, who traveled so much and went so far to preach, as our nation once did?"

No, I do not; at least, since the apostolic times. We have histories which give account of the labors of your people (that is the Nestorians,) who went even to China to preach the gospel. I ought, however, to say that the Catholics also have gone as far. But why is it, kasha, (that is priest,) that your people do not now travel to other countries to preach the gospel?

Priest D. (embarrassed) "Our numbers are too much reduced; formerly, we were so numerous that our country was divided among four kings; but now, there are but few of us."

No; that cannot be the reason; the first apostles were only twelve in number; yet they accomplished a great deal and went to many countries.

Priest D. "Ah, but we are persecuted and oppressed. These heathens have their hands on our heads; (extending his hand with a significant gesture;) and we cannot rise."

But were not the apostles oppressed?

Priest D. (considerably embarrassed) "But, sahib, (sir) many of our people think that the end of the world is near at hand, and therefore it is not worth while to attempt much."

Do they make that a reason? And does any man know when that day will come?

Priest D. "Are there not seven days in the week, Sunday, Monday," etc. (naming them in order to the seventh,) "and then the eighth is the Sabbath again? Now, if there are other names after the seventh, the end of the world will not come after seven thousand years."

Did Christ say so?

Priest D. "No, but our teachers have said so."

But you know, "it is human to *err*?"

Priest D. "It is indeed. But you know every nation has *its turn*. We have had our turn; and now it is your turn."

Did the Jews have their turn only once?

* *Hoshavi* is the word in Syriac for the Afshan tribe of Persians, which the Nestorians incorrectly apply to the Mussulmans in general. They have fallen into this error in consequence of their proximity to the Afshans who occupy this province.

(Priest remained silent.) It is true that those men of your nation who labored so much have had their day; but it was not *your* day. Every man has his turn in his own days, and not in the days of another man.

Priest D. "True; as I shall not lie in another man's grave, and no one else will lie in my grave."

And every man shall answer for his own works, whether they be good or evil. Here there was a pause.

Priest D. "What do you think is the reason that we do not go about preaching, as formerly?"

I think it is because the Holy Spirit does not dwell in the hearts of your people, filling them with faith and love.

Priest D. "It is so."

We hope that the Holy Spirit will again descend into the hearts of your people, and that they will again preach the gospel and teach, as in old times. Were it not for this hope, we would not be here; we should leave you. May God bless you and your people.

Both priests. "And may God bless you also."

JOURNAL OF MR. PERKINS AT OOROOMIAH.

Oppression endured—Superstition witnessed at the Church of Mar Sergis.

The act of cruel oppression noticed by Mr. Perkins below, seems to have been in some manner connected with the circumstance that the missionaries, with the full consent of the Persian governor of the province, and of others high in authority, had commenced erecting a building in the elevated and healthy village of Gavalan, designed as a place of summer retreat from the sultry and unwholesome atmosphere of Ooroomiah. This offended the headman of the village; but as he did not dare to interfere directly with their work, he adopted this course of extortion and barbarous infliction towards their friend, the bishop, hoping thereby to deter them from their undertaking. In which, of course, he succeeded.

April 24, 1839. We have often affecting instances of iron oppression endured by the Nestorians around us, from their Mohammedan masters. Of late, a Persian khan, the overseer of Gavalan, mar Yohanna's village, without the shadow of a cause, but his desire of extortion, has commenced severely oppressing the bishop and his father's family. I was at that village, when the khan's son, under the direction of his father, came with eight or ten ruffians, and seized the bishop, tied him up, and bastinadoed him; and would liberate him only on the condition of his paying the khan about one hundred dollars of money, which they actually took from the bishop, in my presence. It is trying in the extreme to our feelings to witness such enormities.

26. Mar Yohanna came from his village to the city. He came with much apprehension, lest his unfeeling Mohammedan master should fall upon him by the way, and inflict on him further cruelty. In speaking of his recent sufferings, the bishop remarked that he had no hope of deliverance for himself and his people, save in God; that they have hope in him. While they were in the hands of a Persian khan, and his strength was the sword, the Lord was still on their side, etc. Oh that this suffering people would act in accordance with these considerations, by returning unto the Lord, from whom they have departed. The bishop speaks as though he derives consolation from the truths of the gospel in these trials; and I hope he does in fact.

29. Mar Yohanna informs me that tidings have just reached him, that his father was seized last evening by the son of the above named khan, and carried to a distant village. The khan's object obviously is to extort more of the honest earnings of that family. By industry the family have become very comfortable in their circumstances, for Nestorians; and this is their *crime*. The khan appears determined to strip them of every thing but a bare subsistence, and he may not suffer them to enjoy even that. Self interest alone would induce him to spare to them any thing; and he may allow the flock a continued existence for the sake of the fleece.

30. Priest Dunka remarked to me, to-day that he felt so deep a sympathy with the bishop in his sufferings, that his heart sunk within him; that he spent much of the time, yesterday in looking out consoling passages of Scripture to comfort the bishop's heart, etc. The Bible is certainly the source of consolation to which the Nestorians should resort under their oppressions. Much of it, (particularly the Psalms, such for instance, as the 37th Psalm,) has a meaning and application, in countries like this, of which we know little in favored America. May this oppressed people come to this source and find relief under their sufferings. Perhaps their sufferings are intended to bring them to repentance before God.

Priest Dunka remarked, to-day, that when he contemplated the sufferings of his people, he felt that they were great sinners, and that God was thus using the rod to bring them to himself. "Again, however," he added, "I sometimes think of the trials of Job, and it occurs to me that the Lord may have designs in our sufferings beyond mere chastisement." Painful as it is to us to witness the oppressions of the Nestorians, it is still more affecting to behold their deep moral degradation; and the two have hitherto seemed only to augment each other. We can only point them to the great Physician, for the healing of their moral maladies and deliverance from their physical trials.

May 22. We rode up to Mar Sergis, a Nestorian church situated in a small village on the declivity of a mountain, about four miles distant from the city. This village is considerably elevated and commands a magnificent view of the city, the plain and its villages, and the distant lake. The church is a large stone building, quite ancient, and is much venerated by both Nestorians and Mohammedans. It has the reputation of possessing the rare power of restoring lunatics. And to-day, on entering the church, we found several Mussulmans, of both sexes, within it, who had this morning placed a delirious relative in a dark vault of the church, and were waiting in strong expectation of his being cured. They stated that twenty-four hours confinement is the period requisite to effect a cure.

What a soil has superstition in Asiatic minds! Here were followers of the false prophet, who, not satisfied with the deep labyrinth of follies furnished by their own dark system, eagerly resort to those of the nominal Christians, whom they despise so heartily that they can mention them only by the reproachful epithet of "infidels," and "dogs." These Mussulmans had brought their sick to the church of such despised Christians, and employed a Nestorian deacon to read prayers over him; and similar cases, the deacon informed us, are of almost every day occurrence.

In conversation with this deacon, I found that he could chant the ancient language, but knew nothing of its meaning. Many of the Nestorian priests and some of the bishops are in fact in this predicament. Thus ignorant, it is not strange that while they profess to make the Bible their rule of faith and practice, they and their people should be under the dominion of many superstitions. Accordingly, when we inquired of the above named deacon, whether cure was always certain, in cases of the lunatics who resort to the church of their village, he promptly answered, "Yes." We inquired, who effected the cure: he replied, "Mar Sergis," (the patron saint of the church.) We asked him, whether God did not in all cases effect the cure, if any were healed. "Of course," he replied, "God enables mar Sergis to do it."

Progress of Knowledge and Truth—Koordish Dress—Intercourse with Nobles.

24. Mar Joseph, a bishop who resides with us, remarked that thirty years ago, when he was learning to read, there were only two persons in this whole province who could teach their ancient language; and that their acquisitions were inferior to those of most of the boys in our schools. Of his own accord he contrasted their religious privileges of that period with those of the present, and said that the times had greatly changed for the better. He stated that an aged priest, a mountaineer, came down upon the plain several years ago, and excited some desire to learn to read, and taught a few individuals. "And for what you, (our mission) have done and are now doing," continued the bishop, "may God give you the kingdom of heaven."

25. Selim pasha, the Koordish pasha of Amadiah, has just arrived here, having been driven from his dominions by his superior the pasha of Bagdad. This Selim pasha spent some time in this city, three years ago, and frequently visited us.

27. We visited the Koordish pasha named above. He is quite intelligent and a remarkably fine looking man. He manifested great pleasure in seeing us and adverted with interest to his former acquaintance with some of our number.

The Koordish dress is wild, but imposing. Their turban is composed of a red broadcloth scull cap, wound with a striped shawl, so large that it assumes the size and form of a huge circular shield, which is placed upon the back and side of the head, in a nearly vertical position, and fastened by a handkerchief or band of some kind, passing around the forehead and tied at the back of the turban. Tassels, suspended from the turban, dangle loosely upon the back and shoulders. Another peculiarity in their dress is the broadness of the sleeves of their shirts. The pasha's are at least a yard and a half in breadth. They were

partially gathered to-day and tucked under his girdle, by the long tapered strip in which one side of the sleeves is extended, (for the purpose of binding them around the arm, or disposing of them in some other way,) and they still hung so loosely as to allow him perfect ease in the motion of his hands. They have an appearance of coolness and comfort which is not disagreeable. The material of this shirt of the pasha was white silk gauze. Koords in humbler circumstances of course wear some coarse material. The pasha's robe was of beautiful variegated silk, and a short cloak of light silk was thrown loosely over the robe. His whole dress gives him an appearance of great dignity, which is fully sustained by his fine features, graceful motions, and easy manners. Men of his rank among the Koords are often intelligent and refined, but usually treacherous in their character.

We called also on Malek Mansoor Meerza, the prince resident in this city. He received us with his accustomed kindness. He is one of the Persian nobles who has from the first shown himself very friendly to us and our missionary work.

30. In the morning we received a visit from the Koordish pasha. He was accompanied by three sons of the governor of Ooroomiah, the youngest, a child only four years old. They all remained with us two hours and a half, and were much entertained by the exhibition of some articles of our philosophical apparatus.

This afternoon we were visited by the prince resident here and four khans, all brothers of the governor. Their visit was even longer than that of the pasha and his party in the morning. Our days are often thus broken up, by the reception of company. Their style of intercourse with us is entirely familiar and fraternal. A fine class of these young Persian nobles might, I have no doubt, at once be formed here, who would gladly receive instruction from us in their own language, did our labors among the Nestorians afford us the necessary time.

This ready access, which the missionary enjoys, to persons of the highest rank in Persia, and their readiness to countenance his work, are circumstances of great encouragement. Their favor at once commends him to the respect and confidence of all classes, and secures him from danger and annoyance. A gracious Providence has, from the first, greatly favored us in inclining Persian princes, and men in high authority in this country, unsolicited, to encourage our work and confer on us important favors.

All but one of our visitors this afternoon were dressed in European style. This is in accordance with a late order of the king, as also with the advancing taste and civilization of the country. It is very gratifying to us, in this distant land, where lately we saw nothing but strange figures around us, to behold increasing numbers dressed in our own costume. Civilization is silently but rapidly making its way into Persia.

Sabbath Services and Attendants—Peculiar Practices.

June 2. Our native service this afternoon was particularly interesting and solemn. The passage of Scripture on which I remarked, was the third chapter of the epistle to the Colossians, which presents many points of deep practical importance. The usual number at this service is about seventy, consisting mostly of the members of our seminary and female boarding-school. The fact of its being the last Sabbath of the present term, gave additional interest to the meeting to-day; and at the close of the usual service, Mr. Holladay added a few remarks, adapted to the occasion, which appeared to make a deep impression. The members of the seminary have never given us such cheering evidence of rapid improvement, as at the present time; and their serious attention at our religious services often leads us to hope that the Holy Spirit is near them. They have already acquired much knowledge of the Scriptures, and have listened to many solemn appeals; and our prayer is that the truth may speedily spring up in their hearts.

After the native service, about a dozen members of the seminary applied to me for Bibles and Testaments to take with them to their homes, that they might study them and read them to their friends during the vacation.

The Nestorians have many practices, which are simple in themselves, and to us might seem almost absurd; but which still exert a strong influence, in attaching them to the christian religion. For instance, whenever they write or copy a manuscript, at the top of each page, on the right hand corner, they make three dots in a triangular position—a stroke of the pen underneath—and a single dot under that, to remind the reader of the doctrine of the trinity and the incarnation of Christ; the three upper dots mean-

ing triune, or three persons, but one God; the stroke representing the divine throne; and the dot underneath it representing the human nature of our Lord. The value of such an expedient can be fully appreciated only where this cardinal doctrine of our holy religion, the trinity, is violently opposed and blasphemed, as is the case in Mohammedan countries, where the profession of it always costs severe sacrifices. In like manner, in accordance with a verse in the chapter explained to-day, "whatsoever ye do, in word or in deed, do all in the *name* of the Lord Jesus," etc. The Nestorians, from highest to lowest, always repeat, as a kind of charm, "In thy name, O Lord," etc., whenever they engage in any act or undertaking, however trivial. The thoughtlessness, and oftentimes even levity, with which this is done, by them, it is, indeed, painful to witness; but still this practice, also, we cannot doubt, contributes much to inspire in them a regard and reverence for that name which all heaven adores, but which the mass in these lands glory in reviling.

10. A day or two since, in a bundle of papers, from America, I received from a friend two numbers of "a Biblical Catechism, designed for Infant Schools," prepared for the Massachusetts Sabbath School Society. This morning, I put one of the numbers into the hands of John, our fine Nestorian boy, who has become master of our language sufficiently to read and translate, with considerable ease in almost any of our books on common subjects. John was greatly delighted with the catechism, and at length brought it into my study, and commenced reading and explaining it to the bishop and priest, who were assisting me in translating one of the gospels. They seemed equally pleased with the catechism, and promptly answered the questions, as John proposed them in order, through nearly the whole of the first number. They were particularly gratified to find that a book, from distant America, should be so fully adapted to their own Scriptures; and the bishop remarked of it, "Here is a fresh proof that your religion and ours are essentially one."

John proposes to translate this catechism into his own language, for the use of our Nestorian Sabbath schools. He can do it with very little of our assistance, and it may thus be very useful—perhaps the means of salvation to some who are ready to perish.

Cyprus.

JOURNAL OF MR. LADD FROM LARNACA TO PAPHOS.

On the 28th of May last Mr. and Mrs. Ladd, accompanied by Mr. and Mrs. Pease, left their station at Larnaca on a short tour, intending to visit Paphos before their return. The principal objects of the tour were the restoration of the health of some of their number which required relaxation and change of air, the extension of their acquaintance among the people, and the performance of such missionary labor as their opportunities would permit. The first afternoon they reached Alethricon.

Carob Tree—Condition of Females—Sabbath.

May 29, 1839. We left Alethricon this morning, passing on the road to Limasol, which turned considerably inland from the sea, and led us over uneven highlands, diversified with ancient olive groves, fields of wheat and barley, and scattering carob trees. This tree, much resembling the apple-tree, is quite abundant here, and its fruit, the carob, is an article of commerce. It is very similar to a large, thick, bean-pod, about three quarters of an inch wide, and from four to eight inches long. It contains several small, dark colored, hard beans, which are of no value; although during the pinching famine here last year, even these were sometimes boiled and eaten. The carob, when dried, is a kind of pithy or corky substance, of a dark brown color, and contains considerable saccharine matter, and in its dried, new state, is eaten considerably by the poor country people, especially in time of scarcity of bread-stuff. A kind of molasses, eaten by the poorer class, is also obtained from the carobs, and those of an inferior quality are given to the swine. It is to these dried carobs that our Savior undoubtedly referred as the food of the prodigal son, Matthew, 15: 16.

We were unable to find a house for our accommodation, as it is now the time of harvest, and nearly all the inhabitants of the village, both male and female, had gone into their fields of wheat and barley, at a distance, and left their houses shut. We therefore alighted and spread our rugs under the great arch of the church, on the bank of the stream, where we took our dinner. The country people go to their labors in the field in

the morning and do not return till evening, usually taking all the family with them; but sometimes leaving some of the small children in the care of an older one. The females labor on their farms equally with the males. It is as common to see them reaping in the fields with the men, or treading out their grain by means of oxen on these eastern threshing floors, or performing the requisite labors of the vineyard, as it is to see men engaged in these occupations. Employments within doors constitute but a fraction of their labors. Their life seems to be made burdensome by hard toil, while their minds are subjected to the more dreadful, more incurable bondage of ignorance and superstition. Scarcely an individual among them knows how to read, and their knowledge of religious truth is mostly confined to legends respecting the saints and the holy virgin. They scarcely ever travel beyond the precincts of their own village, or at most one or two neighboring villages, and consequently know little more of the world than what they see just around them. Both they and their fathers, husbands, and brothers are obliged to toil hard, year after year, in order to pay the burdensome taxes which are laid upon them. Surely it would seem that if any people need to have the blessings of Christianity in its purity speedily given them, it is this. The radical corruption of it among them is seen every where, on the face of society, in the degradation of the female character.

June 2. Sabbath. We spent this day at a small Greek village consisting of about sixty families, and within one day's ride of Paphos. There is a small church and a priest here, who has received a New Testament from us. After the morning services of the church were ended, which is usually among the Greeks at a very early hour, many of the people of both sexes went off into the neighboring fields to watch their cattle or engage in other secular employments. This is nothing uncommon. The sanctity of the Sabbath is wholly unknown among this poople.

Site and Ruins of Paphos.

4. I proceed to a brief account of our visit to-day to Paphos, a name familiar to every reader of the Acts, the mention of which at once suggests a striking occurrence in the arduous labors of the great apostle and missionary to the Gentiles. Acts 13: 6—12. After leaving with our host a few books for the priests, whom we could not see, we mounted our animals and set out to visit the ruins of this ancient city, which were now in sight about two miles distant. They are situated on an extensive plain which stretches along the seashore about eighteen miles in length and from two to three in breadth. Much of this plain is cultivated and well watered. Here were anciently situated the sacred gardens of Venus. We first arrived at an ancient town, mostly in ruins, which the natives call Old Paphos, but which was evidently built about the time of the crusades, from the ruins, probably, of the ancient city, as the numerous granite pillars found here and the architecture of the numerous churches and other buildings in ruins would indicate. It contains about fifteen miserable Greek and Turkish families, and is called Old Paphos, probably, in distinction from the new town, which is situated about half a mile distant, interior, containing 155 houses, and is the residence of the bishop of Paphos. The ruins of the ancient city may be traced from this so called Old Paphos for a mile, quite to the seashore, though the precise boundaries cannot now be defined. The ancient harbor is still a safe retreat for small vessels, although but little frequented by them. An old fort stands on the shore near it, which seems only to add to the desolations of the whole scene around. Heaps of stones, broken pillars, and excavations in the rocks near the seashore, where buildings once stood, are nearly all that can now be seen of ancient Paphos. The celebrated temple of Venus, the magnificence of which was the wonder of former ages, has wholly disappeared, and nothing now remains of it but some broken pillars and small pieces of marble, scattered over its elevated site. One who visits this ancient seat of idolatry and pollution, and reflects what a vast population were once gathered here and spread all over the surrounding plain, cannot but exclaim, how has God swept them utterly away with the besom of destruction! Happy indeed were those of them who were permitted to hear the gospel of Jesus Christ from the lips of the great apostle; yea, thrice happy and forever blessed they, who believed unto salvation!

Our guide next led us to an ancient, subterranean church, just on the borders of the ruins, which is excavated entirely in the solid rock, eight feet below the surface of the ground, to which we descended by stone steps. It consists of two adjoining rooms communicating with

each other by a single door, and a deep excavation near them, which probably descended to a fountain now filled up. The rooms are both ten feet high, the larger twenty-five feet long and eighteen broad; the other about two thirds as large, mostly in a good state of preservation. It is not improbable, that it was once devoted to idolatrous worship, but after Christianity became prevalent in the island, it became a christian church, as the fresco paintings still seen around the altar evidently show.

Nearly half a mile north of Paphos, not far from the sea shore, are situated the catacombs or tombs, the last abode of its ancient inhabitants. These are a striking relic of antiquity. They consist of subterranean rooms of different dimensions, all excavated in the solid limestone, with small entrances and niches around their sides for receiving corpses. In some instances three or four rooms communicate with each other by a single door. These tombs are very numerous, extending over many acres of ground; so that a careful examination of all the more important ones would require several days. Those which we had time to examine were some of them adorned with pillars, cut out of the solid rock and supporting the mass above, but generally very much resemble the tombs found a little north of Jerusalem, and also on the southern bank of the valley of Hinnom. Three of them, I observed, were occupied by the families of shepherds who were pasturing their flocks on the plain. How impressively does this subterranean city of the ancient dead teach the beholder the perishableness of man and of all his grandeur!

Monastery of St. Neophitos—Turkish Impressments—Monastery of Kykkou.

5. Leaving the plain of Paphos, and turning to the interior, we soon began to ascend the high lands which terminate the southern mountain range of Cyprus. We proceeded up the mountain in a deep ravine, which looks out upon the sea and the plain below, and toward the upper end of which stands a Greek monastery dedicated to St. Neophitos. Our road was a narrow path winding along the side of a deep gorge. Before us, midway up the mountain, stood the monastery, perched among the hills, and presenting an appearance entirely congenial with the solitude which its inmates profess to covet. Just before arriving our road led us close under a perpendicular ledge of limestone, which hung high in the air over our heads. Here we passed under a small stone arch built over the road, and just before us was a flight of stone steps, leading to several small rooms which had been excavated high in the perpendicular rock, and are said to have been the work of the saint to whom this monastery is dedicated. The superior, a white-headed old man, received us very hospitably, and kindly conducted us over the establishment.

After taking some refreshment, we left this monastery with very favorable views of the hospitality of our aged host, not regretting the necessity which had brought us there. In Cyprus the monasteries are the only taverns.

At our resting-place we met a Turkish tax gatherer, with two attendants, who, as soon as they arrived, requested food and other refreshments, declaring that in the villages through which they had passed they were unable to obtain any thing from the Turks, who fled and hid themselves on their approach. Similar fears of us have been manifested in some places on our journey. The matter, however, is easily explained. The officers of the pasha have recently been seizing Turkish soldiers in every part of the island for the sultan's army, and thus these people are every where thrown into great consternation, fearing that every stranger who arrives is a recruiting officer, come perhaps to seize and carry off some of their nearest relatives; while the Greeks, in this respect, are left unmolested. These soldiers are seized, bound together by ropes, in companies of about thirty, and driven on foot to Scala, from the different parts of the island, by Turkish officers, and there confined in a castle till they are shipped to some other place. Their nearest relatives, their wives and mothers, follow them in great numbers to Scala, surround the castle, and fill the air with their cries, throwing back their heads and flinging their arms in great agony, while some imprecate the direst curses upon the authors of their sufferings.

The seizing of Mohammedan soldiers, which for some years past has been carried on both by the sultan and Mohammed Ali, is one of the severest curses which a righteous Providence has inflicted upon that people, whose national power has already so greatly diminished; and it is not strange that the Christian should feel as if God is thus requiting their oppressors for the wrongs and cru-

elties, which, for so many centuries, they have been suffering at their hands.

Sabbath. We spent this day at a small village, containing about forty Greek families, besides some Turks, and only four or five persons know how to read. A few of the Greeks came to see us in the morning; but we had no good opportunity for giving them religious instruction, as a large proportion of them, especially of the females, went in the morning to a neighboring farm, belonging to the monastery of Kykkou, to spend the day in harvesting a kind of pulse, which is cultivated very commonly here. The motive which induced them to engage in these labors on the Sabbath deserves to be noticed. The monastery to which this farm belongs is dedicated to the virgin, contains a most celebrated picture of her, said to have been painted by the evangelist Luke during her life, and is by far the most important and wealthy in Cyprus. Labors, therefore, performed for the benefit of the monastery, are believed to be very acceptable to her, and the people consider it as no sin to perform them on the Sabbath, being less incumbered on this day with other services. Early in the morning a crier passed through the streets, calling on the people to go to these pious labors; but whether he then promised them any spiritual benefit or not, I did not understand. Wine, I was informed, is freely furnished them on the occasion, and they halloo and shout at the top of their voices while engaged in their work.

When they were about setting out to go to their labor, I heard a violin in the company, played by an unskilful hand, and was told that this music was to accompany them in the field. Poor deluded people! They think it no sin to labor on the Sabbath for the virgin; but, on the contrary, a meritorious work, and thus spend their strength to enrich an already overgrown monastery, whose monks are living in idleness, if not sensuality, the veriest drones of society; while they and their families can scarcely save out of their hard earnings from the Turkish tax gatherers sufficient for a wretched maintenance. The monastery of Kykkou owns ten farms in Cyprus, and I suppose the same practice prevails at them all.

An account of a visit of this picture of the virgin to Larnaca, with the superstitious worship and the ceremonies witnessed on that occasion, was inserted at pp. 292—8.

EXTRACTS FROM THE GENERAL LETTER OF THE MISSION, DATED JULY 1ST, 1839.

Efforts of the Greeks to sustain Schools—Religious Services--Books distributed.

Through the counsel and aid of the mission a number of schools have been established in Larnaca and the vicinity, of which three Hellenic and three Lancasterian schools now exist, supported mainly by the Greeks themselves. At a recent meeting of those most interested in education, it was determined that the six schools mentioned above should be sustained, and four new Lancasterian schools added, making ten in all; for the support of which 53,000 piastres were to be raised. To pay this the archbishop was assessed 6,000 piastres, the three bishops 3,000 each, the Kykkou monastery 6,000, and 24,000 were to come from the public treasury. These with other sums amount to about $2,500. This looks much like a germ of a free school system in a portion of the Turkish empire.

Of other measures adopted to give efficiency to the system the missionaries remark—

Committees have been appointed in all the places where these schools are established, whose business it is to pay the teachers, provide the necessary rooms, apparatus, etc., visit the schools, etc. etc. These schools will be established in each of the four dioceses, and in six different places. Seven of the ten are now in operation and contain about 270 or 280 scholars in all. There is hope that the remaining teachers will be secured at no distant day, as there are several Cypriots in Greece and the Ionian Islands who have the requisite knowledge and might probably be induced to return to their native country.

When we compare the present state of education with what it was when the oldest member of the mission first landed here, a little more than four and a half years ago, it is pleasing to see the advance. Then there were only one Hellenic and two Lancasterian schools on the island. Then the people but poorly sustained these, and now they find that they are able to support ten schools, besides the priests's schools in the villages. Then there was a deficiency of books, slates, and apparatus generally. Now those in operation are pretty well supplied, and others may easily be supplied. Let us seize every opportunity for awakening the minds of the people to the

subject of education, religious and mental, and who can predict the results? We at least have no cause for discouragement.

Although the Greek patriarch at Constantinople and some other ecclesiastics are jealous and hostile to schools which have received the countenance of the missionaries, or are furnished to any extent with books by them, or taught by those who have any intercourse with them, yet the mass of the people seem determined to have their schools of such a character and so taught as will be most likely to render them useful, without apprehension of evil from the foreign influence. The ecclesiastics of the island appear to yield to the wishes of the people without much reluctance.

Of their religious services the missionaries remark—

Since the date of our last report, the regular private service in Greek has been kept up on Sabbath afternoons at Mr. Pease's house, except as it has been interrupted by the tours which are to be mentioned, and on two or three special occasions.

On Sabbath forenoon, May 19th, a large congregation collected at the funeral of Mr. Ladd's child, and listened to a written sermon on this text, "It is better to go to the house of mourning than to the house of feasting, for that is the end of all men, and the living will lay it to heart."

The issues from the depository during the last six months have amounted to 2,341 books and sixty-seven slates, making the sum total of books distributed since October, 1835, 10,974, exclusive of some few copies distributed previously by Mr. Pease, on his first arrival at the island. Of these 926 were copies of the Scriptures, or portions of the same, in the Greek, Arabic, Turkish, Italian, and English languages. A much larger amount of copies of the Scriptures, either entire or portions thereof, have been distributed during the last six months than usual. The number thus disposed of is 351. Besides, the other books have to a great extent been composed of extracts from the Scriptures. .

Manner in which Missionary Labors are regarded by the Ecclesiastics and People.

A large portion of the books disposed of were distributed during excursions made to different places on the island, like that to Paphos, described in the preceding article. To a general distribution of books among the people the bishops object, and seem to have adopted some measures to induce the Turkish authorities to prevent it, but without much success as yet. Of the manner in which the books are received the missionaries write—

We have heard that the bishops and some of their principal friends have expressed some dislike to the Americans going into the country and teaching the people. They have taken no action on the subject, to our knowledge, nor do we apprehend any serious hindrance from them in this work immediately;—not because we maintain any strong influence, nor because they would not be glad to circumscribe some of our operations; but because they can specify nothing in our proceedings that is wrong; and because they are too deeply involved in a struggle to maintain their long-inherited, irresponsible political power over the people, to allow of their introducing a measure which might not, at this present time, be popular.

Opposition, originating from the people themselves, and from the lower clergy, whose interests are linked with theirs, is not to be expected so long as we refrain from attacking their religion or peculiar superstitions, and dwell chiefly in our religious instructions on the inculcations of such scriptural doctrines and duties as are contained in their theological books. We have an illustration in point from the effects produced on the minds and conduct of the people and common priests by the religious instruction given on our late tour in Carpasi. Not only did they sometimes express their wishes to hear the gospel expounded, and always yield their assent to the truths which were delivered; but we have been pleased, since our return, to hear of the change which has taken place in a considerable village called St. T—, in Carpasi. Before we went there the Sabbath was their chosen day for secular labor and merriment. But now we are informed that labor has been laid aside, and the people assemble together on that day to hear the reading of those books which we left there. Mr. P. preached in St. T—, on the subject of the Sabbath, and charged the priest to instruct the people out of the gospel. Would that there were ground to hope that this change would be permanent. We have learned that, in some other places, priests and influential laymen have been waked up to engage in the same employments for the enlightening and improvement of the people.

Yet notwithstanding the apparent favor shown towards our humble labors in the country, by the lower clergy and the people, we are not so sanguine as to believe it would not eventually, to some extent, be withdrawn at the command of their spiritual rulers. We believe that a four years' residence among the Greek people has not diminished their confidence in the goodness of our intentions, notwithstanding these have been questioned by the patriarchs. Their continued calls for our books and aid in different parts of the island seem to indicate this, as well as the reception we meet with generally. Nevertheless, we know that the Greeks are a fickle and, in Cyprus, a timid people, and easily bowed to the will of their superiors, and we should not be greatly surprized if something should occur to hinder that free course which we have hitherto had through the island. Still we hold no opposition to be an insuperable obstacle to the prosecution of the missionary cause. The oft repeated maxim, "Truth is great and will prevail," is held fast by us, and it is encouraging to see the book of truth held fast by the Greek people, and to enjoy such facilities as we still have for disseminating it among them. That they should expose themselves to suffer in its defence cannot be expected, however, till their hearts have been sanctified by the Holy Spirit, through the belief of the truth.

Fair at the Festival of St. Barnabas at Famagousta.

Two thousand people of both sexes assembled at Famagousta, principally from the immediate vicinity, early in the morning of the Lord's day, June 23d, professedly to celebrate the festival of St. Barnabas. It was evident, however, that the business of buying and selling, and of eating the delicious fruit called Caisia, a species of apricot, held a more prominent place in their minds, than the rational and proper exercise of commemorating the life and character of that holy apostle, or even than paying the usual eastern mark of reverence to his memory by kissing his picture or his relics. The monastery which preserves his tomb, near the ruins of the ancient Salamis, was visited by a very small number of worshippers compared with the great mass who pressed on to the more modern city, Famagousta, which has taken the place of the ancient Salamis, three miles distant from it on the south. There, in front of the western gate of this Mohammedan citadel, were arranged on each side of the road a dozen tents or temporary shops, exhibiting various descriptions of European wares, with the sellers sitting by them. Further out upon the plains were collected the different products of the country—and there the great throng might be seen engaged in noisy trafficing until eleven o'clock, at which hour each one, with some kind of food in his hand, began to move towards the gardens of the Caisia, which extend more than a mile along the sandy shore, south of the city. As fast as they arrived they spread themselves out in small companies beneath the thick foliage of the trees, and prepared their feast. And now from all points of the gardens rose up the voice of song and music and mirth. Were these Christians praising God for the eminent grace which he bestowed upon their fellow islander, Barnabas, and for the rich benefits which had resulted to their ancestors, and to the world from his evangelical labors? And were these their aspirations to heaven that they might be like him? Such a theme would have befitted the day and the occasion. But their mirth was the effect of wine, and their songs were in praise of the Caisia.

It is remarkable that this fruit, which is so great a luxury, which is peculiar to a sandy soil, which is produced by irrigation from wells, and ripens suddenly and suddenly disappears, should come to maturity just at the season of St. Barnabas's day. It is presumable that each of the two thousand strangers ate one *oke* of this fruit on this occasion, and that he carried at least five okes to his family and friends, which would make a total of twelve thousand okes, or about thirty thousand pounds, abstracted from these gardens in a single day. By the morning of Monday scarcely a single straggler of the whole multitude was left on the ground, all having improved the coolness of the night to return to their homes.

Mr. Thompson, who spent a week in travelling on Cape Nassa, and in the neighborhood of Salamis, tarried in one of the suburb villages of Famagousta over the Sabbath, and witnessed some part of the scenes described above. The fair being on the Sabbath, he did not offer the Psalms for sale, and he disposed of only three copies on his journey. He was politely received by the bey of Famagousta, whom he visited on Saturday.

Results of a Visit to Paphos—Favorable Political and Commercial Changes.

On the 26th of May, Messrs. Pease and Ladd with their families started on a tour to Paphos, and were absent sixteen days. As this was the first tour undertaken by any of us since the pasha's interference, we deemed it advisable to take but very few books with us for distribution, and these were mostly school books. The principal objects of this tour were the improvement of health and the accomplishment of missionary and private business at Limasol. The season of the year was favorable to the journey, and some of us evidently needed such a ride. We passed through Limasol where we spent about a day and a half. We employed this time chiefly in extending our acquaintance in several important families and visiting the schools, in which we distributed some of our books. We met with no molestation or trouble from any one during our journey, but on the contrary, went with the knowledge and approbation of some of the highest officers of government, both Greeks and Turks; and in one instance received special aid, by having a letter of introduction from a Greek friend in office to the chief Greeks in several villages on our route. We extended our acquaintance with the people, gained some valuable statistical information, and arrived here June 12th, with renewed cause for gratitude to our heavenly father, that he had returned us in safety from all the dangers of the way, and that an expectation on the score of improved health had been fully answered.

At Limasol we had a formal request to assist a young deacon of a neighboring village in the way of board, to enable him to get an education with a view to become a school teacher.

At page 361 of the last volume, mention was incidentally made of the oppressive exactions which were made on the Cypriots in the way of taxes; and that the government of the island was farmed out to the highest bidder, the governor being obliged to pay a specified sum to the sultan, while he might exact as much from his subordinates, and they as much from the people, as he and they might please. Of the salutary change which has taken place in the manner of supporting the rulers of the island, which it is hoped will tend to diminish the sufferings of the people and to stop the decrease of their number, the missionaries write—

During the last summer a pasha arrived to take the government of the island, who receives a regular salary, as do also the inferior officers of government, both Greeks and Turks. We have been informed, on the one hand, that the people pay the same taxes as before, and have not been greatly benefitted, notwithstanding the promised good effects of some changes in the government; and on the other hand, that their condition has been materially improved within the year. In some instances we know that the taxes have been diminished, but whether this is a general fact, we have not the means of forming a decided opinion. We understand that the island is in debt for the taxes of previous years, and that this is made a pretext for collecting high taxes. If so, when the debt shall be paid, we may expect the tribute to be diminished. A very important measure of the pasha was the requirement last fall or winter that the chief agriculturists of the island, both Greeks and Turks, should lend a certain quantity of grain (wheat and barley) to the poor husbandmen at the rate of a hundred piastres the mode, or about a dollar a bushel, its value then, and receive their pay in grain this harvest at the market price, without interest. But the difference in the price will give thirty per cent more of grain than what they lent. As a consequence of this measure, more grain was sown this year than for a long time before; and as the rains have been plentiful, the labors of the husbandman have been amply repaid. A greater number of locusts made their appearance than we have ever seen here before; but as the grain was nearly ripe when they were hatched, they have done no special injury to the crops.

Of the remarkable advance in respect to facilities for intercourse between different places, which has recently been extending in all the countries in and around the Mediterranean, and which has now reached Cyprus, the missionaries write—

One of the most serious objections to Cyprus has been the difficulty of consulting with our brethren. But this difficulty has been providentially and unexpectedly removed by the introduction of steam navigation. More than a month has elapsed since the Seri Peruas, a boat belonging to the Danube Steam Company, commenced her regular trips between Smyrna, Scio, Cos, Rhodes, Cyprus, and Beyroot. The same company intend soon to send another boat, which

will connect us with Alexandria. We are informed that the Austrian Lloyd Company also intend soon to send one or more boats to these parts; and an English gentleman recently told us that an English company are contemplating the establishment of a line between England and Syria. This is, however, perhaps doubtful. However this may be, we are already, by one steamer, brought once a month within twelve hours of Beyroot, three or four days of Smyrna, five or six of Constantinople and Athens, and thirty-five or forty of America. We can now, when need requires the expense, send the letters all the way by steam to America, and receive an answer in three months, a period less than has been required, in many instances, to get answers to our letters from Smyrna itself.

Sandwich Islands.

LETTER FROM MR. COAN, DATED AT HILO, HAWAII, JAN. 21ST, 1839.

Continued Progress of the Revival and Great Additions to the Church.

The following letter contains the latest intelligence received from the station to which it relates, though not so late as what has been received from some of the other islands. The tidings relating to what the Spirit of God appears to be doing at the Sandwich Islands, is similar to what the promises of the Bible encourage the church to expect to hear from all parts of the heathen world, at no distant day.

In letters dated March 19th, and September 26th, 1838, I gave some account of the good hand of our God upon us, and of his great mercy to this people. Since the date of my last the work has been steadily advancing. Thus far the converts have, for the most part, stood fast and appeared well. Some have fallen, but less, perhaps, than might have been expected among so many thousands, especially when we remember the ignorant, besotted, and loathsome condition in which they have lived from infancy, and from which they have but just now been rescued. They are all babes, and they need the most anxious watching, and the most tender and patient nursing. As their pastor, I feel loaded with a weighty responsibility. The multiform and innumerable cases which call for counsel, reproof, correction, encouragement, rebuke, instructions, etc., fill up many laborious and anxious hours by day and by night, and call for all that wisdom, that meekness, that patience, that fidelity and love, which a poor worm may draw from the Living Fountain above.

How many of these converts, as we now hope they are, will reach heaven, God only knows. That a great multitude will, I firmly believe. But how shall they be sanctified? Through the truth surely, if sanctified at all. But how shall the truth be kept in such constant and quickening contact with their minds as to dispel their darkness and consume their lusts? They are scattered over a parish of a hundred miles in length, and of difficult access. How shall one weak pastor feed them with knowledge and understanding? How shall one frail shepherd lead them all? How cherish the feeble, bind up the broken, reclaim the wandering, restore the lost, and beat back the beasts of prey that roar on every side? Much of my time is necessarily spent in making tours through Hilo and Puna, and this will probably be more and more the case as the church enlarges. On these tours I usually spend from two to five weeks, visiting all the church members in their respective villages, calling all their names, holding personal interviews with them, inquiring into their state, their hearts, prayers, manner of living, etc., counselling, reproving, and encouraging, as the case may require, and often "breaking bread" from place to place.

The battle with the prince of the power of the air has been warm and hard contested. Satan has disputed every inch of ground, and "the Spirit that works in the children of disobedience" still rallies his scattered and broken forces, and returns to the charge with all the madness of desperation. But Jesus rides gloriously, conquering and to conquer. The kingdom is his and he must reign till he have put all enemies under his feet. Some of the wicked are desperate in their rebellion, even denying the Lord that bought them, and madly rushing upon the thick bosses of Jehovah's buckler. Some have turned bitter persecutors of the saints. "In the land of uprightness they still deal unjustly, and will not behold the majesty of the Lord." "But he that sitteth in the heavens shall laugh, the Lord shall have them in derision." The spirit of bitter and open hostility is, however, confined to a few, so far as this district is concerned. The great mass of the people wish to be thought on the side of God,

but many are still in their sins. The number on the road to death is, however, constantly decreasing, and the company of the saints multiplying. Believers are daily added to the Lord.

In my letter of September 26th, I remarked that about 3,400 souls had been added to this church from the first of January, 1838, up to the date of that letter; and that the church then numbered (Sept. 26th,) 3,500. During the month of October I baptized and received 450; during November 786; and in December 357; making in all a fraction less than 5,000 souls added to this church during the year 1838. Since the commencement of the present month I have received sixty-three. The whole church now numbers something more than 5,100 souls, and 500 more now stand propounded for admission to its privileges. Pray the Great Shepherd to bring them all to his heavenly kingdom, and to him shall be glory and dominion forever.

Through the great mercy of God we are all in comfortable health at this station. Probably I have preached more during the past year, than during all the former years of my ministry. My least weekly number of sermons is six or seven, and the greatest twenty-five or thirty; often travelling in drenching rains, crossing rapid and dangerous streams, climbing slippery and beetling precipices, preaching in the open air, and sometimes in wind and rain with every garment saturated with water. Preaching, however, is one of the smallest, as well as one of the most pleasant items of duty which come upon me as a pastor and watchman to these thousands of souls. Though my labors were never before so arduous and overwhelming, yet I have rarely enjoyed more health of body and elasticity of mind than during the past year.

My associates, Messrs. Lyman and Wilcox, pursue their work in the schools with patience and success. They will of course keep you informed of the state of their schools, and of all which belongs to their department of labor. Mrs. Coan's experiment in a boarding school for girls succeeds admirably thus far.

You have doubtless received much intelligence from these islands during the past year, and it has been such intelligence as you have not heard before from heathen lands since the commencement of modern missions. The year 1838 has been the year of the right hand of the Most High to this people. It has been the year of jubilee. Surely the prayers of Zion have been answered, and God has appeared in his glory to build up Zion. Your heart and the hearts of your associates will rejoice, and while you stand upon your watch-tower beyond the flood, and call out to us in these wide realms of darkness, "Watchman, what of the night? Watchman, what of the night?" we will respond in notes of joy, "The morning cometh." It is "spread upon the mountains." "The shadows flee away." "The Lord doth build up Jerusalem. He gathereth together the outcasts. His mercy endureth forever." So will we "praise the name of the Lord from the west," and you in the east will unite in the anthem, and thus the "watchmen shall lift up the voice, and with the voice sing together."

China.

LETTER FROM MR. WILLIAMS, DATED AT MACAO, MAY 17TH, 1839.

Efforts to Suppress the Trade in Opium —Desirableness of Succeeding.

Most of the readers of this work are aware that the Chinese authorities have recently been taking the most summary and effectual measures to prevent the introduction of opium into their country. The trade in this drug has long been prohibited by the laws of the empire, while the importation of it in vast quantities has still been going on, with the connivance of the officers of the government; and the internal trade, conducted more or less clandestinely, has made it accessible by the people in nearly all parts of the country, by whom it has been used with even more deleterious effects, both on the mind and body, than alcoholic liquors in our own country. During the last year the rulers have been roused to a great effort to save the people from the ruin which this species of intemperance was bringing upon them. Proclamations were issued; the foreign importers were warned to desist from their contraband trade; the police were urged to increased vigilance and efficiency; and when all these were found ineffectual, the foreign merchants were required and ultimately compelled to surrender all the opium on hand, and all trade was stopped until they would give satisfactory security that no more of the forbidden drug should be introduced. Above 20,000 chests of opium, worth $10,000,000 or $12,000,000, most of it the property of British merchants, were surrendered, and has since been destroyed by the command of the emperor.

To compel the surrender of the opium, all the foreign merchants then at Canton were virtually

made prisoners, by having their factories surrounded with guards, and all intercourse with the people and all departure effectually prevented.

Of the security required, before the trade can be resumed, Mr. Williams writes—

It has been promulgated that whoever hereafter lives in Canton, as a merchant, must come under a regulation which makes him responsible for the introduction of opium to the loss of life and property; and that no one can abide there who will not so bind himself. This regulation is truly Chinese; for they have many laws partaking of this feature of responsibility for the actions of others, and suppose that foreigners will also consent. But as no one can think of living there and be responsible for all the opium that may appear on the coast, to the imminent hazard of all they own, it is rumored that all foreigners will quit Canton. With the impression that the commissioner will enforce this law, many are packing up all their chattels and loading their ships, and others defer any further operations till the result can be foreseen a little clearer. The Americans had no opium to deliver, but all are included in the same sentence; neither has the commissioner made any distinction at any time between those who traded and those who have not. A short period will decide.

Doct. Parker's hospital remains closed, the road to it being also walled up, and it is very uncertain when it can be again resumed. Our teachers in Canton have all left, and the scholars, for the third time since a school was first gathered, have all fled. All distribution of books of course ceased immediately. To what extent operations can be resumed in Canton cannot be determined.

But while partial distress must ensue upon the cessation of a trade worth sixteen millions of dollars annually, we cannot but rejoice at the check this traffic has received. It was draining the country of its wealth, and giving in exchange death and disease; a drug so noxious that not one of its advocates would consent to use it at all, while they say it does the Chinese no harm. It was raising up a coast guard of desperate smugglers, whom the good sense of the better part of the Chinese themselves would gladly see destroyed, and who would form a great barrier to the extension of a fair trade, while the government would not admit it legally. It was bringing yearly great additional duties upon the trade at Canton, thus making all pay for the sins of a few, and ultimately taxing the consumer in England and America to pay for the extension of the opium trade. It was destroying the bodies of the Chinese by thousands; rendering the body politic corrupt in morals, because the use of the drug was prohibited, and consequently must be indulged covertly, and all possible devices employed to escape punishment. It was killing the people in a far greater degree than we can exactly tell, but from all that we can learn, to a frightful extent. It was opposing a barrier to all our efforts to do them good, that no human science, skill, or zeal could overcome; for it rendered the people heedless of all instruction, steeped them in the odor of the grave, and soon introduced them to its precincts. We were implicated, as foreigners, in the misdeeds of other foreigners, and thus disabled from exerting that influence for good that precedes the reception of instruction. We saw no prospect of good to be done for them, while this trade stood in the way; for with one hand books containing exhortations to repent were freely scattered, and with the other a luxury introducing death and disease easily sold. We cannot but feel rejoiced to see it receive so severe a blow, though it may not be wholly destroyed at once. Its character is well exhibited in the fact, that, while foreigners are confined in Canton, their lives threatened, if the trade is not stopped, and all the opium delivered, still the ships in the outer anchorages are engaged in selling it, and under cover of night delivering it. This the commissioner hears of, and charges the infraction of the pledge signed that there shall be no more sold by the foreigners in Canton, upon them and the British superintendent, upbraiding them with their want of good faith.

It is thought by some that England will resent this spoliation of the Chinese government, but the moral sense of the people of the British Isles will have but little sympathy with the disappointments of those engaged in the opium trade. They will rather applaud the firmness of the Chinese, and overlook any little breach of the so-called law of nations in considering their efforts to throw off such an incubus of death. Our prayer is that God, whose hand is here so signally visible, will overrule all the changes to his own glory, and the good of China.

Western Africa.

LETTER FROM MR. J. L. WILSON, DATED CAPE PALMAS, APRIL 25TH, 1839.

St. Andrews, Cape Lahoo, and Accra, regarded as Missionary Stations.

AT pages 352—9, was inserted the journal of Mr. Wilson, while visiting various points along the coast, easterly from Cape Palmas to Cape Coast. In the following communication he gives further information and opinions respecting the most eligible points along that line of coast, for the establishment of missionary stations.

The only three places which I would present to your attention are St. Andrews, situated at the mouth of a large river, one hundred miles east of Cape Palmas; Cape Lahoo, two hundred miles east of Cape Palmas, also situated at the mouth of a large river, and perhaps the largest native settlement on the western coast of Africa; and Accra, 550 east of Cape Palmas, or fifty from Cape Coast.

In relation to the two former it may be said that a mission station at either of them will command free intercourse with the interior, and may possess important facilities for reaching several powerful, but little known kingdoms in the Kong mountains. A mission at these places would not be much trammeled by foreign influence, except at Cape Lahoo, where the consumption of rum must be immense. The Cape Lahoo people, however, are much the most civilized and have the name of being a harmless and inoffensive people.

At either of these places, however, in their present condition, it would require a great deal of prudence and knowledge of the African character, on the part of the missionaries, in order to maintain the mission and make it useful. The St. Andrew's people, at present, are about what the Cape Palmas people were five years ago, in point of civilization, except that they are a much more populous and a wealthier community. The Cape Lahoo people are a good deal in the advance of both, so far as the knowledge of civilized life is concerned. About the health of these points I cannot speak confidently. Both of them, perhaps, are about on an equality with Cape Palmas in this particular. Accra possesses some very important advantages. It has for a long time past maintained the reputation for being the most healthy point along the whole coast of West Africa. This point is yielded by the settlers of Cape Coast, who boast much of the health of that place. A mission located at that place would enjoy the protection of the English government, and would be free from any violent outrages. It has free access to the Ashantee country, more so than Cape Coast, and also with those wide extended kingdoms on the Niger. Governor McLean informed me that he heard from the steamboat, when at Housa, by land, several months before any intelligence reached the seacoast by the river; and he further states that those countries are more accessible by land for a traveler than by the river. Indeed, if you want to stretch a line of missions across the heart of Africa, Accra, I should say, was the proper starting point. There are some disadvantages, however, connected with this location, which I must mention. I apprehend that it would involve considerable expense to get a mission set on foot at this place, particularly in the article of building. Stone or clay houses could be built reasonably enough, but the boards would have to be sent from America or purchased from European vessels at a high rate. I cannot now say whether houses could be hired or not.

The Ashantee country may be occupied, I have no doubt; but it would be best to commence at one of the forts in the first instance. Danish and Dutch Accra are near to English Accra, and there is a missionary from Basle near the former, but he is about to abandon the field, as I was informed; and if he did not, a mission at English Accra would not interfere with his sphere of labor.

We were treated at Cape Coast by governor McLean and others with the utmost cordiality and kindness, and I have no doubt but any American missionary would be treated with kindness and cordiality by European residents, most of whom are intelligent and respectable gentlemen.

Upon the whole, I think it would be best to make Accra or its vicinity the seat of your chief operations on that part of the coast; and St. Andrews and Cape Lahoo may be occupied by schools, the first being attached to the mission at Cape Palmas, and the other to the proposed mission at Accra. The mission at Accra, if you have one there, will need a printing-press almost cotemporaneously with its origin. It is very desirable, however, that two missionaries could be

associated at that place, and that it should be occupied as soon as possible. The Committee may consider me as ready and disposed to occupy any post, and to perform any department of labor in which they may conceive me called upon to act. My life is consecrated to Africa, and I only want it turned to the best account. In my last I mentioned what was probably to be done, in a commercial point of view, on the Niger, and there is no necessity to repeat the information here. I feel at present that what we have got to do for Africa, we ought to do soon.

In a letter dated June 7th, Mr. Wilson gives the following account of the schools under his care at Cape Palmas.

The number of pupils in our seminary, inclusive of five that we are expecting from St. Andrews and Cape Lahoo in the course of two or three days, is about fifty; of whom more than twenty are females. There is some doubt whether we shall be able to procure provisions sufficient to support this number; but if we can, we shall be able to keep this number together.

Southern India.

LETTER FROM MR. POOR, DATED MADURA, MARCH 31ST, 1839.

Schools—Superintendance—Monitors—Schoolmasters.

The following letter, with all its details, is inserted that the reader may occasionally have the missionary work, in all its departments, brought distinctly before him. The schools here described may serve as a sample of mission schools generally in India, so far as their plan and object, the teachers, branches taught, and the superintendence exercised over them, are concerned.

At the commencement of the year, the number of schools under my care was twenty-three, including two small schools for females. In the course of the last quarter, two schools have been added, one of which is taught by a brahmin, in the Teloogoo language. The Tamul also is taught to some extent by a monitor who was instructed in one of the mission schools.

The whole number of children present at the last monthly examination was 993.

The members of each school, exclusive of those in the alphabet, are divided into five classes, according to their progress in learning, and are pursuing a uniform course of instruction. As principal reading books for the quarter now ending, the first class have had in daily use the book of Genesis; the second class an abridgement of the Bible, and the third class, the Proverbs of Solomon. From six to twelve pages are assigned to each class for their monthly reading, on which they are questioned at the semi-monthly examinations.

With a few exceptions, these three classes have committed to memory the smaller catechism, and have now the larger one in hand, committing a page monthly, in addition to the continued review of old lessons. A few have finished both catechisms, and are now committing to memory a synopsis of the Bible, in connection with some few points of Scripture chronology. The fourth and fifth classes have in hand a spelling-book, and first lessons in reading. These two classes, together with the alphabet class, learn to repeat the smaller catechism from dictation. Some of them are well advanced in repeating the larger catechism in the same manner. In addition to these christian lessons, the several classes attend to other useful studies from printed books, particularly the native arithmetical tables, moral sayings of Auvyar, and a Tamul poetical dictionary, which render our schools popular in the estimation of the people.

There is a strong desire on the part of parents, that their children should learn the worse than useless legends of their gods, and other books of the kind, which are taught in the Tamul schools. It has not yet been thought expedient to forbid the use of such books in our schools; but it is evident that they are to a great extent supplanted by those we have introduced, and which the schoolmasters must thoroughly teach before they are entitled to their wages. Any direct attempt to suppress the use of these objectionable books would doubtless awaken an increased attention to them.

As these schools are all within a small compass, it is comparatively easy to superintend them. By an hour's ride on horseback, it may be ascertained whether they are in operation or not. Each school is examined twice a month, at the school-room, by the two native superintendents, once in their old lessons, and once in their lessons assigned

for the month. The importance of these examinations is not confined to the schools. It is one of the most efficient methods of imparting instruction to a large portion of the community, who are present as spectators. Besides these semi-monthly examinations, at the school room, the children, excepting those who are learning the alphabet, are brought together by classes on eight successive mornings, twice a month, in a large central school-room, to which spectators are not admitted. This is by far the most important and interesting exercise which I have in connection with the schools. It usually continues upwards of two hours, during which time, the two native superintendents and myself find full employment. The children present are at first divided into three companies and examined separately in their several studies. They are then brought together as a small congregation, and instructed in the catechetical form, the whole company being allowed to give replies to questions proposed. The exercise is closed by the repetition of one or more prayers which they have learnt from their catechisms. This is a service to which I can see no end (unless the schools be broken up) and of which I trust I shall never be weary. It is here that I am able to judge of the efficiency and fidelity of the schoolmasters and superintendents, and of the school operations generally. And here I find most encouraging evidence that the precious seed, even the incorruptible word is deeply lodged in the memories and understandings of a multitude of children, the offspring of the grossest idolaters.

The number at present in the class of monitors is twenty-eight, several schools being entitled to two, in consequence of the large number of alphabet children. This class, as heretofore, are under instruction nearly three hours daily, on the mission premises. The first object of attention is the monthly studies taught in the schools. The present race of schoolmasters are by no means qualified to teach the various branches of study, which we have introduced, nor would they be entitled to full wages without the assistance of the monitors. These monitors are attending also to the branches which it is intended to introduce into the schools, both in Tamul and English. In the course of the last three months they have read an epitome of the geography and history of the land of Judea, in connection with the daily reading of the Old Testament.

The schoolmasters, with the monitors, continue to meet twice a month. They have proceeded in the regular reading of the New Testament to the first Epistle of Peter. At almost every meeting they receive one or more copies of a new tract, which they read in rotation as one of the appointed exercises of the meeting. A majority of the schoolmasters have been under a course of instruction for two or three years, and have made commendable progress in the knowledge of Christianity. They are generally very ready to admit in word, the truth and supreme importance of the christian system, and are at times evidently chafed by its weighty demands upon them. But I cannot discover that any individual has any serious thoughts of obeying its injunctions. The general feeling is that it is impossible for them to meet the consequence of becoming Christians. The question, whether Christianity is true and of divine origin, appears to have very little bearing upon the question of their receiving it or not. Still the conviction is gaining ground, especially among those under instruction, that Christianity is destined to become universally prevalent, and the number of those who would like, even now, to see the current change in its favor, is evidently increasing.

In the villages adjacent to Madura, Mr. Ward has under his superintendence nine schools, which are conducted in nearly the same manner as those under the care of Mr. Poor, and the instruction given both to the teachers and pupils is of the same general character.

It should be borne in mind that the primary object of schools, in connection with missions to the heathen, is to impart to the pupils ability to read the Word of God, which the translator and the press are the means of putting into their hands;—and secondly, by furnishing employment of a moral and intellectual character for their minds, to raise up more intelligent and reflecting congregations, by whom the preacher may hope to be better understood, and on whom he may exert more influence;—and thirdly, by a course of elementary instruction and mental discipline, and by opening the stores of knowledge, to prepare their minds to feel that impulse, which must be felt before they can furnish from among themselves their own schools, and seminaries, and pulpits with competent teachers.

Preaching and Congregations.

Since removing to our new habitation, I have held three stated services on the Sabbath, in Tamul. The first at seven o'clock in the morning, in the English school-room. This service is attended by the schoolmasters, the first class of boys from the Tamul schools, about one half of the pupils of the English school, and by a few occasional attendants. This very central and convenient place for meeting for public worship, continues to be "unknown yet well known" throughout the city. The second service is held at the mission house, at ten o'clock, and is attended by the monitors, our domestics, and by individuals who may be induced to attend in consequence of invitations given in the course of the week. The third service is held at the same place, at four o'clock, P. M., and is attended by three schools, two of which are female schools, composed principally of Roman Catholic children.

At each of these three services, those who are regular attendants take part in the exercises, either in the way of reading the Scriptures, or reciting christian lessons. A most favorable opportunity is then afforded for a full exhibition of the truth, adapted to the capacity and circumstances of those present. In the evening a service is held in English, and is attended by a small company of Indo-Britons from fifteen to twenty-five in number.

Preaching daily through the week, though not to stated congregations, is an important part of my routine of duty. This is attended to at home, to individuals and small companies who visit me both from the city and country; at the numerous schools, to the children and to those who attend as spectators; at the two book shops, near the north and west gates of the city, and at the central school-room, to the children from the schools, who, as before mentioned, attend by classes for a semi-monthly examination. I am as yet able to do but little in the way of preaching from house to house. By so doing I am in danger of being an unwelcome intruder, and of defiling the places I visit, and also of being myself intruded upon by wags and others who are unfriendly to our mission operations. Many persons who appear quite friendly, when they come to my house or meet me in public, would be wholly unwilling and ashamed to receive me at their houses. Having nearly thirty places in the city where I can find access to the people, and yet feel myself to be comparatively at home, I have but little inducement to visit from house to house.

In all my school operations and preaching engagements, a systematic and liberal distribution of the Scriptures and tracts, holds a prominent place. It is most cheering to compare, or rather to contrast the present state of things in this important particular, with what it was twenty years ago. The contrast is great, whether we look at the number, variety, and appropriateness of the books provided for us, or the ability and disposition of the community to make use of them.

I consider myself highly favored in being so situated that both duty and inclination urge me to spend my whole time in the appropriate work of the mission,—in preaching Christ and him crucified to the inhabitants of this idolatrous city.

JOURNAL OF MR. CHERRY, VISITING VILLAGES NEAR MADURA.

The excursion of which an account is given below, was made by Mr. Cherry early last spring, in company with Mr. Ward.

We left Madura on Monday afternoon. At eight o'clock in the evening we arrived at a fine village of five hundred inhabitants. After partaking of a little refreshment we took a walk into town. The moon shone bright and beautiful, and we being soon discovered, the alarm was echoed from different parts of the town that strangers had come. Men, women, and children gathered to see us. As we walked on their number increased so rapidly that we thought it safest to return to our place of tarrying for the night. Ere we reached it we were surrounded by about two hundred people. Those who had retired for the night arose and followed. The headman came, and after his salutation (a low bow) very earnestly entreated that we would establish a school among them. They had one and he wished for another; or if we would take that, he would promise the attendance of forty scholars. But we have not money and without it we must be limited to a few schools. While standing surrounded by increasing numbers, the parable of the wedding was read by the light of the moon, and remarks were made on the subject. It is worthy of notice that during an hour occupied in presenting gospel truths, all were as silent and quiet as an American congregation. They afterward begged

for books, but finding only three or four men who could read, we gave only to them.

In the morning we arrived at Nuttam, a populous village twenty-five miles northeast of Madura. The town contains five hundred houses, composed of two villages near a mile from one another, surrounded on all sides by mountains. Here we remained till afternoon, our place of talking and distributing tracts being between the two villages. In our walk through one of the principal streets we found a school of twenty fine looking Tamul boys and a smaller school for Teloogoos. The people came in crowds from both villages to see and hear what was to be done. Owing to their distance from the path ordinarily travelled by white men, they appeared to be excited by more than usual curiosity. Still they were generally courteous and kind. To all who could read we gave tracts, and we are happy to say that they received them gladly. Nuttam appears to be a promising field for schools, and it is far from being an unpleasant station for a missionary, though its distance from other stations and its difficulty of access place it behind many fields unoccupied.

From this we travelled over a country of mingled wildness and culture, here rocky and barren, there green and flourishing. In going twenty miles we passed six villages, in some of which we found schools. So far as our time and circumstances would permit, we distributed books and tracts in each village till night overshadowed us, and we, much fatigued, lay down to rest in Meloor. Here we spent twenty-four hours. This is (to use an American term) a county seat, having in its district three hundred villages. Nuttam is one of the largest. These will average about five hundred inhabitants each. The district is rich and flourishing, and is apparently one of the most promising fields for a mission station in Southern India. The people are generally of the thief caste. We were very kindly received by the taseldar (native man and chief officer in the district,) and were shewn uncommon civilities for a man in authority. He received our books graciously, and promised to do all in his power to assist us, if we would send a missionary to Meloor. In the town are near three thousand inhabitants, and within a circle of six miles are twelve villages, in all of which schools could probably be established without difficulty. Its location is both pleasant and advantageous, being but eighteen miles from Madura on the high road to Trichinopoly and Madras. After distributing books and tracts to such as could read understandingly (for not duty only but the paucity demanded a judicious and careful distribution,) and talking to the multitudes who crowded around us and listened with attention, we passed through a tract of country seldom if ever visited by christian missionaries. At a village five miles from Madura, containing about one thousand people, we were particularly interested. We halted near a pagoda which forms the gate-way of a large and ancient temple. Around was soon gathered a large assembly. At a little distance stood the women and children. Between us and the gate were the brahmins who were at first unwilling to come near us. All, after a time, came and received an almanac. One old brahmin started toward us, then receded and sent a man in his stead, but we refused to give. He ventured again, and fearing contact, he reached out his hands as far as possible and took hold of a corner of the tract and carried it into the temple in a manner as though he was afraid it would bite him, and all to shew the people his superiority over us. From this we passed over a beautiful country, through five villages, to Terrapoovanum, the station of Mr. and Mrs. Crane, and thence next morning to Madura.

LETTER FROM MR. COPE, DATED SEVAGUNGA, APRIL 1ST, 1839.

Importance of Boarding Schools—Conversations with the People.

At the last annual meeting permission was granted me to take as many boarding scholars as I could support out of the sum allowed for family expenses. Five boys of high caste, have accordingly been obtained; more are ready to be received. Were there funds at command, a blow might now be struck that would soon make heathenism ashamed. I know of no object to which I would more cheerfully contribute. To pluck these heathen youth from the paths of the destroyer, and to place them where they can be trained for doing good instead of evil, is an object worthy of the prayers and contributions of all who love the cause of truth. Does not the finger of God point to this as the plain duty of the church? Will it be said that so limited are the resources at the command of the friends of missions that the expense cannot be afforded? Let the results of the

Ceylon mission be compared with those of missions in India generally, and it would appear, so as not to be misunderstood, that we cannot afford to do otherwise. When the providence of God invites us to begin at the fountain head, and when economy as well as the best interest of this people demand it, shall we forbear?

People of all classes are calling for conversation. I would I could write them inquirers. They should rather be classed with cavillers. A brahmin of high rank has paid me many visits. On one occasion he introduced the subject himself. Stalking into the room, without ceremony, and quite in opposition to Tamul notions of politeness, he threw himself into a chair, and lifting up his feet, contrived to cross his legs in the usual manner on the seat. Thus posted he began, "What do you think of our gods." I replied, I think that gods which can neither think, nor walk, nor speak, are of little worth. "But our gods," said he, "favor those who worship them in many ways." How does that appear? said I. "When a woman is possessed by a devil," he answered, "if she go to a temple in the night, and prostrate herself before an idol, the god will come and whisper in her ear, directing her what ceremonies to make, on performing which she is cured." I replied, Is it more likely that a stone god should leave his place and walk to the woman, than that a brahmin, it being dark, should approach and whisper in the woman's ear? At this remark the bystanders burst into a laugh, to the no small discomposure of the brahmin, but rallying he asked, "What does Jesus Christ do for his worshippers? Do not Christians die as well as others?" I explained the nature of our present imperfect state, and that death to the Christian is gain. He then added, "Is Mr. ——," naming an English gentleman high in office at Madura, "a Christian?" I again explained; but he continued to urge objections to the truth that God is only a Spirit, that it is by a particular religion that we must be saved; and concluded by intreating me to intercede with the judge at Madura to appoint him a writer in court. This, of course, I declined, and now his visits are quite discontinued.

Calls for books are still frequent. There is evidence that many are read with profit. Not a few, it must be confessed, however, see no beauty in them. Recently two brahmins from Terooputtoor, twenty miles distant, called for "books of wisdom." They were presented with the Proverbs of Solomon. The next day, to my surprise, the two brahmins were again at my door. What do you wish, I asked. "Books of wisdom," was the reply. And did you find no wisdom in the book I gave you yesterday? "No," said they, "none at all." I produced the Hindoo Triad and desired them to sit down and read it with me. Not knowing the subject treated of, they complied; but no sooner did the scope of the book appear, than the principal speaker rose in anger, and smiting on his thigh, left the room.

Under the care of the station at Sevagunga are seven free schools, which are taught and superintended in the usual manner. The monitors are formed into a class and receive daily instruction from the mission, with a view to qualify them the better to instruct their classes in the schools.

LETTERS FROM MESSRS. MUZZY AND TRACY, DATED AT TIRUMUNGALUM.

Books distributed—Religious Meetings—Schools.

TIRUMUNGALUM, the station occupied by Messrs. Muzzy and Tracy, is a place of much resort, being the principal village in a populous district, and is also the point at which a number of roads leading from other important villages intersect each other. Owing to these circumstances the missionaries and their labors attract much attention, and their houses are resorted to by many visitors. Respecting these, Mr. Muzzy, under date of April 5th, remarks—

These visitors are very eager for books, so much so as to be at times quite clamorous. As to the precise number of pages distributed I have not the means of knowing: the quantity, however, which has been accumulating during the whole year, together with some obtained from other than the common sources, have been mostly disposed of, and none have been given, but to those who could read, except to a few persons who had friends to read to them. It has been really encouraging to us, even supposing the motives in its reception to be, as we have much reason to believe they are, entirely wrong, to know that the truth is brought so near and made accessible to such numbers. There is reason to hope, notwithstanding opposing difficulties, that it may be made, as in many instances it has been, the wisdom and power of God unto salvation.

The practice of talking and distributing books by the way-side, has been in a measure superseded by the people's coming to the house. This we think some advance, as by means of it fear is dispelled, more of an acquaintance is cultivated, and an advantage is gained by being on our own ground. Less has been done towards visiting the villages than last quarter, as the ill health of my family and much business at home have prevented. The whole number of villages visited, within three miles of home, is thirteen, and there are several others within the same distance that we hope to see soon, as also many large ones a little further off.

Our public religious services continue nearly the same as when I last wrote. Since Mr. Tracy joined the station, which was in March last, we have had a service in the morning, as well as afternoon, of each Sabbath. Our family prayers also have more the appearance of meetings than mere family services, there being present frequently from forty to sixty. Much of our preaching is simply telling the plain truths of the gospel, in a plain and simple manner, to the companies that come to our house, and to parents and others who almost always attend the examination of our schools. It is often very pleasing to see the interest which parents manifest on these occasions. In addition to these seasons, there is at each house a meeting on the Sabbath for women, which is tolerably well attended. These, with the Bible class among our laborers, and the girls school, promise much good. The sympathy and good feeling manifested by these persons towards Mrs. M. in her sickness, furnishes some hope that they may be benefitted, and renders the task of bearing with their stupidity and carelessness much more easy and pleasant.

In the village of Tirumungalum are three or four Tamul schools not under the direction of the missionaries. They have, however, since their settlement in the place, established five schools, including one for girls, in all of which are one hundred and seventy pupils.

Condition of the People—Various Labors of the Missionaries.

Writing under date of April 2d, 1839, about a month after his arrival at Tirumungalum, Mr. Tracy remarks—

The inhabitants of the place are generally in comfortable circumstances; that is, they are able to obtain sufficient food to prevent suffering. Every Saturday a considerable number of beggars assemble at our door, most of whom are blind or otherwise disabled from obtaining a livelihood. The majority of them, however, come from adjacent villages.

In a moral aspect, the most hopeless class, as is true throughout India, are the Mussulmans. Yet even these come occasionally to our houses to obtain books and converse on the subject of religion. On the Sabbath we have usually had from forty to fifty at our public services. A portion of these are persons connected with the mission, and the remainder are from the village. Sometimes a little discussion will take place, in which several will engage, while the rest listen in silent attention, occasionally expressing their assent or dissent by significant gestures or a single ejaculation. A few weeks since, while speaking on the subject of sacrifices, we came to that of Christ. Why did he offer his life as a sacrifice? I asked. "To save sinners," was the answer. Are we all sinners? "Yes." Still, though we have sinned, may we not by good works, such as building temples and choultries, making tanks, giving charity, and doing penance, etc., save ourselves without the assistance of Christ? A low caste man answered, "No, we can by no means save ourselves." But another person, who had for many years been the disciple of a sanyassee, and of course felt himself very righteous, said it was in our power to save ourselves. As different opinions had been given, I said, I will state a case and let you decide for yourselves. A person was in debt to a merchant to the amount of a thousand rupees; but being unable to pay, he went to his creditor with a frank acknowledgement that he had squandered his money and could not pay his debts. But, said he, for the future I will pay immediately for all that I buy, on condition that you will consider this as cancelling my former debts. In such a case how would the merchant be likely to act? Would he comply with the request of his debtor? "No." What then? "He would put him in prison." I can see but one way of escape for the debtor, I said, and that is for some rich friend to step forward and pay his debt. As I closed, the eyes of the sanyassee brightened with interest. "Ah," said he, "I see how it is; we are all sinners against God, and cannot pay any of our debts. But Jesus Christ comes with his grace to pay what we could not, and so delivers us from condemnation. Is it not so?" This ques-

tion afforded a fine opportunity of showing the preciousness of Christ, as the only Savior, and all seemed to feel that there was help in no other.

On the Sabbath afternoon, after the close of my meeting with the men, Mrs. Tracy holds one also with a number of women, who, with the children that accompany them, afford quite an interesting audience.

A very important part of my labors is the distribution of the Scriptures and tracts, which we can do to a very great extent without leaving the mission compound. The road in front of our houses is a thoroughfare for multitudes on their way to and from the monthly feasts, which are celebrated at a town a few miles from here, on the road to Madura. For nearly a week past there has been a constant stream of men, women, and children passing our doors. Many of these cannot read, but large numbers seek with avidity the books we are accustomed to distribute. Some even of those who come from a great distance inquire after various books by name, which would seem to show not only that our books are widely diffused, but that they are also a topic of conversation in places where, except by these silent preachers, the good news of salvation has probably never been made known. And though it should be curiosity, or even a worse motive, that brings them to us, still we may hope that, in answer to the prayers of those who distribute these books, and Christians at home, these messengers of mercy will not fail to be accompanied in some cases with the influences of the Holy Spirit.

Oregon Indians.

LETTER FROM MR. WALKER, DATED AT COLVILLE, MARCH 30TH, 1839.

It has been before mentioned in this work, page 269, that Messrs. Eells and Walker selected a site for a station, soon after their arrival in their field of labor, in the vicinity of Colville, a trading post of the Hudson's Bay Company, on the northern branch of the Oregon or Columbia river, and 300 or 350 from the shores of the Pacific. Their reception by the Indians, at a stopping place on the way, when making their first visit to the place, is described below.

On arriving at the river (the Flathead river) we saw a number of lodges, and in the centre a large number of people collected, and arranged in order to give us a warm reception. When we approached them, one in advance of the rest stepped up and gave me his hand. He was followed by all the rest, until we had shaken hands with about 120 men, women, and children. Many were the thanks they gave us for coming to their place. Some held my hand so long and pressed it so hard, that I was compelled by the pain it gave me to withdraw it.

After the shaking of hands was over, which you may suppose produced considerable effect, we dismounted from our horses, sung a verse, then had a prayer, and moved off to a place to encamp. The Indians, unasked, brought in our mules, unpacked them, cut and brought us a large quantity of wood, and did every thing in their power to do.

I observed in the centre of these lodges one uncommonly large, at least thirty feet long, which I supposed belonged to the chief. Just as the sun was going down I heard a strange noise, the nature and cause of which I did not understand. Soon it was explained by seeing the whole village flocking to this tent, and hearing some one, in answer to our inquiring looks, say they were going to worship. I said within myself, Had the same bell been rung in one of our villages in christian America, how few of the people would have gone! And I must say the conduct of these Indians was a reproof to our most orderly congregations. Soon we heard singing and then prayer, and then they closed with singing. We were at that time at supper, or else I think I should have ventured in. I fully agree with a remark of Mr. Eells, that if the churches at home could have witnessed the scenes of this day, they would have been filled with wonder and joy. The Indians appeared deeply interested during worship on the Sabbath. We were able through an interpreter to communicate something to them, or rather to him, by signs, and he to them. He had been considerably at Mr. Spalding's, and heard a number of Bible stories, especially the story of Christ crucified.

Monday morning we took leave of this interesting people to see the place recommended for our station, which we reached on Tuesday afternoon. I was not very well pleased with the soil at first sight; but found it better on further examination. We had already made arrangements with Mr. M. to send us some provisions and some tools to build a house. At the time appointed, with two Canadian axes and some poor Indian axes, with the help of the Indians, we

went to work at building without a line, or broad axe, or any thing to smooth or straighten our timber, which is here abundant. We cut a small quantity and brought it to the spot. It was pleasing and gratifying to see the Indians take up logs of green pine, fifteen feet long and a foot or more in diameter, and carry them on their shoulders some distance. Never did men work more readily or willingly than they. With our tools and help we put up the walls of two houses, fourteen feet square, in less than one week. Finding that we were working so much to disadvantage for want of tools, we concluded not to do any more to the buildings until we returned in the spring. It was thought best not to attempt to winter there, as we had not time enough to get there and put ourselves in a proper situation for the cold winter of that quarter.

The plain on which we are located is six or eight miles long, and from one to one and a half wide, surrounded on all sides with pine timber, with a small stream running through the middle. There is a large spring where our houses now stand. This, however, we consider as a mere temporary residence. We shall probably remove near the head of the plain. We wish to live there sometime before we make a permanent location.

The night before we left to return home, we told Big Head, our interpreter, that we were going the next day and wanted him to go with us as a guide to which he consented.

We spent one Sabbath at Mr. Spalding's, and as it is his custom to invite all the chiefs to speak after he is done, he called on Big Head for a speech. In the course of his remarks he referred to the case of his son who died at the Red river, and said he mourned much at his death; not because he was dead, but because he did not return to teach him about the way to heaven.

After our return to Doct. Whitman's it was decided that we should all spend the winter with him. We felt that we were sustaining a great loss, in not being among the people, in that we could make no advancement in the language. To remedy this as far as posible, we engaged a Nez Perces who understood the language of this people well, to live with us and to teach us the language. This we found to be rather difficult, as we heard the language spoken so little, that we could not tune our ears to its crooked sounds. The language is the same as the Flat Head, and is probably spoken by a greater number of people than any other language in the country. There is some difference among the different tribes, but they understand each other perfectly well. So that if the Bible should be translated into the language of any one tribe, all would understand it.

We engaged Big Head to come for us in the spring, as soon as it would answer, with twenty horses to pack our things to his land. He was as good as his word, bringing a larger number of horses than we requested, and somewhat earlier than we expected. We left Doct. Whitman's on the fifth of March, and arrived at our place on the twentieth, being sixteen days on the journey. We had some very unpleasant weather, and quite a fall of snow, which compelled us to lay by one day.

In regard to the prospects of the mission, I think there are some things to encourage and many to discourage. To one unacquainted with Indian character, their manifest anxiety to be taught might lead him to suppose that there was nothing to do but to reap. But it should be remembered that they are Indians, who say and do those things that, to one well versed in Indian character, will lead him to expect that results may not correspond with present appearances. They may be attentive to what you say to-day, and tomorrow threaten to pull down your house over your head and take all you have. Still I think we have good reason to believe that some souls have been born into the kingdom of God. How many it is not for us to say. These have been only among the Nez Perces. The emissaries of the man of sin have found their way to this country. What will be the effect we cannot tell.

LETTER FROM MR. SPALDING, DATED MARCH 5TH, 1839.

Docility of the Indians—Interest manifested in Christian Instruction.

Mr. Spalding's station, it will be remembered, is in the country occupied by the Nez Perces tribe near the great southern branch of the Oregon river, and about 350 or 400 miles from the ocean. The docility of the Indians and their prevailing desire for the means of leading an agricultural and settled life, were alluded to at page 446. On this subject Mr. Spalding writes—

We are exchanging our hoes for horses, which are to be sent into the

lower Columbia and exchanged for iron, which will be made into hoes again for the Indian's purpose; and in this way we hope to supply the nation in a few years with the means, though simple, of cultivating their lands. The desire for hoes is far beyond my expectation. I looked for a strong desire to cultivate the ground this spring, but I did not dream of the present enthusiasm. We gave four hoes for a horse, but our stock was gone in two days, and now the Indians would gladly give a horse for a hoe. A horse with us is about six dollars. To-day we have bought, with potatoes and corn, old axes, etc., enough to make fifty hoes. So while we furnish the hungry with food, we put into their hands the means of providing for themselves. The weather has been favorable, with no snow and but little frost; and multitudes have been digging and preparing land through the winter. May they be rewarded as abundantly as they were last season.

Respecting the channel for the water of the mill, mentioned in the next paragraph, Mr. Gray states that it was half a mile in length, four feet wide, and in some parts fifteen feet deep; and that, with no other utensils than two shovels, four hoes, and two axes, it was completed by the Indians, with his assistance, in three weeks; the Indians using sticks, and many of them digging with their hands till the skin was worn off. The hope was that they would be amply repaid by the advantages of a grain mill which the missionaries were about to erect among them.

The mill-race was dug last winter by the natives while I was holding a protracted meeting. Some hundreds would labor under the direction of Mr. Gray till a little after noon, when the bell would ring for worship. After meeting they would receive their potatoes for their labor, and after supper assemble for a second service. In this way multitudes were enabled to remain through the meeting, which continued eight days, who otherwise would have been under the necessity of returning home soon, for want of provisions. During this meeting which was held the last of December and first of January, we were enabled to assemble in our school-house, which is forty by twenty feet, but since that time the number of attendants has increased to several thousands, and we are obliged now to meet in the open air evening and morning. But this season, God willing, we propose to put up a church to be built of bricks made of the white clay, which are apparently very durable, sufficiently large to accommodate six thousand persons. The brick will probably be made by the natives.

But all I have said above is little compared with the more important matter we have to communicate. We trust the Lord has visited us and redeemed some of these benighted ones from the bondage of sin. During the meeting mentioned above there was great excitement, which continues to some extent even yet; but how much of it is genuine, I know not. The manner in which it commenced would seem to indicate that it was the word of God, but that it did not run into animal excitement is not so clear. The Sabbath previous to the proposed meeting, while speaking of the love Stephen showed for his enemies in the hour of death, a second chief rose and came up before the stand, and remained in tears till I closed; when he commenced a most affecting speech, confessing his sins, pleading for mercy, dedicating himself, soul and body, to God, and pleading with his people to give themselves at once to the Savior. Soon a multitude were up, and the scene continued till late, and was renewed again in the evening. But that day of deep interest to us was only the beginning of what has been continued with but little abatement to the present time. Many nights have been spent in sore weeping and praying for mercy. Probably two thousand have made a public confession of their sins, and pledged themselves to live to God. But few of these, in all probability, have any just sense of sin or holiness. However many give evidence of a change of heart, and among these are three or four of the principal men in the nation. Two things appear certain;—the Lord seems standing with open arms to receive this people; and they seem ready to take the kingdom by force. How fearful, then, is the station of him who would point them to the Lamb of God. One of the mountain men in our employ has entertained a hope of pardon for some ten weeks. The other two are under deep conviction of sin. God grant that they all may become helpers instead of hinderers to us.

A late letter from the Willamette mission states that our Methodist brethren are enjoying a revival. Twenty-one were hopeful subjects at the last date, and the work was going on. Surely we ought not to be discouraged in relation to the Red man.

Two Catholic priests arrived in this country last fall. But we trust the Lord is preparing the field for them by the outpouring of his blessed Spirit.

The friends of missions will be gratified to know that the Committee contemplate sending three ordained missionaries and two lay assistant missionaries, to act as farmers, mechanics, or teachers, as the circumstances of the mission may require, to aid in hastening forward the interesting work which the Lord seems to have commenced among these tribes. These have all received their appointment and will go forth by the earliest opportunity, if the receipts into the treasury shall be sufficient to justify the measure.

Sioux.

LETTER FROM DOCT. WILLIAMSON, DATED LAC QUI PARLE, AUG. 15TH, 1839.

Obstacles in the way of the Civilization of the Tribe.

ANY one who reads the following communication, will see the importance, not only of greatly increasing the number of missionary laborers among the Indian tribes, whose character and habits are similar to those of the Dakotas, but also of praying importunately for the effusions of the Holy Spirit, whose influences alone can overcome the difficulties which lie in the way of effectually introducing Christianity and the habits of civilization among these or any other heathen and uncultivated communities.

Their Religion.—The first difficulty, and the principal one, in the way of civilizing the Dakotas, arises from their *religion.* When we are hard at work to provide for ourselves food and other necessaries, and a parcel of idle fellows, who for weeks have been doing nothing but playing, sleeping, eating, and smoking, are lounging about us and begging us for food and other things, it is natural to tell them that if they would do as we do, they might provide food for themselves. Their ever ready reply is, "White men were made wearing clothes to work. It is proper for them to plough, build houses, etc. But we were made naked to dance, hunt, and go to war. If we should abandon the customs of our ancestors the *wakan* would be angry at us, and we would die."

As the gods, *wakan*, of the Dakotas are innumerable, to abuse any one or several of them excites little or no notice. One of themselves may do it, and scarcely be considered guilty of any impropriety, but to tell one to throw away his *medicine*, etc. or go to work, is equivalent to telling the Mussulman to curse Mohammed or the Hindoo to renounce caste. He feels that it is one of the greatest insults which can be offered to him, and that if he should follow your advice he would endanger his life by incurring the enmity of his gods and the hatred and contempt of his fellow-men. He may, it is true, labor hard in hunting or fishing, bring to his tent the game which he has taken, chop down a tree and make a canoe, or chop wood and make a fire, when he has no wife or mother to do such things for him, drop corn when his wife has prepared the ground, or take hold of the handles of a plough whilst a white man drives the team to plough his little field, or in case of any great emergency requiring the united efforts of many, he may for a short time assist a white man as in getting a boat off a sand-bar, or taking it over rapids in a river. But he may not, without changing his religion, do any thing which would go to change his manner of life.

From this we see that all efforts to civilize the Dakotas, without giving them the gospel, must prove entirely abortive. I have not had an opportunity of ascertaining how extensively the notion prevails among other tribes, that it is contrary to their religion and dangerous for them to adopt the customs of civilized men. An intelligent Wyandot, some months since, told me that the same opinion prevailed among that tribe; that the young persons, who had grown up since a mission was established among them, generally embraced the christian religion, and that all such abandoned the chase and engaged in agriculture, whilst those who were older, and still adhered to their old religion, were desirous of following the chase as formerly; and because they could not do this in Ohio, where they were surrounded by whites, had sold their lands to remove westward.

Much money has been expended in efforts to civilize the aboriginal inhabitants of the country which now constitutes the United States; but we do not find that any success has attended these efforts, except among such as have embraced the christian religion; and whenever a tribe, or any considerable part of a tribe, have become Christian, they have made such advances in civilization that their condition has been manifestly improved by it. I have already said more

on this difficulty than I intended, but not enough to convey a just idea of its force. I shall therefore relate one or two anecdotes to illustrate it, and show the strong attachment of the Dakotas to their superstitions. A man who has learned to read and write, and been sufficiently instructed respecting Christianity to know that his own religion was false, was telling me of his desires to have a cow and live like white people; and knowing that he was not naturally lazy, I proposed to give him a cow, if he would assist us a certain number of days in making hay, to which he readily assented. At the time appointed he came and commenced work in such a way as to show us that he could be of more use to us than I had anticipated. As soon as the other men knew it, they set about devising means to keep him from work, and by calling him to feasts, etc., left him but a very small part of the day to be with us, and after the fourth day kept him away entirely. He was very desirous of having the cow, and not unwilling to work, but had not moral courage enough to go contrary to the public sentiment of those about him, though he boasts of having killed six or eight men in war, and in going to war says he has swam the Mississippi amidst floating ice, shoving before him his gun and ammunition laid on a small raft built for the purpose.

One of the old braves having openly expressed his intention of embracing the christian religion, his neighbors were so dissatisfied, that, on a visit to the neighborhood of Fort Snelling, where most of the old brave's relatives live, they applied to them for poison to kill the old man; and it is said that poison for this purpose was actually obtained by a man who stands pretty high among the Dakotas here, though it is well known that he has caused the death of several of his own tribe by administering poison.

Last autumn a respectable man, who had been in the habit of attending our meetings, when on a visit to the neighborhood of Fort Snelling, died suddenly being in health one day and found dead next morning. On inquiring of his wife the cause of his death, she told me I must say nothing about it, but that they had bewitched or poisoned him, (the word she used being generally used to express the former, but not excluding the latter) and she said they had done it because he had said their religion was not true.

There is indeed no hope of civilizing the Dakotas, unless they become at least nominally a christian people.

Poverty and Want of Protection for Property.—But let it not be supposed that the religion of the Sioux is the only difficulty, and that as soon as a few of them are converted they may adopt the habits and begin to taste the blessings of a civilized life. Their *poverty* will prevent this. But few families have so much as one horse; and, except perhaps half a dozen families at this place, who may have each a hog or a cow, none of them have any other domestic animals, except dogs. Nor have they the means of purchasing domestic animals or the tools necessary to build a house or commence ploughing. Nor, if they had domestic animals and tools, is it probable they could be much benefited by them, unless the gospel is first brought to exert some salutary influence on all about them. There is here no civil law to protect property or any thing else. The chiefs have no authority, and in general but little influence. I have not heard of a chief punishing any crime. One who would do so would probably lose his influence. About a year ago a man here applied to his brother to lend him his horse to go on a war-party. The wife of the owner of the horse, knowing that if the horse went, she would probably never see him again, objected to lending him. He who wished to borrow was so offended that he went immediately and shot the horse, causing his death, though the owner had not property enough in the world to buy another horse so good. These men are brothers to the principal chief in this neighborhood. The loss was felt keenly, especially by the poor woman, who wept when she came for me to go to see the horse, hoping I might be the means of saving his life. Similar instances, in which men from slight offences will wantonly destroy the most valuable property belonging to a neighbor or brother, are frequent, and yet I have never heard a word said about punishing such culprits.

Mr. L. informed me that at the time he was engaged in the trade in this neighborhood, say fifteen or twenty years ago, when horses were much more plenty than at present, one man killed about twenty horses in one night, because he thought the owners of them had been more favored by the traders in the distribution of presents than himself. Those who will thus wantonly destroy, will of course, when occasion offers, steal; and they do steal so as to leave very little encouragement to any one to provide any thing better than is common among

his neighbors, as there is no reasonable ground to hope he or his family will enjoy it.

Poverty and the want of civil government are so closely connected, and in such a variety of ways present themselves as bars in the way of improving the condition of this people, that no one can properly understand their bearings who has not witnessed them. I will relate a fact or two to show their bearing. In the spring of 1839, three of the female members of our church here had each of them a cow, being nearly all the cattle owned by the Indians here. During the previous summer they had worked hard and raised corn enough to feed their own families till corn would come again. But in the winter these women had shared their corn with those who were entirely destitute, till it was with difficulty they had seed to plant. Some of them had not this, except as it was given them. About the time of planting their corn, their husbands, who might by fishing have provided food for their families, left them to go and see their agent. The women, by taking their children with them and wandering far and wide over the prairies, might be able to find roots and turtles, etc., sufficient for a present subsistence, but if they did this, they must leave their fields and raise no corn, and so be in danger of starving the next winter. The only alternative between this and present starvation was to kill their cows and subsist on the flesh of them whilst they cultivated their corn fields. This they did.

They are very fond of potatoes, and the soil and climate here are favorable to the cultivation of this useful root; but when any of them are furnished with potatoes to plant, the increase is generally stolen and devoured before half grown; but if any escape this, custom, which is the only law here, requires that all such rarities be prepared for and consumed in their sacred feasts, in which each man must swallow at a single meal as much food as he ought to eat in two or three days, if he paid due regard to his own health or comfort. Custom requires those who have food to share it with those who have none. There are at all times individuals among them who have nothing to eat, except as it is given to them; and for several months every summer they are nearly all destitute of food, except as they can find it from day to day. Should a few christian families, by extraordinary exertion, make abundant provision for themselves, they would be but little benefitted by it, and still suffer like their less provident neighbors. If they refused to give, it would bring an evil name on them and their religion, by depriving them entirely of the little protection which public sentiment affords in a heathen land to their being stript of every thing, and being driven away.

Wars.—Another difficulty in the way of civilizing the Dakotas arises from their incessant *wars* with all the surrounding tribes. Though the country claimed by them is as large as the whole of New England, there is no spot in it where they feel secure from their enemies. Their only safety is in a number of families being near together. If a few families should build themselves cabins near their corn-fields, as would be necessary in order to their guarding their corn, and a number of other families should come near them for a few winters, all the firewood in a convenient distance would be consumed. Should those few families be left by all the others, they would be in great danger of being massacred by some other tribe.

Ignorance.—Ignorance is another great hindrance in the way of civilizing this people. They believe that the goods which are brought to them by the traders are obtained by some kind of magic, and cannot be made to believe that they are manufactured by a regular process of industrious labor. They have their medicine men, or jugglers, who pretend to work wonders by the aid of the spirits which they worship; and they suppose that white men excel them chiefly in being greater magicians than themselves. This opinion has a powerful influence in deterring from efforts to improve their condition. It had its origin in their inability to comprehend how many of the articles which they see can be made by man. The visit of some of the chiefs to Washington, which had a good influence on them in several respects, unfortunately confirmed them in this error. They were transported in steam-boats and rail-road cars, ignorant of the power by which they were borne onward. When they were taken to see any manufactory, it was on a large scale, and they were not made acquainted with the power by which the wheels were put in motion. They were taken to churches and theatres and public shows; saw men drinking and gambling, bustling in the crowded streets of cities; but saw not the agriculturists and mechanics engaged in those employments by which the traveling, bustling throng is kept in motion. On their return they told the following, which may serve to

show what kind of knowledge they acquired in respect to manufactures. They asked an officer for some ribbons. He told them he had none himself, but would go with them to a man who made such things. On arriving at the place, after some conversation about the quantity and kind they wanted, the man worked his jaws a little while, and then put his hand to his mouth and drew out a large quantity of ribbons, giving several yards to each of them.

The custom which the traders have of making presents of a considerable part of their goods also goes to confirm the idea that they are not manufactured. The first traders adopted it from the Indians, and it has been followed to the present time, as it appears to me, to the injury of all parties, though now it would certainly be difficult to abandon it. The practice of the traders employing ignorant Canadian Roman Catholics to do all their work, also has an unfavorable influence, by causing the Indians to believe labor an employment unfit for freemen, for they look upon the men who are hired to work in this country as slaves and altogether inferior to themselves.

Mutual Dependence.—The Dakotas are so bound together by mutual dependence, arising from poverty and community of dangers, that a few may not be civilized while those about them remain unchanged in their attachment to the religion of their ancestors. It is like elevating an immense rock, little progress can be made till force is applied sufficient to lift the whole mass. If one entire village could be brought to embrace the christian religion, they would immediately begin to adopt the customs of civilized men; but as soon as they began to taste the benefits of their industry, they would excite the envy of their heathen neighbors, who would throw many hindrances in their way, if they did not come and at once strip them of every thing. The danger of a catastrophe of this kind would be diminished if several neighboring villages could be acted on at once, and still more, if an entire tribe; but cannot be done away till the surrounding tribes also are brought to feel the influence of the benign religion of Jesus. Hence, other things being equal, in missions to the heathen success may be expected in geometrical proportion to the means brought to bear on a particular country.

Boarding schools, however, well conducted, can do but very little for a savage people so long as their heathen prejudices against civilization remain, but may be very useful when such a people have embraced the christian religion and are desirous of being civilized.

Preaching the gospel to all, not to children only, and teaching all the nations the commands of God, are the means devised and appointed by Infinite Wisdom for the healing of the nations, for conferring on them temporal mercies as well as eternal salvation. These means have been tried in all the four quarters of the world, and in the isles of the Pacific, and have succeeded well. The young must not be neglected, but we should first deliver the message to those most capable of understanding it—persons in the prime of life.

But it will be asked, Can any human efforts overcome all the difficulties which have been mentioned and others which might be mentioned, and make the Dakotas a civilized people? I answer, No. Persons who have seen and know what savage heathenism is will all tell us that this is a work to which human power is inadequate. Hence missionaries and all who wish to hear of their succeeding in their labors to improve the condition of their fellow men, should constantly invoke the aid of that Almighty Spirit, through whose agency in sealing his own truth on the hearts of men and restoring to man the lost image of his Maker, our own ancestors, as well as many other savage tribes, have been civilized, and who is still the same almighty, compassionate, prayer-hearing God.

State and Prospects of the Station.

Nothing of moment has occurred at this place since I last wrote to you. The Lord blesses us with peace and love to each other. The season here has been very favorable for corn. I think the Indians will raise as much this year as they did the two first years we were here, and we shall have provisions enough for ourselves, but not enough to give away. Our school averages from twelve to fifteen, which is, I believe, about as large as it has ever been at this season of the year. We shall probably before long baptize one man. He has for a long time seemed to think himself a Christian, but we were apprehensive he was self-righteous. He seems of late more humble, and his willingness to profess the religion of Jesus, in the face of persecution which threatens his life, is pretty strong evidence in his favor.

Many little things seem to show that the devil is very busy, trying to thwart us in our efforts for the improvement of this people. Evil reports are circulated, and the people are moved by them in a way I have not seen them affected by such things before. Very few men have attended meeting with us for some months past. Seldom more than three, though formerly more men than women attended.

Since my return the average attendance of natives at our meetings on the Sabbath has been from twenty-five to thirty, most of whom are members of the church. We grieve over some of them who have been for some time kept from meeting through the influence of their heathen relatives.

Things in respect to this people seem to be approaching a crisis, and unless some favorable impression in respect to the christian religion can be made on a considerable number of them soon, it is to be feared the devil will succeed in keeping their ears closed from hearing the truth. I have felt of late more than before, that nothing but the restraining influence of Jehovah prevents them from murdering us or driving us away from here.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MALACCA.

Messrs. Evans and Dyer, writing on the 2d of April last, thus advert to the numbers united in the fellowship of the church from among the Chinese residing in the vicinity.

In our last half-yearly communication, we informed the directors that there were several candidates for baptism, whom we hoped soon to admit into the visible church. We have now the satisfaction and pleasure of communicating the pleasing intelligence.

On the last Sabbath and the last day of 1837, eighteen individuals, men, women, and children, (all Chinese,) were admitted into the church militant of our Lord and Saviour Jesus Christ. The adults answered the questions put to them in a manner which affected all present, and proved that they were earnestly seeking the salvation of their souls. We hope and pray that the Holy Spirit will guide them into all truth, and make them examples and blessings to their idolatrous countrymen. It was peculiarly pleasing to witness those who, together with their wives, had been baptized on a former occasion, bringing their new-born infants to dedicate them to the service of the only living and true God. Instead of being taken to the idol's temple, as is commonly done at the same tender age, they are brought to the temple of Jehovah, and the blessing of God the Father, God the Son, and God the Holy Ghost is implored that it may rest on them forever.

Yesterday being the first Sabbath in the month, the ordinance of the Lord's Supper was administered to a part of the adult converts. This was a most affecting season—a day never to be forgotten.

Twenty-nine Chinese, male and female, together with the members of the mission families, united in commemorating the sufferings and death of our once crucified but now exalted Savior and Redeemer. Many of the heathen part of the congregation remained as spectators, and to these an appropriate address was delivered by one of the native members of this little church: it appeared as though his whole soul was filled with this one thought, "Come with us, and we will do you good."

The distribution of the Scriptures and tracts has been continued as usual. We have been enabled to make several tours into the interior, among the tin mines, pepper plantations, etc.; and on every successive visit, we distributed a great number of books to men eager to receive them. We have also been enabled to meet the demands of our brethren at other stations, and to supply their wants. The total number of volumes, Scriptures, and tracts distributed during the last six months, is 16,824.

We are anxiously looking forward to the period when we shall have the typographic press at command for Chinese books. In point of quantity of type, by far the larger portion of a complete fount has long been quite ready for use; but, when it is remembered that Chinese characters are complete words, and not component parts, it will be readily perceived that so long as our vocabulary of types, if the expression may be used, is incomplete, we cannot work with much facility: there is yet a considerable variety wanted to render the fount complete. Although the quantity of type of each variety is extremely small, there is the same labor required to prepare the original punch where the quantity of type required is small as where the quantity is large. The work has been and still is going on without interruption, each day adds new varieties to the fount; and there is every prospect of this daily increase of quantity until the work is finished, and, when once the matrices are complete, a few months' notice would set any typographic press at work in behalf of China.

The system of education in the schools is much the same as has been heretofore reported. Chinese education admits of but little variety, except in the number of schools and children. The Chinese language is a task of many years, to boys of the very best capacity. Our hearts are cheered by the encouragement which this department of the mission affords.

The present number of children receiving education is as follows:—Chinese, boys 205, girls 115; Malays, boys 70, girls 20; total 410. In the Malay department we could treble the number of children, had we time to visit the

schools and attend to the education of the children. But our avocations among the Chinese are so numerous and pressing, that they leave us very little time at command for the Malays.

The Chinese services, both weekly and on the Sabbath-day, are exceedingly well attended. The seriousness and decorum of our congregation would well become any christian assembly in England; and, pleasing to say, it is our almost daily privilege to exclaim, "Believe on the Lord Jesus Christ, and thou shalt be saved."

From the present aspect of the mission, the directors will perceive that the cause of our divine Savior is, although slowly, gaining ground among the Chinese. What the Lord has already accomplished through our instrumentality, feeble as it is, encourages us to persevere, and to anticipate the day when the whole of China shall be brought to the obedience of faith. Indeed we never had the shadow of a doubt that China shall be converted, and from one end of that vast empire to the other, every knee shall bow to Jesus. It would be to us a source of the greatest joy to see a nation born at once; but although we see not as yet so happy a result of our labors, it is not a little encouraging that men come one by one, renouncing the idolatries of their ancestors and countrymen, and embracing the religion of Jesus.

MISSION OF THE LONDON MISSIONARY SOCIETY IN SOUTHERN AFRICA.

THE editor of the London Missionary Magazine remarks—

The accounts received within a recent period of the progress of the work of God in the stations beyond the colony have been of a peculiarly encouraging character. The tokens of the Divine blessing on the labors of the brethren among the Bechuanas, appear, in an eminent degree, distinct and numerous. At Griqua Town, Philippolis, and Lattakoo, augmenting numbers from among this extensive tribe are now gathering into the fellowship of the church, and the hearts of the missionaries are increasingly cheered by the conviction that a most abundant harvest unto the Lord will at no distant period be the gracious reward of the long and arduous toils of which the Bechuana nation has been the object. The extent to which the Lattakoo mission has thus been recently favored, with some brief notices of the general progress of the labors of the brethren at that station, is contained in the subjoined extracts of a letter from Messrs. Moffat, Hamilton, and Edwards, under date, Lattakoo, July 2d, 1838.

The extracts referred to are given below.

About the time we last wrote, viz., in June, 1837, we were promising ourselves the happiness of soon being able to receive additions to our church. This took place in the following month, when four men and one woman were baptized. The increase of candidates, which had been gradual, continued till they reached sixty or seventy in number. Of these, twelve were selected, nine women and three men, and after having satisfied the church as to their fitness to become members, they were baptized on the first Sabbath of November. Most of them were from the villages of Hamhana, and had in the course of their new profession suffered some persecution for the gospel's sake. Molehabangue, his wife, and four men, with twelve others, belonging to the station and Hamhana, were baptized on the 31st of December.

In the month of January of the present year, our friends Mosheu and Anderis, with a large party, visited us, just when a number of Bechuanas were on the eve of being received into the church. On the 11th of March, seven of their number were baptized, and at the same time twenty Bechuanas and one Hottentot. The season was to us interesting from a variety of circumstances. Bechuanas and Coranas standing up in the midst of a crowded congregation, bearing their united testimony to the truth of the gospel, and its blessed effects on their souls.

You will see that sixty-three adults have been baptized (and added to the church) during the year, twenty-nine males and thirty-four females. Two females were also re-admitted, who had been separated for misconduct. Also upwards of fifty children have been baptized this year. Thus you see that very considerable additions have been made to our number, which, while it makes us rejoice in the trophies won to the Redeemer, necessarily increases our cares and anxieties that they may all war a good warfare, and finish their course with joy.

Since the above was written we have had the happiness of adding eight more to the church, six men and two women; three of whom, a widow and her two sons, were of the Baharutse tribe. When they were finally examined on Friday last, we were truly delighted to see their minds so well stored with scripture knowledge, which, with their walk and conversation, gave us the fullest satisfaction. They were baptized yesterday, when the congregation was so great that many were obliged to remain out of doors.

The candidates, or rather inquirers, who continue to attend the weekly meetings, are still numerous, and among them are some very hopeful, who will, we think, ere long be received. So far as we know, those who have made a public profession of discipleship, continue to walk worthy. With some, especially among the aged, knowledge is small, but they have a blessed hope, in a simple but firm reliance on the death of Christ. Our church is composed of people of ten different tribes, and it is always an animating sight to see them all uniting in ascribing praise and glory to the Lamb who redeemed them with his blood, and gathered them to the fold of God.

The public services continue to be well and regularly attended, and the weekly prayer-meetings among the people themselves are encouraging. These are kept in different parts of the village, affording opportunity for all to attend.

The outward appearance of the people improves wonderfully, considering their limited means, for there are not many mighty, not many noble among them. They are all anxious to obtain decent clothes, and many have purchased when opportunities have offered; but as these have been very seldom, the supply has been scanty, and we have often been importuned by people wishing to purchase handkerchiefs, gowns, etc., which could not be obtained. The

poor females have had partial supplies through the kind friends of Grosvenor-street, Manchester. Could the donors see the objects of their benevolence, (more needy ones can scarcely be,) and observe how carefully they keep their little clothing for holidays, on which they appear clean and decent, we are sure they would think their charity well applied.

During the year the school has fluctuated from fifty to one hundred, or more, and it must continue to fluctuate, so long as the people are obliged to labor as they do. At certain seasons the gardens, some of which are at a distance, require from the nature of the grain, constant attendance. The progress of the scholars, considering every circumstance, has been very satisfactory. The number of readers in the school at present is about forty, and there are about thirty in the Sabbath school. It is not now in our power to give the precise number of readers on the station, but if we calculate the number who have lately received and purchased copies of the new hymn-book, they must be about 150. Mrs. Edwards still continues her attention to the infant school department, which promises well. The sewing school, conducted by Mrs. Moffat, has an average attendance of thirty. Those who attend continue to improve in the very needful and now essential knowledge of needle-work.

During the year we have printed only hymn-books and spelling-books. Of the small spelling-book, upwards of 4,000; of the larger, considerably altered and improved, 2,000; and of hymns, now one hundred in number, also 2,000 copies.

Brother Moffat is proceeding with copying and revising a translation of the New Testament, to which there are very many interruptions.

American Board of Commissioners for Foreign Missions.

INSTRUCTIONS TO REV. SHELDON DIBBLE.

THE following are extracts from the Instructions of the Prudential Committee given to the Rev. Sheldon Dibble, of the Sandwich Islands mission, at Brooklyn, N. Y., on Sabbath evening, October 6th, as he was about returning to the islands. The principal topic discussed, as will be seen, is *the manner in which the native churches are to be trained to support their own christian institutions.* This is a subject of the highest importance, one indeed which should interest the feelings and bespeak the prayers of all the patrons of missions.

As the spring opens, if the Lord is pleased to give you a prosperous voyage, you will behold the towering summits of Hawaii. And anon there will be the meeting! Brethren in Christ, after a wide separation, will meet on a distant shore, and relate to each other their mutual experience of the Lord's goodness. What an interview! How like the meeting of saints in another and happier land! What holy fellowship! What themes for grateful praise! We charge you salute the brethren in our behalf with a holy kiss of charity. Tell them that we remember them in their prosperity, and shall remember them if they experience adversity. Tell them that they have our confidence and our love, and shall have our best endeavors to procure them the means of filling the islands, as they went forth hoping to do, "with schools, and churches, and fruitful fields, and pleasant dwellings." You are our epistle to them, a living epistle, and we commission you to say a thousand things, which we would gladly say in person, but cannot write. Make a true and faithful report of all you have seen and heard, during your sojourn among us. Despise not our day of small things, and bring not up an evil report of the churches of your native land, in your communications with your brethren. The spirit of missions in our churches is yet in its infancy; but it exists; it is genuine; it grows and gains strength continually, though not rapidly; and we are looking and praying for the putting forth of that divine influence, which shall develope its gigantic powers in all the closely related departments of christian benevolence. However much we may lament the imperfect zeal and enterprise of the churches in this work of the Lord, it is not to be presumed, that any of us are so far advanced beyond a state of partial sanctification, as to be authorized to throw the first stone, on this account; and the Committee have learned that harsh language, in appeals and remonstrances addressed to the christian community, does no good. Therefore exhort the brethren of the mission to be meek and mild, however earnest they may be, in their calls upon the churches for aid; to entreat with all long suffering; to plead as fellow-sinners, not in anger, but in love. So far as we are able to discover the aspects of the times, as seen in the world of trade and commerce, we dare not authorise you to promise your mission an exemption from a second curtailment, which shall be more trying than the first; though we have strong hopes it may be avoided. It seems to be God's design to teach his people what is in their hearts, that they may thus be led to repentance—to show them how little hold the advancement of his cause among the heathen really has upon their affections; and also, by the fearful disasters thus brought upon the missions, as when some mighty conflagra-

tion consumes millions of wealth, to convince all, even the incredulous world, that the expenditures of missionary societies and the labors of missionaries have not been in vain. In the calamities that may possibly be coming, dear Brother, be patient, and have faith in God; for the end of these things will be good. God's ways are never so mysterious, as when he has some wonderful work to perform; and the deepest darkness precedes the breaking of the day.

The annual meeting of the mission will come soon after your arrival at the islands. The Committee have advised, from motives of economy, both in time and money, that this meeting be hereafter a delegated, and not a general, meeting. At the same time, we are aware of the strong reasons in favor of a general meeting of the mission once a year, and are prepared to acquiesce in such a meeting, if, as the result of experience, the mission is decided in the opinion that it is expedient.

The work of national renovation among the islanders, will be just in that state of progress, at the time of your arrival, that it must be set forward still farther by a decisive impulse from without, or there will be danger of reaction and retrocession. Of this the mission appears to be fully aware; and could the patrons at home only become as much so, the means would doubtless be provided. But you have found by experience how difficult it is to make this subject well understood and strongly felt at home. The case, however, is a plain one. Scarcely less than ten thousand souls have there been gathered in a single year into the visible church; but those converts are generally ignorant, without regular employment, and residing where but an imperfect watch can be kept over their conduct;—and what is there to shield them from temptation, or guard them from apostasy? They cannot long remain where they now are. There is a strange discrepancy between their religious professions and engagements, and their social condition. Having no right to the soil, and being tenants at will, they of course have no powerful motive to industry, no habits of active employment, no proper foundation for intellectual independence and social happiness. Nor do the rulers yet know how to render their system of government a blessing to the nation. The whole national mind, from the highest to the lowest, is yet entirely dependent on their foreign teachers for all manner of instruction. There is not one person among the twelve thousand native church members, who is sufficiently educated and experienced to be ordained as pastor of the smallest native church. There is not one qualified to be a professor in the seminary. Comparatively few, if any, are competent to stand alone as instructors of common schools. They have no intelligent physicians, civilians, or artists. They have no idea of power, except that which is arbitrary; none of obedience, except what is servile. Oh how much is wanting, to enable them to exist and rise as a christian community! And how soon must this be supplied, to enable them to rise at all, and secure a permanent national existence!

Now you will call the prayerful attention of your brethren to this momentous subject, until light begins to shine upon it. *We* do not despair, and *you* should not. The Lord hath indeed a controversy with his people; but if he meant to suffer those islanders to waste away and be destroyed, one may venture to believe that he would not have interposed so marvellously for their rescue, as he has done.

The appointment of Mr. Richards, by the king and chiefs, as their chaplain, teacher, and interpreter, and his willingness to have his connection with the mission dissolved, that he might accept that appointment, are omens for good, showing how the Lord can unexpectedly provide for the exigencies which arise in his providence. And it may be found, that the very pressure upon the funds of the mission will operate as a motive upon the natives to come forward, sooner than they would otherwise do, in aid of their infant christian institutions. How far it is wise to urge the duty of doing this upon the native churches, is a point to which many of our thoughts have been directed, and which will demand the best discretion of the mission. We perceive that the subject is environed with difficulties. The Scriptures throw but little light upon it. The great apostle to the gentiles did not think proper to allow some of the churches he planted to administer to his support, lest his influence over them should thereby be impaired; but this privilege he allowed to some, as, for instance, the churches in Macedonia. It is certainly desirable, if it can be done without danger of the evils dreaded by the apostle, that the native churches should furnish some part at least of the support of all their religious teachers at the islands. It is right in principle that they should do this, even though their poverty be great. The institutions of the gospel we have planted among them, are their own, and for their exclusive benefit. And ultimately, if these institutions are to be permanent on the islands, the native community must support them entirely. What the Committee desire is, that the native churches may be put, as soon as may be, on the footing of the feeble churches in our new settlements, and that each

church engage to pay a certain portion of its missionary pastor's salary, on condition that the residue be furnished from the treasury of the Board, or, what is the same thing, from that of the mission. We well know that the natives can be trained to this only in a gradual manner, and as the result of much pains-taking and patient labor. The raising of a hundred dollars in this manner, would cost the missionary more time, labor, and trouble, at first, than the money alone would be worth. He would be obliged to apportion the sum among his people, minutely arrange the whole business, attend personally to the reception of the *articles* which each should contribute, (for the common people have no *money*,) and then to their disposal so that they might really aid in his support. We can hardly conceive of a more unpleasant way of providing for one's family; but neither can we conceive of any other method of teaching the natives how to support the institutions of the gospel among themselves, nor how we may create among them the *habit* of doing this. The process by which this is done among ourselves, is so simple and moves so easily, that we forget how much wisdom and time has been required to bring it to its present perfection. Remember, dear Brother, that if this experiment is not made now, by your mission, there is no prospect of its being made elsewhere, for a long time to come. Some, in the ardor of reasoning from extreme principles, may object to this, as an attempt to ease the churches at home from a wholesome burden; but no man in the full exercise of his reason will argue thus. Could the native churches at the islands be induced to assume and maintain the footing of our feeble churches until they can stand unaided, that fact alone would be a lever of mighty power to induce the christian community to carry the work of missions as speedily as possible through all the islands of Polynesia.

At any rate, the Committee are of opinion, that the native churches should be made to feel it to be their duty to support their own *native teachers*. This is a point on which the Committee suppose there can be no doubt, in respect to the Sandwich Islands. And the inquiry should also be made, from year to year, in the annual meeting of your mission, how far the native churches can be induced to support the *scholars in the boarding schools*, or at least those scholars who are hopefully pious and in a course of liberal education. It would be worth a special agency and great labor to bring this about—not so much on account of the saving in the funds which are raised at home, (though that is an important consideration,) as that those institutions may be *nationalized*, and be rendered independent of all foreign aid as speedily as may be. The nation, the native churches, the colleges, academies and schools, and all the other institutions appertaining to a civilized and christian community, which we are seeking, in dependence on divine aid, to introduce among them, should be placed, at the earliest possible time, in a situation to stand without us. This is the result at which you and we are aiming, and it is one we have a right to expect;—though probably not until after most of us have rested from our labors.

The Committee have perceived with great pleasure, that some natives connected with the seminary at Lahainaluna have taken up the art of engraving on copper, and have engraved and printed an atlas of maps in a perspicuous and respectable style. Now could not those native engravers be set up in the business, without pecuniary risk to the mission, and, on their own responsibility, do the work of copperplate engraving and printing for the mission and for their own people? And could not those natives, too, who have been taught in our printing establishments to print and bind books, be put in the way of doing business for themselves on a small scale, by being furnished with printing for the mission? In this manner, under judicious management, the time may perhaps be hastened, when the press shall become fully domesticated at the islands, and exert its powers and scatter its blessings without any other aid than it shall derive from the reading capacity and habits of the people. The Committee are by no means confident that the time has come for these things, and these inquiries are therefore to be regarded merely as suggestions.

Your particular connection in the mission, dear Brother, is with the seminary at Lahainaluna, as one of its three professors. The Committee share deeply with you and your associates in the regret, that they have had and now have no greater amount of funds to place at the disposal of this highly important institution. The spacious edifice already erected will accommodate thrice the number of students now there; and the extraordinary circumstances of the nation, in consequence of the late wonderful outpouring of the Holy Spirit, demand that the seminary should have its full complement of pupils. We feel, too, that there should be a more ample supply of apparatus and of books, and also a medical professor; together with the means of facilitating the self-supporting manual labors of the scholars, when out of school, on the lands appropriated to the seminary by the government. And who does not see, that numerous manuals and text-books, in the secular

and sacred departments of learning, should be prepared and printed in the native language? Mind can no more be educated there, without appropriate means and instruments, than it can here; and why should a liberal and learned education be deemed more essential here, than there? You need not fear that this important institution will be overlooked, or undervalued by the Committee. We believe it to be vital to the success of all your other institutions—the mainspring in the system of means employed to renovate the islands.

Nor must the *seminary for educating females*, in another district of Maui, be suffered to languish. It is not less essential to our main object, than the other.

Perhaps the Committee ought not to bring these counsels to a close, without adverting to the extraordinary number of native converts admitted to the church during the late revival at the islands. Whatever the result may be, there can be no doubt that there was an error in several of the churches in receiving members upon so short a probation. And there is strong reason to apprehend serious evils in those churches, as the result of that error. But the danger most apprehended by the Committee is, that Satan will take advantage of such evils to betray the brethren into mutual crimination, and thus give rise to alienations and divisions in the mission. Let the first symptoms of so monstrous an evil be met on all hands by that heaven-born spirit, which leads the possessors in holiness of mind to esteem others better than themselves, and which is a spirit of love and conciliation of irresistible power to bind together the hearts of good men. Better disband those churches altogether, than suffer them to become the occasion of disunion among yourselves. But should the churches to which we refer, disappoint our fears, and, through a miracle of grace, adorn their profession, we must still entreat the brethren to avoid the repetition of so fearful a risk in future;—if for no other reason, out of deference to the views and feelings of the great body of their patrons. The tidings of that glorious work of the Spirit at the Sandwich Islands, has exerted far less influence among us than it would have done, had there been no precipitancy in admitting members into some of the churches, even had the number of admissions been not half as great as it was.

VARIOUS NOTICES.

Madras.—A brief printed report of the schools under the care of the mission states that in March last there were under the care of Doct. Scudder at Chintadrepettah seven schools, embracing 275 pupils, of whom sixty-one can already read the Scriptures. Also a school for girls on the mission premises, containing eight or nine pupils.

Under the care of Mr. Winslow at Royapoorum, are one English school for boys and one Tamul school for girls at the mission-house, and eight village schools. At a late examination above 300 pupils attended.

The expense of one of these primary schools is about one hundred rupees, (about forty-five dollars) a year. During the year 1838, when the allowance to the mission from the treasury of the Board was not sufficient to meet the other wants of this mission, and also continue the schools, the governor of the presidency and seven other gentlemen, most of them high in civil office, subscribed each the sum named above, for this object, as an indication of the deep interest they feel in this department of missionary labor.

The bark Black Warrior, on board which was Mr. and Mrs. Hunt, destined to Madras, and Misses Agnew, Brown, and Lathrop, destined to the Ceylon mission, touched at Funchal, island of Madeira, September 6th; where she remained until the 16th. All were in good health, and had been much favored on their voyage thus far, having been out thirty-eight days.

Cherokees and Choctaws.—Mr. Henry K. Copeland and wife and Miss Mary Avery have recently proceeded to join the mission among the Cherokees. They were accompanied by Mrs. Jacob Hitchcock of the Dwight station, and Miss Eunice Clough of the Choctaw mission, who have during the last summer been on a visit to their friends in New England for the improvement of their health.

Jonathan Dwight, a Choctaw young man who has spent some years in the northern states, and the latter portion of the time at Moore's School, Hanover, N. H., returned to his own people with the company mentioned above, where it is hoped he may be useful as a teacher, for which his education well qualifies him.

Oregon Indians.—A letter has been received from Mr. Cornelius Rogers, who is laboring in connection with the missionaries, dated at Fort Hall, 400 or 500 miles east of Wallawalla, July 28th. Mr. Rogers was accompanying the Nez Perces on one of their hunting excursions for buffalo, with the expectation of acquiring a more perfect knowledge of their language, and imparting to them some useful instruction while they are beyond the reach of the religious privileges and schools of

the mission station. The mission families were favored with good health when Mr. Rogers left them, which was near the end of June. Doctor and Mrs. Whitman had been severely afflicted in the death of their little daughter, who on the 22d of June, was accidentally drowned in the Wallawalla river, near the banks of which the mission house stands, and to which she had strayed without the knowledge of her parents.

Mr. Smith was residing for a time at a place about sixty miles above the station occupied by Mr. Spalding, for the purpose of enjoying more facilities for acquiring the language.

Mr. Hall, whose arrival from the Sandwich Islands mission, with a printing press and types, had put the press in order, and had begun the printing of an elementary book in the Nez Perces language. The health of Mrs. Hall, on whose account, in part, he is making a visit to this mission, had been much improved by the voyage and the change of climate.

At Fort Hall Mr. Rogers met two gentlemen by the name of Griffin and Munger, who had proceeded thus far, with the intention of establishing themselves somewhere in the Oregon country as missionaries, and were expected to reach Wallawalla about the middle of September.

RECEIPTS TO THE TREASURY OF THE BOARD.

It seems desirable that the patrons of the Board should know how the receipts into the treasury for a few months just past compare with the receipts during the corresponding months of the preceding year; and for this purpose the following tabular view is given.

	1838	1839
June,	$13,724	$9,907
July,	23,642	17,023
August,	11,036	9,843
September,	15 343	13,047
October,	28,487	18,647
	$92,732	$68,467

Showing an excess in the receipts into the treasury during five months, ending 31st October, 1838, over those of the corresponding months of 1839, of $24,366; giving a monthly average in 1838, of $18,546; and in 1839, of $13,573; the monthly average for the five months of the year 1839 being about $5,000 less than they were in 1838.

Three months of the current financial year, ending 31st October, have now elapsed, and the donations received during that period have amounted to $41,538. The average amount of the donations during the three corresponding months of the three years, (1836, 1837, and 1838,) was $54,753; showing that the receipts for those three months this year are less, by $13,214, than the average during the corresponding months of the three years preceding; and $13,829 less than during the three corresponding months of the year 1838.

For October 1839, the receipts were $18,647, while the average for the same month of the three years preceding was $24,397, or about one third greater.

One quarter of the current financial year closed with the 31st of October last; during which it is seen that the donations to the treasury have fallen short of those for the first quarter of the previous financial year by $13,829. Should the deficiency be as great during each of the remaining three quarters of ths year, the amount for the current year would be less than that for the last by more than $55,000.

The average monthly expenditure in carrying forward the missions under the care of the Board is about $24,000.

Donations,

RECEIVED IN OCTOBER.

☞NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February.

Board of Foreign Missions in Ref. Dutch chh.
W. R. Thompson. New York, Tr. 595 00
Auburn and vic. N. Y. By H. Ivison, Jr. Agent,
Auburn, 1st presb. chh. 214,88; mon. con. 11,50; 2d presb. chh. 39,78; mon. con. 22,67; 288 83
Cato, Presb. chh. 20 50
Cayuga, Fem. miss. so. 20 50
Geneva, 1st presb. chh. 4,01; mon. con. 10,50; 14 51
Homer, In lieu of c. note, 3 00
Scipio, 2d presb. chh. 17 00
Sennett, Coog. chh. 15 34
Summerhill, Miss. so. 15; ded. bad note, 1; 14 00
Union Springs, 4 75—398 43
Barnstable co. Ms. Aux. So. W. Crocker, Tr.
W. Barnstable, Coll. for sup. of Mr. Peet, 40 00
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.
Albany, Chh. and so. 9 03
North Yarmouth, 1st par. Gent. 33 60
Norway, M. box, of M. A. W. 2 50
Portland, Mon. con. in 2d chh. 76,35; do. in High-st. chh. 21,12; 97 47
Sweden, Mon. con. 4 43—147 03
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.
Newbury, Bellville, Mon. con. in Mr. March's so. 8 67
Newburyport, La. Jews so. 10,03; fem. mite so. 5; 15 03—23 70
Essex co. South, Ms. Aux. So. J. Adams, Tr.
Salem, Crombie-st. mon. con. 14; Tab. do. 19,50; 33 50

Franklin co. Vt. Aux. So. C. F. Safford, Tr.
Fairfax, A friend, 50
Franklin, Young la. 5 75
Montgomery, Cong. chh. 12 00
Sheldon, C. Hurlbut, 2 50
St. Albans, Cong. chh. and so. to constitute JULIUS HOYT, of St. Albans and Rev. GEORGE W. RENSLOW, of Georgia, Hon. Mem. 170 00—190 75

Geneva and vic. N. Y. By C. A. Cook, Agent,
Canandaigua, Cong. chh. fem. miss. so. 155; Rev. E. Johns, 100; G. R. Hubbell, a dying gift, 50; coll. 29,03; 334 03
Geneva, Presb. chh. W. E. Sill, 10 00
Kennedyville, 5 00
Lyons, Contrib. 37,29; mon. con. 16,03; la. 27,50; mater. asso. for orp. chil. of miss. 5; 85 82
Palmyra, To constitute Rev. G. R. SHUMWAY an Hon. Mem. 99 00
Sodus, A. Gaylord, 2 00
Victor, 30; less bad note, 5; 25 00
West Newark, J. Walter, 20 00
Yates, 8 00—588 85

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.
West Durham, J. Moss, 50 00

Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.
Avon East, Gent. 30,51; mon. mon. 15; 45 51
Canton, Gent. 43,62; la. 32,07; 75 69
Collinsville, Mon. con. 25 67
East Hartford, La. 107 57
East Windsor, Wapping so. 7 04
Hartford, S. so. 347 00
Windsor, La. 51 72—660 20

Hartford co., South, Ct. Aux. So. H. S. Ward, Tr.
Glastenbury, Gent. 63; la. 83,12, 146 12
Wethersfield, 142 16—288 28

Litchfield co. Ct. Aux. So. C. L. Webb, Tr.
Coll. at anniversary, 77 14
Bethlem, Coll. 120,90; la. cir. of indus. 20; 140 90
Canaan, N. so. coll. 48,71; mon. con. 31,29; 80 00
Cornwall South, Coll. 90,14; mon. con. 9; Miss MARIETTA PIERCE, which constitutes her an Hon. Mem. 100; 199 14
Goshen, Coll. 171,78; mon. con. 26,58; 198 36
Harwington, Coll. 77,40; mon. con. 20,13; 97 53
Litchfield, 1st so. coll. and dona. 352,59; S. Farms so. coll. 96,52; mon. con. 17,05; Milton, coll. 3; Northfield, coll. 32,23; mon. con. 10,43; la. cent so. 11,34; 523 16
New Milford, Coll. 244 88
New Preston, Coll. 176,31; mon. con. 27; 203 31
Plymouth, 1st so. coll. 128,24; mon. con. 38,38; Hollow, coll. 105,35; mon. con. 109; Terryville, coll. 125,57; mon. con. 60; 566 54
Roxbury, Coll. (of which to constitute Rev. AUSTIN ISHAM an Hon. Mem. 50;) 67 65
Salisbury, Coll. 142 25
Sharon, 1st so. coll. 84,50; Ellsworth, 10,83; 95 33
South Britain, Coll. 91 50
Southbury, Ann. sub. 109,80; mon. con. 9,16; fem. cent so. 3,14; (of which to constitute NATHAN CURTIS an Hon. Mem. 100;) 122 10
Torrington, Mon. con. 14,25; Torringford, so. coll. 91,75; 106 00
Warren, Coll. 96; young la. so. 5; sab. sch. 2; 103 00
Washington, Coll. 145 30
Watertown, Coll. 136,22; mon. con. 58,80; sab. sch. 5; 200 02
Winchester, Coll. 22,65; mon. con. 7.35; Winsted so. coll. 75,29; 105 29
Wolcottville, Coll. 39,50; mon. con. 11,82; 51 32
Woodbury, N. so. coll. 70,83; S. coll. 127,46; mon. con. 9,18; fem. benev. so. 19,18; 226 65
3,787 37
Ded. unc. notes, 387 37-3,400 00

New Haven City, Ct. Aux. So. F. T. Jarman, Tr.
Fairhaven, Mon. con. 15 00
New Haven, Mon. con. in 1st and united so. 49,05; do. in Church-st. chh. 23,60; do. in 3d chh. 7,88; do. in Yale coll. 7,25; la. Durand so. 20; Rev. H. G. and Mrs. Ludlow, for schs. in Ceylon, 10; a friend, 1; 118 78—133 78

New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.
Branford, 45 00
Cheshire, 70 90
East Haven, Gent. 56,31; la. 55,72; 112 03
Northford, Gent. 21,32; la. 25,10; 46 42
North Guilford, Gent. 19,12; la. 36,13; 55 25
Wallingford, 54,75; less c. note, 2; fem. benev. so. 20; 72 75—402 35

New Haven co. Ct. Western Consociation, A. Townsend, Jr. Tr.
Bethany, Gent. 54,56; la. 17,87; 72 43
Derby, Coll. 68,57; mon. con. 62,12; 130 69
Hamden, East Plains, Mon. con. 19,81; gent. 8,85; la. 11,62; Mount Carmel, gent. 26,42; la. 18,75; mon. con. 29,46; sab. sch. 19,48; 134 39
Humphreysville, Gent. 20,75; la. 20,46; 41 21
Middlebury, Benev. asso. 58 47
Milford, United mon. con. 17,24; 1st chh. coll. 39,53; gent. 63.36; la. 58,19; sab. sch. for a sch. in Ceylon, 30; 208 32
Naugatuc, Coll. 9,51; mon. con. 7,77; fem. char. so. 5; 22 28
Prospect, 7 25
Waterbury, Gent. 111; la. 57,53; mon. con. 23; 191 53
West Haven, 33 00
Wolcott, Gent. 13,22; la. 16,19; R. Carter, 3; 32 41
Woodbridge, Gent. 57,13; a lady, for fem. sch. at Sandw. Isl. 25; for. do. Oregon miss. 25; to constitute Rev. W. R. LONG an Hon. Mem.; la. 47,47; mon. con. 13,15; a friend, 2; 169 75
1,101 73
Ded. am't paid by aux. so. for printing ann. report, 7 20-1,094 53

New York city and Brooklyn, Aux. So. W. W. Chester, Tr. 242 96

Oneida co. N. Y. Aux. So. A. Thomas, Tr.
Bridgewater, Cong. chh. 11 00
Clinton, Benev. so. 2 00
Guilford, Coll. in chh. (which and prev. dona. constitute PHINEHAS ATWATER an Hon. Mem.) 91; A. Hyde, 10; 101 00
Madison, Coll. in chh. and so. 15; fem. cent so. 33,18; 48 18
Martinsburgh, La. so. 5,12; Miss E. Yale, dec'd, 3,21; 8 33
Mexico, Mon. con. in 1st chh. 10 00
New Hartford, Mrs. C. Risley, 4 00
Paris Hill, Cong. so. 6 61
Plymouth, Cong. chh. 7 00
Richland, 1st chh. mon. con. 8,12; mon. con. 9,62; Rev. N. Thomas, 3; 20 74
Sherburne, Chh. and so. 5 13
Smyrna, Cong. coll. 13 37
Springfield, 1st presb. chh. 71 00
Waterville, do. 24 62
Whitesboro', Mrs. M. Pierce, 1 00—333 98

Palestine Miss. So. Ms. E. Alden, Tr.
Bridgewater, Trin. cong. so. 13 50
North Bridgewater, Gent. 27 00—40 50

Rockingham Confer. of chhs. N. H. J. Boardman, Tr.
Rye, Cong. chh. and so. 10 00

Valley of the Mississippi, Aux. So.
W. T. Truman, Tr.
By G. K. Budd, Agent,
(Of which fr. Monticello, indiv. 65; Upper Alton, presb. chh. mon. con. 10; chh. and so. 30,91; sab. sch. 7,12; Alton, presb. chh. mon. con. 6,97;) 208 64

Western Reserve aux. so.
By Rev. H. Coe, Agent,
Ashtabula co. Wayne, 3,72; Williamsfield, 1,87; Fairfield co. Bethel, Presb. chh. 13,44; Lancaster, 75; Geauga co. Hamden, 7; Huron co. Birmingham, 1,75; Fitchville, L. P. 5; Florence, 13; Licking co. Granville, Indiv. 135,65; la. miss. asso. 92,72; S. Chester, 25; K. Linnet, 10; H. Cooley, 10; T. M. Rose, 10; E. Abbott, 10; H. L. Bancroft, 10; Newark, 2d presb. chh. 25,21; Medina co. Medina, 2; Portage co. Aurora, 11,50; Cuyahoga Falls, Gent. 20,09; la. 8,25; Hudson, H. Baldwin, 52,70; Mrs. T. 2; Middlebury, 26,57; D. McNaughton, for *Mary Jane McNaughton*, Ceylon, 20; D. Preston, 10; Nelson, 13,87; Lydian so. 6,13; Northfield, Sab. sch. chil. 1,25; Randolph, 11,75; Ravenna, 1; Rootstown, 9,25; Streetsborough, 25c. Tallmadge, 31; la. miss. so. 20; Twinsburg, 3,75; 2d chh. 6; L. A. 1; Windham, 5,75; Rev. W. Hanford, 10; Seneca co. Scipio, For schs. in Ceylon, 25; Trumbull co. Warren, 25,37; Youngstown, H. Manning, 10; ded. rem. to Cincinnati, 303,37; 480 47—689 11

Windham co. Vt. Aux. So. A. E. Dwinell, Tr.

Brattleboro' E., Mon. con. 89,68; sab. sch. for benef. 20;	109 68	
Grafton, Mon. con.	23 00	
Saxton's River, do.	16 50	
Townshend, Coll. 27,51; la. 9;	36 51	
Westminster, E. Gent. 8,52; la. 18,34; mon. con. 6,42;	33 28	
	218 97	
Ded. dis. on unc. notes,	60	—218 37

Worcester Central Asso. Ms. Aux. So.
H. Wheeler, Tr. 3,501 00

Total from the above sources, $13,082 32

VARIOUS COLLECTIONS AND DONATIONS.

A lady, for *Joan Maine*, Ceylon, 20 00
Allen, N. Y. Presb. chh. 17 50
Amherst, Ms. Rev. N. W. Fiske, for ed. among Nestorians, 15 00
Andover, Ms. W. par. juv. so. for *Joseph W. Barr* and *Sarah L. Holt*, Cape Palmas, 40; la. miss. so. for High sch. at Dindegal, 20; 60 00
Ararat, N. Y. Chh. and cong. 7 24
Athens, Pa. Presb. chh. mon. con. 13 79
Berkley, Ms. W. Dean, 10 00
Bethany, Pa. Presb. chh. 41 92
Bethlehem, N. H. Mon. con. 6 25
Bloomfield, N. J. Fem. sem. for *M. H. Cook* and *Mary Seymour*, Ceylon, 60 00
Blue Hill, Me. Rev. J. Fisher, 2 12
Bolton, Ms. Cong. chh. 16 14
Boston, Ms. For Ceylon schs. 1,75; S. A. D. for *Joshua Danforth*, Ceylon, 20; G. W. W. 5; a sch. for chil. 81c. 27 56
Boston and vic. Ms. Fem. so. for pro. chris. among the Jews, 83 00
Bristol, Me. Ladies, 7 00
Brockport, N. Y. Presb. chh. mon. con. 10; W. W. 5; 15 00
Brooklyn, Pa. Presb. cong. 19,29; a bal. 1; 20 29
Buffalo, Northumberland Presb. Pa. By Rev. I. Grew, 6 58
Buffalo Roads, Pa. Dr. R. Van Valzah, 5 00
Cameron, N. Y., A friend, to constitute Rev. DAVID S. MORSE, of Richford, an Hon. Mem. 50 00
Cartersville, Va. Mrs. E. Preston, 30 00
Centreville, N. Y. Presb. chh. mon. con. 15 00
Chalmers, N. Y. Mrs. E. Cooke, 5 00
Chester co. Pa. New London, Benev. fund of presb. chh. for sup. of Mr. Schneider, 30; Fem. cent so. of Rock chh. for do. 14,87; 44 87
Clinton, N. Y. Rev. *Wayne Gridley*, which constitutes him an Hon. Mem. 50 00
Cortland co. N. Y., P. T. Roe, 5 00
Danville, Pa. Presb. cong. indiv. 60; fem. miss. so. 17; mon. con. 23; 100 00
Decatur, Ga. Mrs. S. P. A. Willard, 10; less. dis. etc. 1; 9 00
Dedham, Ms. Mater. asso. for wes. miss. 14 00
Dracut, Ms. Evan. cong. so. 18 12
Dundaff, Pa. Presb. chh. 13 12
Durham, N. Y. Fem. cent so. 25 02
Enfield, N. H. Mon. con. 6 00
Florida, N. Y. Presb. chh. a bal. 9 50
Fort Pierce, E. F. Maj. T. Childs, 5 00
Gainsville, Ala. Mon. con. in presb. chh. 317 40
Gibson, Pa. 1,73; chh. and cong. 8; 9 73
Gilead, Me. Mr. Richardson's so. 7 70
Gilmanton, N. H. Rev. I. Bird, a 10th of his salary as instructer in Theolog. sem. 60; Rev. J. Lane, 10; 70 00
Great Bend, Pa. Presb. chh. 8 74
Green River, N. Y., T. W. W. 5
Hampton, N. H. Mon. con. in cong. so. 23; la. asso. 27; which constitutes Rev. E. D. ELDREDGE an Hon. Mem. 50 00
Hannibal, N. Y., J. K. M. a bal. 50
Hanover, Ms. Mon. con. in cong. chh. and so. 25 00
Hardwick, Vt. DANIEL FRENCH, which constitutes him an Hon. Mem. 100; LEWIS HOWE DELANO, which constitutes him an Hon. Mem. 100; 200 00
Harford, Pa. Cong. chh. 49,83; sab. sch. 3,68; (of which to constitute Rev. EBENEZER KINGSBURY an Hon. Mem. 50;) 53 51
Harrisburg, Pa. W. G. 5 00
Hawley, Ms. Rev. T. Thatcher, 12 00
Henniker, N. H. Fem. Ceylon so. for *Nancy B. Scales*, Ceylon, 16,65; A. Connor and fam. for *Hannah W. Connor* and *Martha G. Connor*, Ceylon, 40; 56 65
Honesdale, Pa. Presb. chh. 110,91; benev. sew. so. for *John M. S. Perry*, Ceylon, 10; sab. sch. 4,47; 125 38
Ipswich, Ms. Mary H. Lord, for *Dorcas Adams*, Ceylon, 15 00
Kingsboro', N. Y., P. Mead, 10; A. B. 3; 13 00
Kinsman, O. For Rev. H. H. Spalding, Oregon miss. to purchase cattle for the Indians, 85 00
Lawrenceville, Pa. Presb. chh. mon. con. 15; Mrs. M. Hudson, 10; 25 00
Lewistown, Pa. Miss Jenkins's fem. sem. for fem. sch. in India, 10 00
Long Meadow, Ms. Dea. Reynolds, 5 00
Lowville, N. Y. Fem. miss. so. of Vil. for *Elizabeth Abbott*, Ceylon, 18 00
Marathan, N. Y. Miss. so. 10 00
Marblehead, Ms. Mon. con. 20 00
Marlboro', Ms. Union so. mon. con. 40 60
Mercersburgh, Pa. Union mon. con. 12 00
Moffitt's Store, N. Y. Mrs. E. Sherman, 10 00
Montrose, Pa. Presb. cong. 67 03
Mount Desert, Me. C. K. 75
Nashua, N. H. 1st cong. chh. which and prev. dona. constitute MICAH ELDREDGE an Hon. Mem. 60 00
Newark, N. J. 3d presb. chh. youth's miss. so. to constitute GEORGE DWIGHT an Hon. Mem. 100; a friend, 100; 200 00
New Berlin, Pa. Rev. J. M. 10; I. S. 2,50; 12 50
New Castle Presbytery, Leacock, Presb. chh. 5 25
New Haven, Ct. M. Bradley, 1 50
New Milford, Pa. Cong. chh. 3 59
New Rochelle, N. Y. Miss S. Brewster, 12 00
Northumberland, Pa. Presb. cong. 22,18; fem. miss. so. 6,88; sab. sch. 5; 34 06
Northumberland co. Pa. Mon. con. Boyd's school room, 13,63; cash, 9; 22 63
Oakland Mills, Md. L. Bates, for sch. in Ceylon, 10 00
Old Mill, Ct. Sew. so. for Oregon miss. 20 00
Oxford, Pa. A friend, 5 00
Parsonsfield, Me. I. Hodgson, 3 00

Philadelphia, Pa. 1st presb. chh. G. W. Forbes, which constitutes him an Hon. Mem. 100; Joseph B. Lapsley, which constitutes him an Hon. Mem. 100; cash, 100; C. S. Wurts, 50; J. W. Paul, 50; J. Fassitt, 50; J. A. Brown, 50; J. Eckel, 40; J. Bayard, 30; H. I. Williams, 25; C. Tingley, 20; B. W. Richards, 20; W. Purves, 20; W. Raiguel, 20; W. Davidson, 20; A. Fullerton, 20; cash, 20; J. Dunton, 10; C. McIntire, 10; B. W. Tingley, 10; J. C. 5; ladies, 590,62; juv. miss. so. for Mr. Eckard, Batticotta, 50; fem. so. for ed. of hea. youth, 150; Miss A. C. Read, for the Batticotta sem. 20; Miss M. Armstrong, for ed. of girls at Sandw. Isl. 20; a friend, 20; Mrs. H. Gibbs, for *Francis S. Innes*, Singapore, 30; 1,650 62

Pleasant Valley, N. Y. Presb. chh. which constitutes Rev. Benjamin T. Wile an Hon. Mem. 53 15

Pompey, N. Y. 1st cong. chh. mon. con. 25,83; coll. 22,61; sew. so. 11,50; 59 94

Princeton, N. J. La. asso. for *Catalina Wilson* and *Phebe Maclean*, Ceylon, 40 00

Providence, R. I., E. W. Fletcher, 20 00

Pultneyville, N. Y. Mon. con. in presb. chh. 7 00

Ridgebury, N. Y. Presb. cong. coll. 40 00

Roxbury, Ms. Eliot chh. and so. mon. con. 22 37

Riverhead, Bating Hollow and Wading River, N. Y. La. for *Samuel Buel*, Ceylon, 20 00

Salem, Pa. L. Weston, 20 00

Saratoga Springs, N. Y., A lady, 1 00

Savannah, Ga. Mrs. E. Berrian, for *Eliza Hunter*, Cape Palmas, 15 00

Sewickley Vale, Pa. Presb. chh. 17 00

Shamokin, Pa. Presb. cong. 8 36

Sharon, Ct. Mrs. B. H. Gould, which and prev. dona. constitute James B. Gould an Hon. Mem. 50; Mrs. H. G. 2; 52 00

Sheffield, Ms. Z. B. Peet, 10 00

Silver Creek, N. Y., D. Rumsey, to constitute Daniel L. Rumsey an Hon. Mem. 100 00

Smithtown, N. Y. Presb. chh. mon. con. 12 00

South Dartmouth, Ms. Mrs. C. C. Bailey, for *Rowland C. Bailey*, Ceylon, 20 00

South Reading, Ms. Fem. cent so. 20 75

Springville, Pa. 7 00

Sullivan, Me. Miss M. Sargent, 10 00

Tewksbury, Ms. Mon. con. 8 00

Trenton, N. J. Sab. sch. in presb. chh. for *James F. and Susannah Armstrong*, Ceylon, 40 00

Troy, N. J. Fem. miss. so. 6 00

Trumansburg, N. Y. 1st presb. chh. 34 00

Union Town, Pa. Union cong. 10 00

Upton, Ms. J. Starkweather, for paper for scrip. at Sandw. Isl. 3 00

Walden, Vt. Fem. asso. 13 06

Waldo, Me. Mon. con. 11 50

Waialua, Sandw. Isl. Mr. Emerson's chh. by Dr. Chapin, 43 75

Washington City, D. C. 4th presb. chh. Mrs. A. Finley, for *David Head*, Bombay, 20; indiv. 6; 26 00

Watertown, Ms. A friend, 25

Wilkesbarre, Pa. W. C. Gildersleeve, which and prev. dona. constitute him an Hon. Mem. 50 00

Williamson, N. Y., P. Heard, 10; cong. so. 6,50; 16 50

$18,046 56

LEGACIES.

Andover, Ms. John Foster, by Miss Hannah Foster, Ex'x, 100 00

Ipswich, Ms. Mrs. Abigail Porter, by T. Manning, Ex'r, 150 00

Lancaster, Pa. William Kirkpatrick, by his Ex'rs, 250 00

New York City, Joseph G. Walker, by W. F. Ainsworth, Ex'r, 100 86

$600 86

Amount of donations and legacies acknowledged in the preceding lists, $18,647 42. *Total from August 1st, to October 31st*, $41,538 24.

DONATIONS IN CLOTHING, &c.

Albany, N. Y. (via.) A box, for Mrs. Lyons, Sandw. Isl.

Amherst, Ms. 2d par. A box, fr. ladies, 35 00

Barre, Ms. A box.

Benson, Vt. A box, fr. Mr. Francis's so. for Cher. miss.

Bloomfield, N. J., A barrel, for Sandw. Isl. miss.

Brooklyn and East Hartford, Ct. A box, fr. mater. asso. and la. benev. so. for Mrs. Hebard, Beyroot.

Castleton, Vt. A box, fr. la. char. and rea. so. and la. for Sandw. Isl. miss. 141 81

Claremont, N. H., A box, fr. la. benev. asso. for Mr. and Mrs. Keyes, 42 00

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Le Roy, N. Y., A barrel, for Mr. Coan, Sandw. Isl.

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Nelson, O. Clothing, fr. Lydian so. 5 00

Newark, N. J., A box, for Mr. Forbes, Sandw. Isl.

Newburyport, Ms. A box, fr. Sandw. Isl. so. for Mr. Chamberlin, Sandw. Isl. 16 00

New Hartford, N. Y., A box, fr. la. sew. so. of presb. cong. for Mr. Armstrong, Sandw. Isl.

Newton, Lower Falls, Ms. Paper, fr. C. B. Wilder, 15 00

New York City, A box, fr. J. V. Williams, for Mr. Hall, Sandw. Isl.; do. and a bundle, fr. T. Hastings, for Dr. Judd; do. a box and rocking-chair, fr. Mrs. Morse, for Mr. Parker. do.

North Guilford, Ct. A box, fr. la. for Mr. Ives, Sandw. Isl. 20 00

Norwich, N. Y., A box, fr. la. of presb. chh. 83 06

Portland, Me. A box, fr. young la. of Indian friends so. for Mr. Robbins, Siam, 12 00

Rutland, Vt. A box, fr. la. rec'd by Mrs. Hemenway and Mrs. Caswell.

Springfield, Ms. A box, for Mr. Hume, Maharatta miss.; a box, for Mr. Armstrong, Sandw. Isl.

Templeton, Ms, A box, for Mr. Powers, Broosa.

West Exeter, N. Y. Two barrels and a bundle, for Mr. Castle, Sandw. Isl.

Winchendon, Ms. A box, fr. la so. of ind. for Sandw. Isl. miss. 16 00

Worcester, Ms. A suit of clothes, fr. sab. sch. of Mr. Smalley's so. for Mr. Hamlin, Constantinople, 45; (via.) a box.

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